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A REPRESENTATIVE  
MONTHLY  
OF THINGS JAPANESE

MAY 1918

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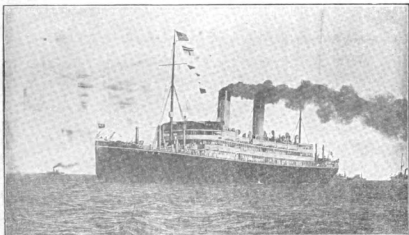
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# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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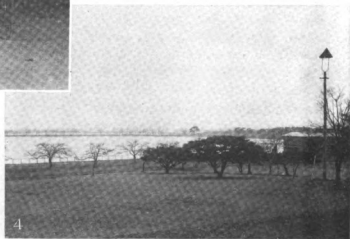
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CHERRY BLOSSOMS AT BENKEI-BASHI, TOKYO

# UNIVERSITY OF CALIFORNIA



1. ON THE WAY TO ATAMI 2. A SENDAI SCENE

3. NIGHT SCENE AT OMURO 4. KAISEIZAN PARK AT KORIYAMA

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SOME CHERRY BLOSSOM SCENES IN RURAL JAPAN

# THE JAPAN MAGAZINE

VOLUME NINE

MAY, 1918

NUMBER ONE

## AMERICA SIXTY YEARS AGO

By R. OTOBA

(MR. OTOBA ACCOMPANIED THE FIRST JAPANESE EMBASSY TO THE  
UNITED STATES OVER SIXTY YEARS AGO)

### II

**M**ARCH 13.—Envoy Shimmi Buzen and two others returned from San Francisco and reported that the Americans did not expect a visit from the Japanese warship *Kanrin Maru*, expecting only the *Powhattan* which brought the Japanese envoy to America. As the Japanese ship arrived, however, before the return of the *Powhattan* all were very much delighted. The Americans were astonished at the progress made in seamanship by the Japanese, only Japanese being on the warship, with the exception of the American officer, named "Fruke," the latter expressing admiration at the art of navigation displayed by the Japanese captain, Katsu Rintaro. (Subsequently he became the famous Katsu Awa and was made a Count:—Ed.)

March 18.—Left that place. On March 5th of our old calendar we arrived at Panama and on March 6th proceeded to Aspinwall by train from Panama, going on board the "Ronok" (Rowanoke) by small boat from the shore. A ship was awaiting us by Government order. March 7th we sailed.

March 20.—(Old calendar now onwards) A very misty day and cold. One

American visited our ship in a sail boat, showing us a newspaper reporting the death of Townsend Harris and inquiring as to the truth of it. It was said to have happened just before or after we left Japan. But we knew nothing of the matter. That evening our ship anchored off "Lonilan" (Long Island), the mouth of New York. That night an American visited our ship and talked with the captain as to whether the Japanese should land or be escorted at once to "Hasington" (Washington).

March 21.—Stopped on board. No decision yet as to our landing.

March 22.—Rain. In the afternoon we left. It was very cold and the Americans brought us woolen clothes and advised us to wear them, as our sleeves were so open. They told us that the cold would pierce the skin and then we should be ill, so we had better wear closesleeved garments. They were as kind to us as brothers. But we had reluctantly to decline their offers, as we were forbidden by law to wear foreign garments.

March 24.—Clear weather. The "Philtolpia" (Philadelphia) came to receive us, and we embarked on her and



changed our dress. The ship is indescribably fine. Eighty Americans have been charged with the duty of arranging our reception. They wear black clothes, gold tassels and a sword. The musicians have uniforms bearing some 38 crests. They play flutes, blow trumpets and beat drums. On going on board the Captain brought us into his reception hall. There we were soon entertained with delicacies of numerous kinds, including beef, fowl or pork. Very few of us ate any of them as each delicacy had a very peculiar smell never before experienced by us.

March 25.—Weather clear. We went very fast up the river "Potmoc" (Potomac) and arrived at "Hasington" (Washington), in the afternoon. It is over 90 days since we left Japan. We congratulated ourselves on our safe arrival without any accident after so long a journey. When our ship reached land a salute was fired and then we landed. An American high official led Envoy Lord Shimmi Buzen by the hand. A company of infantry stood guard on both sides of the road. There were also cavalry men and some sixty or seventy musicians. The soldiers carried muskets and the musicians played. The citizens flocked to see us, climbing on trees and roofs. The scene was very bustling and much confusion reigned. After we had advanced a short distance the guards divided, some proceeding before us and the rest behind. After proceeding a distance we took carriages, which were escorted by troops. The spectators cried loudly and greeted us by waving their hats. The flags of America and Japan were hoisted over the doors. Some waved them in token of congratulation and welcome, and others waved white pieces of cotton. Whenever our carriages

stopped men, women and children approached us wishing to shake our hands, which we understand to be a sign of courtesy. After going about two miles through streets we came to our hotel, which is three times as big as the one we stopped at in San Francisco. As we entered the hotel there were hundreds of spectators lined along the corridors to get a sight of us. "Hashinton" (Washington) has a population of about 80,700. It is a place of good feeling and no one has ever jeered at us as foreigners!

March 26.—Cloudy. Hundreds of men and women visited the hotel to see us Japanese. Many people assembled under the windows of the hotel. They much value Japanese porcelain or dishes. We threw some one-*sen* coppers to them and they struggled for them like hungry dogs scrambling for a scrap of meat. As we passed from our rooms to go to the Envoy's apartments hundreds of people in the corridors struggled to shake hands with us and salute us. Some invited us to their rooms but we declined, as we were strictly forbidden to go. The whole day we spent in the hotel.

The American President is selected by ballot and holds office for four years. His yearly salary is said to be 60,000 dollars by some, but other assert it to be only 40,000 dollars. I do not know which is true. The Americans are generous and honest. They never jeer at foreigners or insult them. They are very deliberate in all they do. They seem like the Japanese rural folk who are yet ignorant of city life. Englishmen are sharp, often ridicule us and sometimes insult us. Apparently they are jealous of our visit to America and would like to create bad feelings between Japan and the United States. One of the illustrated



papers in "Hasinton" (Washington) represents a Japanese and an American walking together hand in hand and an Englishman crying beside them. The American people believe in Christianity and listen to sermons every Sunday. They are forbidden to drink intoxicants or to be drunken, except on the day next to Sunday.

March 28.—Cloudy again. We proceeded to the mansion of the President to see him. A company of infantry with woolen uniforms decorated in yellow cord, came to escort us from the hotel, together with 25 musicians. Lord Shimmi Busen and the two officials next in rank to him wore the *kariginu* and other officials the *suo* or *noshime-asa-kamishimo*, and the petty attendants wore the *fumikomi-marubaori*. Mr. Narusé Zenshiro, chief of our Foreign section, advanced in a carriage, followed by a lancer. Then came the Chief of the embassy and vice-chiefs, other officials and attendants in carriages. The crowds were very great, people climbing trees to get a sight of us. The guards kept step while marching. After proceeding several *cho* we reached the mansion of the President. It was surrounded with iron railings with iron gateposts at the entrance. Here the guards and musicians remained and did not enter; but our carriages entered the ground. On either side of the passage way were green lawns, and the porch extended out some 20 *ken*. There we got out, and high officials welcomed us and led the Chief Envoy and his two vice-chiefs into a grand hall, we following behind. On both sides of the hall were stone images, small. Outside the hall was a corridor some 20 *ken* long, which had a fancy carpet. We attendants waited there, and the envoy

and suite were in a room near by, seated on chairs and resting. Soon afterwards the President appeared on the left side of the hall opposite the corridor (verandah). He was followed by high officials with ladies and their children. The officials in charge of the reception led the three envoys to meet the President. The three bowed twice as he entered and then proceeded towards him and saluted after the Japanese manner, the President returning the salutation by bowing. Then there was conversation for a while, after which the envoys retired a little from the President and renewed conversation with others. The President looked to be a man of about 52 or 53 years of age. He is tall and has grey hair, and is apparently a little shortsighted. He is gentle in countenance, always smiling. His dress was like that of others. We left the President's mansion at half-past twelve. Then the Chief Envoy and his suite visited the Ministers of Great Britain and France.

March 29.—The Dutch Minister called on our Envoy, and in the afternoon our Envoy visited the Russian Minister. The presents set by the Shogun to the President were on view in the hotel room. They included two swords, folding screens, a bookcase, twenty rolls of silk brocade, three *kakemono*, one damask silk curtain and a set of harness. The high Government officials and their families came to see the presents; and photographers came to take pictures of them. That evening the envoys were invited to a reception by the Secretary of State.

March 30.—Clear weather. We all went to the mansion of the President on his invitation. Arriving at the house we were led by officials into a room overlooking a garden, and we sat in chairs.

In the garden were many trees in full bloom, presenting a scene like unto snow or haze. The garden gate opened and hundreds of men and women came in to look at us. We were probably invited for exhibition. Some of us thought this quite ridiculous and complained of it.

April 5.—Weather clear. We attendants were allowed to take a walk, and passed along the streets with a guide. After a distance of 15 *cho* or so we came to a field where were many fine trees and plants, and many Americans came around us. Some of them presented paper and pencil and requested us to give them our autographs. Some of them brought their infants and caused them to salute us. Others touched our clothes, and asked us to draw our swords to show them. These were persons not permitted to see us at the hotel, and so they gathered in hundreds when we went outside, wishing to shake hands with us or salute us. They respect us, as Japan and America are quite friendly, and their people have the same mind, so that they cannot be loyal Americans unless they are friendly with the Japanese. So we are obliged to endure the noise made by the Americans. The sailors of the "Ronok" (Rowanoke) salute us when meeting us on the streets and we salute them, being acquainted with them. The other citizens are envious of them. Every day men and women gather under our hotel windows, when we throw them coins and they vie with one another in securing them. Those who are successful show them to their friends and go away thanking us. Wealthy people came to the hotel in carriages and ask us to give them even small pieces of paper or some article, the request coming through the reception committee; and when we give them anything they thank us cordially and go off. Some want our visiting cards, which they carefully put in a bag.

As we walk along the streets citizens beseech us to come to their houses; and if we call without invitation they are all

the more rejoiced. When we call they entertain us with tea, and even call together their neighbours. Their humanity is admirable, and it is most pleasant to note their respect for the Japanese. Even the more respectable Americans do not treat the Chinese with similar cordiality. China is looked down upon as barbarous by foreign countries. At the time of the Opium War ten years ago China was defeated by England, and when the British peace commissioners were on their way to Peking the Chinese lay in ambush to kill them, the heads of the foreigners being exposed as a warning. Thus acting with such rude unfaithfulness to those who trade in foreign lands, the Chinese are despised as barbarians. Most Japanese dislike Europeans and Americans and some even killed them, though we are not so anti-foreign as the Chinese. Yet the Japanese fear that they may be treated with the contempt shown to China and so are now more careful in their conduct toward foreigners. The western people are not like us in any way, yet they favour foreigners like brothers. Above all, the Americans, whose country is new and whose sentiment is good, love the Japanese as above described. How can we ever entertain any malicious intent in regard to honest and good Americans! In America even high officials do not scold their subordinates and the latter yet do not flatter their superiors. The country is rich and peaceful. No Japanese who sees this can fail to admire it. We Japanese visitors numbering 77 had been accustomed for the most part to despise foreigners and show them no good will. But on coming here and seeing personally their conduct we have repented our former misunderstanding. Those who despise foreigners must be called rude and inhuman. It is our duty to learn their real character and return their kindness justly, without coming unduly under their fascination. In this way we shall keep their respect for us for ever.



MR. R. OTOBA



# BATTLE OF DAN-NO-URA





BATTLE OF KAWANAKAJIMA

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WAR SCENES BY KUNIYOSHI





1. YOSHITSUNÉ 2. BENKEI 3. BATTLE OF KAWANAKAJIMA 4. TOMOYE GOZEN

# JAPANESE WAR PAINTER

By T. KOSHIBA

ONE of the most noted painters of war scenes that ever appeared among Japanese artists was Kuniyoshi, who served his apprenticeship in the handling of the brush under the famous Utagawa Toyokuni. Kuniyoshi was the son of a dyer in the Kanda district of Tokyo, and was born in the year 1797 when the shogun's capital was called Yedo. At the age of twelve years the boy displayed a remarkable talent for painting, and entered the studio of Toyokuni. In his early career the young artist was so poor that he had to hawk things about for sale in order to make ends meet; and on one of these expeditions he chanced to meet a class-mate of his, named Kunisada, who afterwards also became a noted master of the brush. Kunisada was chatting with a sweetheart of his; and Kuniyoshi was much ashamed to have them see him carrying about things to sell, and so in a fit of mortification he threw his pack into the river and returned to his lodgings.

From that time he made up his mind that only by hard work and incessant industry could he rise to a position of independence. At first he sought to develop skill in the portraiture of beauti-

ful women, as Kunisada did; but his hand was too brusque for so delicate a task. His beauties were not a success. They showed considerable art, however, and led him on to greater triumphs.

In the year 1818 Kuniyoshi tried his hand at a ghost scene of the famous hero Taira-no-Tomonori, and published it as a colour print. The picture found instant popularity and the artist at once became famous. The hero of the painting was killed, it will be remembered, at the battle of the clans, by Minamoto-no-Yoshitsuné; and the picture represented the ghost of the fallen hero appearing to his slayer, Yoshitsuné, as the latter was crossing the Inland Sea a year later.

Having tasted the sweets of success Kuniyoshi continued to follow it up with further colour prints, mostly of famous warriors, or other military heroes. His companion, Kunisada, continued to produce pictures of famous beauties and actors, the two subjects running suspiciously together. Each of these artist in his own sphere displayed extraordinary technique and perfection; and yet the contrast between them was very great. Kunisada was regarded as the abler artist, however, because his themes lent

themselves to livelier treatment, while those of Kuniyoshi were solitary and cheerless. In spite of the less popular theme, the paintings of Kuniyoshi continued to find favour with the more patriotic citizens of country, and gradually his circumstances became more easy and independent.

Kuniyoshi and Kunisada were in character also a remarkable contrast to each other. Kunisada behaved with great dignity, and carried himself like a noble. He dressed himself in the best style and was clever at making and saving money. Kuniyoshi, on the other hand, was a plain and simple man, inclined to be content with enough money to get on with. His dress was of the simplest and he cared not to hoard money. Thus the one aped the upper classes while the other was satisfied to be one of common people.

Kuniyoshi's fame reached its height on his completion of the colour prints for the famous Chinese novel, *Suiko-den*, involving 108 paintings, marvellously well done. In 1853 an incident occurred that reveals the frank-hearted spirit of the famous painter. An exhibition of paintings was held at a certain restaurant; and Kuniyoshi, in an excess of mirth on the occasion, took off one of his thinner garments, soaked it in ink and used it as a brush, portraying in a few swift, bold strokes such famous warriors as Kumonryu and Rochishin from the Chinese novel already mentioned. The picture repre-

sented the two fierce fighters in a deadly contest with each other. It was drawn on a piece of paper 30 feet square laid on a *tatami* floor of seventy mats. The delineation of the contestants, gradually developing into a struggle like great dragons emerging out of clouds, was imposing in the extreme and greatly impressed those who witnessed the achievement.

One of the most distinguished of the works of Kuniyoshi is a picture of Emma-o in the temple of Kwannon at Asakusa. One of the features of this, as of all his art, is the remarkable attention to details, notably in regard to dress and decoration, showing, it is suggested, a family influence, his father having been a dyer. The artist was wonderfully expert in the mixing of colours as well as in the handling of them to consummate effect in his art.

About the year 1843 Kuniyoshi painted a representation of Minamoto-no-Yorimitsu suffering from being taken possession of by the spirit of a *Tsuchigumo*, or Earthspider, this being the name given to the aboriginal tribes inhabiting the islands of Japan. The picture was taken as slur on the politics of the day; and the artist was condemned to penalties, the block from which the famous print was done being confiscated by the authorities. One could hardly fail to understand the significance of the painting; for it plainly suggested that the 12th shogun, Iyehisa, was like Minamoto-

no-Yorimitsu ; and that the Prime Minister of the time, Mizuno Echizen-no-kami, as a *Tsuchigumo*, was about to possess him like a low spirit.

The truthful humour of such an effort delightfully brings out the real Yedo characteristics of the artist ; fond of jokes, and jibes, and indirect ways of presenting home truths. As the Tokugawa shogunate began to decline the artist naturally rejoiced and took advantage of the situation to subject the shogunate to merciless caricature.

It is obvious that the manner and style of Kuniyoshi blend those of the older artists of Japan in a remarkable degree. The style of Katsukawa Shunyei, whom Kuniyoshi first admired, clung to him far beyond the years of his apprenticeship ; and when he came under the magic influence of Toyokuni, his real master, Kuniyoshi blended his former manner with the new and more finished merit of his teacher. Even the virtues of his colleagues in the studio he did not fail to profit by, and in his work one can detect reflections of Kunisada and Hokusai and even of western artists. This is seen more especially in his attention to accuracy of colouring and of the laws of perspective.

These latter merits were of special advantage to him in the impressive depiction of battle scenes which he strove to execute, as well as in his painting of warriors. One of his most noted war masterpieces is the Battle of Kawanaka-

jima ; and he painted other famous fights of the Genpei age. The authorities of the shogun's government prohibited artists depicting scenes from the age in which they had striven to exterminate the Toyotomi family, as such remorseless behaviour was not likely to make the Government more popular. To obviate the difficulty Kuniyoshi used to depict all the horrors of the prohibited period by describing them as belonging to the Genpei era, or the Kamakura age, or the time of the Northern and Southern strife ; but the public knew well what scenes they represented and took the hint accordingly.

In his later years Kuniyoshi suffered from palsy and could not hold a steady brush ; and thus he had to abandon the art which he loved. He passed away in the year 1861 at the age of sixty-five.

Among the more distinguished of Kuniyoshi's pupils was Tsukioka Yoshitoshi, Nagashima Yoshitora and Ochiai Yoshiiku ; and of these Yoshitoshi is regarded as first, being skilled in the depiction of war scenes, like his master. But he is scarcely less distinguished as a painter of fair ladies during the Meiji era. His manner, however, was not perfectly after the art of his master ; he was too eccentric for that, and some of his efforts are rather too stiff to be pleasing, the figures looking so much like engravings and their dresses like paper. It was a manner that became popular, nevertheless. Yoshitoshi did a great deal of

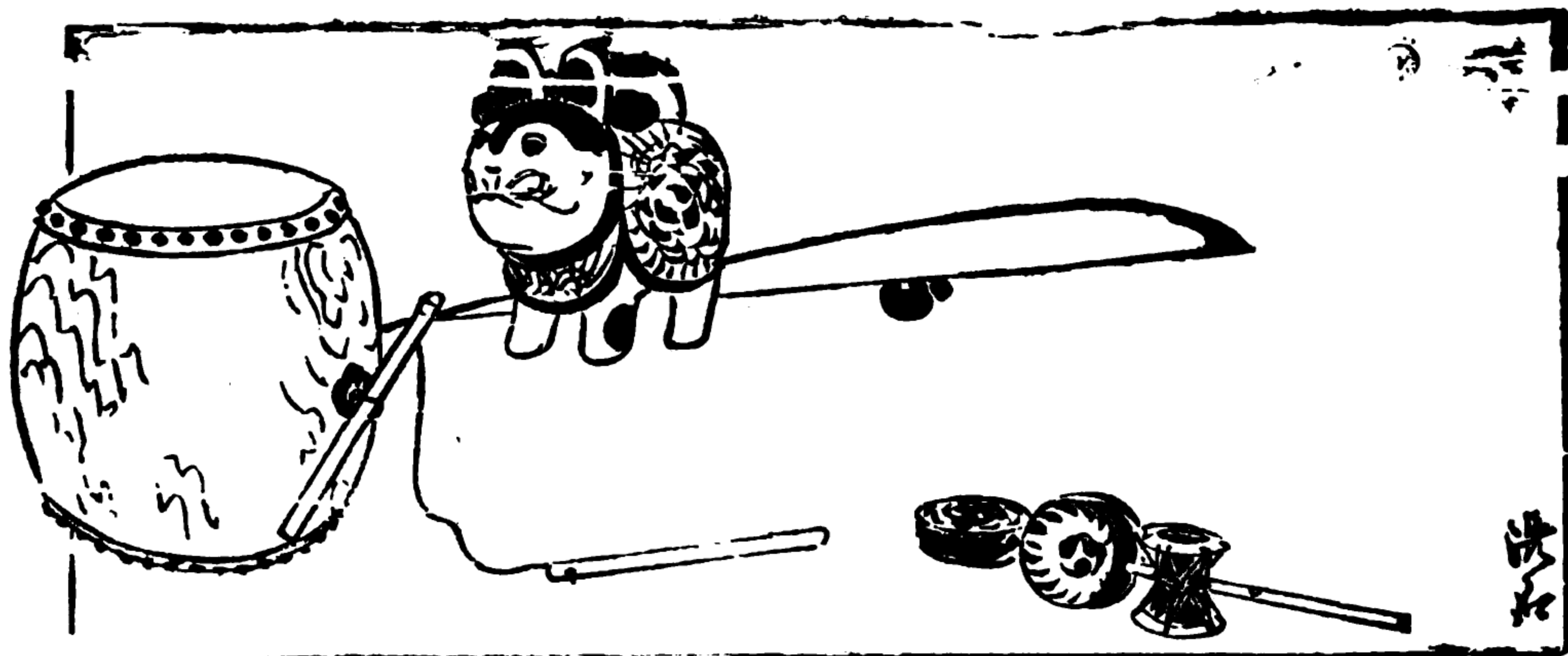


work, too, as a newspaper illustrator, and he published numerous colour prints as well. He died in 1892.

Yoshitora confined himself especially to warriors, in which he excelled even his master; but he did not reveal the skill of his master in dealing with other themes. Yoshiiku devoted his time to the depiction of famous beauties, and his achievements in this direction quite approached the skill of Kunisada. Mizuno Toshikata, a pupil of Yoshitoshi, won fame, too, as a painter of dignified pictures free from the vulgarity of the *genre* pieces, and left behind him a

worthy disciple in the person of Kaburaki Kiyokata who annually takes first place at the official exhibitions of Fine Art.

The school of paintings and colour prints started by Kuniyoshi is still prosperous, and the work of the artists of this school finds ready sale abroad, being appreciated for their genuine depiction of the manners and habits of the Tokugawa period. The same may be said of the *genre* pictures of the Kunisada school, which are also deservedly popular with admirers of clever colour prints.





# RED POPPY

(GUBIJINSO)

A NOVEL

By SOSEKI NATSUME

## IV

**M**UNECHIKA and Ono left for Tokyo by the 8 a.m. train, having grown tired of lounging about Kyoto.

It so happened that Mr. Kodo, the Chinese scholar of Kyoto, and his daughter Sayo-ko, took the same train, on their way to visit the capital. Neither party knew that the other had had taken the same train, nor even the *Kharma* relation that existed between them.

There were indeed many Kyoto people on that train, as there was a rush to see the Exhibition. Kono and Munechika sat looking about the car.

"Yes, the waiting room was very crowded, was n't it?" said Kono.

"Kyoto will be quite a lonely place now", remarked Munechika.

"Aha! Kyoto is always a sleepy place. But men will continue to be born and to die there no matter how dull and quiet it may be!"

"That father and daughter living in the neighbourhood of the Tsutaya hotel lead a very quiet existence, don't they?" said Munechika. "I was told they intended going to Tokyo. Is n't it strange?"

"Perhaps they want to see the Exhibition too."

"No, they are removing to the capital," Munechika informed Kono.

"And why?"

"I do not know why. Indeed I did not trouble to ask the maid that question."

"Do you suppose that daughter will marry?" Kono asked wistfully, as if talking to himself.

"Marry! I should think so," cried Munechika gaily.

There was now silence between the two for a while.

Kodo and his daughter were in another car. Between them a casual conversation was in process.

"How old were you when you came to Kyoto?" said the old man to the girl, as he stroked his white beard.

"I was probably about sixteen then, as I had just left school, you know."

"And how many years have elapsed since then?"

"Only five."

"Five years? Ah how quickly time passes! It seems such a little time ago", concluded the old man, still stroking his beard.

"You remember that I was taken by you and mother to see the cherry blossoms on Arashiyama," the girl went on.

"Yes, yes, I remember; and the time of blossoms will soon be here again. Arashiyama has changed much since then. At that time there were no dumplings sold there!"

"There *was* a dumpling shop, father. Did n't we eat dumplings beside the Sangen-jaya? Ono ate only blue ones, and you laughed at his taste!"

"Yes, I remember", said the old man. "Ono was with us that day, and your mother was well then. Who could have thought her so near the grave? Our span of life is, alas, uncertain! Ono must have changed much by this time. Five years make a lot of difference!"

"But I am glad he is still in good health," said the girl.

"Yes, he grew quite healthy after coming to Kyoto. At first he was a pale, nervous sort of fellow, but he soon got all right."

"That shows what a gentle, refined character he has," said the daughter.

"Indeed he is overgentle," remarked the father. "But he was given a silver watch by the Emperor when he graduated from the University with honours. I am very glad that I helped him. One ought to help others in that way. If such a good fellow as he were left uneducated it would be a great pity!"

"Yes, indeed!"

The girl clasped her pearl-white hands over her knees.

"Do you think Ono will be at the station to welcome us?" asked the old man.

"O, he will certainly be there, I think," said the girl.

All the passengers were dozing or sleeping as the long train ran into the night that wrapped it round, and against the wind that opposed its progress. At

the foot of Fuji San the night vanished before the dawn. The train swept across the vast plain like a hurricane. The summit of the fair mountain was crowned with shining snow!

"O, there is Fuji!" said Munechika pointing through the window.

At Numadzu the two young men alighted and washed their faces at the hydrant. The old man in the other car purchased two lunches at the station. He began to eat his at once but the daughter laid hers on the seat beside her, saying she did not feel like eating just then.

Munechika and Kono appeared just at that moment from a neighbouring car, on their way to the dining car. As they passed the old man and his daughter Munechika tapped Kono gently on the back. They passed on in silence and entered the dining car.

"She was there all right," said Munechika as he set to work on his ham and eggs.

"Yes, was n't she?" remarked Kono, still studying the *menu*.

"Probably she is going to Tokyo. But we did not see her at Kyoto station last evening!"

"No, I did not notice her," acquiesced Kono.

"I never dreamed she was in the next car. How often we seem to meet her!" concluded Munechika.

"Rather too often for good taste," said Kono. "This ham is too fat for anything! How is yours?"

"Mine is tolerable: just the difference between me and you, eh?"

So saying, Munechika crammed a large slice of ham into his mouth with a fork. The meal soon ended. The two men started back to their own car. As they

passed along they noticed that the old scholar was reading the *Asahi* newspaper, his face quite hidden by the wide sheet; and they had a chance to get a glimpse of the girl putting some omelet into her tiny mouth.

Presently the train arrived at Shim-bashi station. Tokyo at last!

"Did you not see Ono run past just now?" inquired Munchika.

"I did not see him."

Munechika and Kono, going a different way, separated from the old man and his daughter at the station.

### VIII

It was evening; and the cherry blossoms covered the garden with a filmy-misted cloud. Kono's fostermother was sitting bolt upright on her *tatami*. Under her was a cushion of silk *habutai*, and before her a small brazier. Her daughter Fujio came quietly into the room.

"Brother has come back," said the girl; "and he does not seem to have changed a bit!"

"He is unchanged," acquiesced the mother; "he will be the same for life." The woman's face showed signs of irritation as she spoke.

"Is that why he is so unwilling to succeed to the house?"

"No," replied the mother. "He is taking that attitude with his lips only. It is very hateful of him! It is, I suppose, a hint to us. If he does not really want the estate he should say so and then find an independent living. He has been idle during the two years since his graduation. Though his specialty is philosophy, I suppose he really could manage to support himself if he tried! But what lack of decision he shows! I never meet him without feeling annoyed."

"He does not seem to understand your hints," interrupted the daughter.

"He takes the hint all right, but he pretends ignorance."

"That would not be very nice of him, would it?" said the girl.

"Unless he decides to do something for a living I cannot let you marry. You are now just twenty-four years of age, which is rather late for marriage. When I talk of marrying you off Kono advises against it, and says you will be useful in the house to look after me. Still he does nothing himself, only sitting in his room brooding every day. He has told others that he intends to give up the estate to you and spend his life wandering about. It may seem to some people that we consider him a nuisance and are trying to turn him out."

"He does not appear to have much manliness in his nature," said the daughter. "He had better marry Ito-ko as soon as possible!"

"Is he willing to marry her?"

"I have no idea what is in my brother's mind; but I know Ito-ko wishes to marry him."

The mother fetched a Satsuma teapot and began to make tea. Fujio declined to take any of the beverage.

"That Munechika is a shrewd fellow," said the mother. "He is not so learned, but he talks big, and thinks himself somebody."

"And he does not appear to be the slightest bit ashamed of his failure to pass the Civil Service examination in diplomacy. If he had even the will of an ordinary man he would have made up his mind to pass the examination somehow."

The mother, on hearing this, looked at the girl significantly. Then she asked

Fujio if she would be willing to marry Munechika.

"Not I," said the girl emphatically. "I do not care for a man of so little taste."

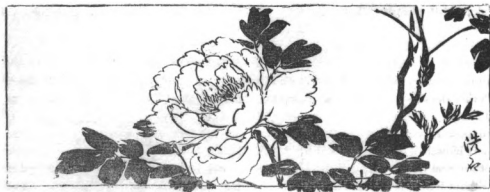
"Then I'll not encourage it," said the mother. "Your father promised to give him the gold watch; and as you liked it he hinted in a joke that we might allow you to accompany it. Munechika's father understood this to mean that you would marry the fellow."

"Folly!" exclaimed the girl, sharply. "Please give the watch to me, mother, but not Munechika."

"And do you like the watch so very much? It is too big for a lady, you know."

Fujio arose and started to leave the room. Then, turning, she asked if her mother could not give the watch to Ono. But her mother's reply was in audible.

About this time Kono paid a visit to Munechika, and had a pleasant chat with him, his father and with Ito-ko. The father made numerous inquiries about the places of interest they saw in Kyoto during the recent trip. But neither of them could give very satisfactory answers to his questions. At this indefiniteness the father sat back and laughed loudly; while Ito-ko sat to one side listening to the conversation and apparently enjoying it. They all had quite a merry time together!





# AN IRIS VILLAGE

By S. KIMURA

(VILLAGE HEADMAN OF AYA)

**A**S the Village of Horikiri near Ayase owes all its fame, and even its existence, to the wealth of iris blossoms it produces, it may well be called the Iris Village of Japan. One can reach the place by street car from any part of Tokyo, getting off at Oshiage in Honjo, and then taking the Keisei electric car to Yotsugi station, whence one arrives at the village after a walk of some 15 minutes. As the iris is a typical June flower in Japan that month is the most delightful season to visit the wonderful gardens of Horikiri, but in May the scene is very attractive as well.

Horikiri is the only place in the empire where a whole village lives on the cultivation of the beautiful iris, or sweetflag. The village contains only 64 houses; and of these 53 are devoted wholly to iris cultivation, and the rest have gardens of iris plants. The river banks at Mukojima are justly famed for their wealth of cherry blossoms in season, but in a week or so they are scattered to the winds like warriors falling in battle and one sees nothing left but green leaves overshadowing a stream; but at Horikiri one can behold the magnificent sight of acres

covered with millions of fair iris blossoms beside their ponds, and for months at a time. No one can visit the place without dreams of having been in paradise.

The villagers of Horikiri have two objects in cultivating the iris to the extent there followed: they want to sell the flowers and they want to sell bulbs for seed. Cut flowers and potted plants are sold, of course, chiefly in Tokyo; while the market for iris bulbs is found all over Japan, and even in foreign lands. Lily bulbs for export are grown all over the country; but iris bulbs for export come only from Horikiri. The bulbs are of no less than 200 varieties all differing as to colour, blossom or leaf. The village has come into fame for this flower because the soil of the place is especially fitted for growing the plant. It is a peculiar clay soil and the water for the plants comes from an artesian well of a high temperature. These advantages, added to the long experience and skill of the villagers in the growing of this plant, render the place without a rival in the aim of its inhabitants.

As cut flowers the iris blossoms of Horikiri are noted for their durability.



The ordinary iris withers in four or five days if placed in a vase in water ; but the blossoms of Horikiri will last ten days or so without drooping ; and buds will come out well even in a vase. These qualities are believed to be due to the unusually healthy nature and variety of the plant produced under scientific cultivation. To this advantage must be added a knowledge of the proper time for cutting flowers as well as the manner of doing so. The principal colours are violet, green, blue and black ; which cannot be matched elsewhere. The Horikiri villagers have also produced a red and yellow iris that is unique ; and another nearly all red and one of light blue are distinguishing achievements of which the villagers are very proud.

The first iris bulbs were exported from Japan as early as 1878, an American sending several hundreds of them to his country ; and four or five years later a Philadelphia nursery imported and sold the bulbs all over the country through a picture of the Horikiri gardens inserted in its catalogue. Now the beautiful iris blossoms from Horikiri are to be seen in almost every part of America. The annual volume of exports in iris bulbs has gradually grown from year to year, almost every country being included. The war has caused a falling off in exports of bulbs to some extent ; but there is no doubt that the demand will recover when peace comes.

The best time for cut flowers is in the

months of May and June, the best blossoms coming out in the middle of June. The cut blossoms sell at from 2 to 3 *sen* for three ; and five *sen* for a bouquet. The earlier blossoms are always sold at a higher price. The plant cannot be well cultivated in a hot house. Consequently the species that suit the season have to be selected for that season, and they have to be carefully watered with water of a certain temperature. The earliest date for marketing is about the 25th of April when the species suitable for that season are obtainable. The plant buds in the first decade of the month. The blossoms of these early varieties are worth about 50 *sen* each, the price declining gradually with the progress of the season. The more early species are called the *hatsushimo*, and the blossom is big with three white petals. The bulbs for this kind sell at from 5 to 15 *sen* each ; and the best kind will not cost more than 20 *sen*. For exports the reddish kinds are preferred, like the *geishoui*, or *shokko-no-nishiki* ; and next comes the *shiga-no-uranami* which is violet, or the *mandainami* which is white. Flower dealers buy cut flowers in large quantities at reduced rates, the usual price being from 60 to 100 *yen* per *tan*.

The method of cultivating the iris plants at Horikiri is to have properly prepared beds of clay soil free from gravel and in a sunny spot convenient to water. In the last decade of May drills should be made about 1 foot wide with ditches

between about one foot deep to contain water. The soil should be dug up to a depth of two feet or so and well broken into fine earth. Then the manure is put in, consisting of ordure or oil cake. The drills are well watered now to assist in preventing clods forming. From the middle to the end of June when the blooming season is over the old bulbs are dug out and planted in the new beds in triangles, each bulb forming the triangle being about two inches apart, and the triangles being about 6 inches apart. The bulb should be as big as possible and have from four to eight sprouts. The old soil adhering to the bulb should be well washed off before replanting. The fine roots are cut off the stock about a foot above the bulb and the bulb is planted somewhat deep. Between the end of December and the end of January the bulb bed is manured once more; and in March and April when the bulbs are about to sprout above the earth a liquid manure of a nitrogenous nature should be applied; and as soon as it dries the dust of it should be removed from the sprout and the earth about it loosened a little. Care must be taken to see that the fertilizer applied is completely absorbed. Ordinarily garden products are manured until ready for the market, but the iris is an exception, as all its growth must be attended to before it blooms, the need of such attention ending when the leaves are thin and the plant is ready to bloom. Otherwise it will not bloom for long, especially if

used for cut flowers. The secret of success is to prevent a dense foliage and to make the stalks and leaves strong.

The flower-growers of Horikiri not only cultivate gardens of iris for commercial purposes but they maintain three small public gardens for giving flowers exhibitions and for the pleasure of those visiting the place. Two of these are known as the Kodakayen and the Musashiyen, where magnificent specimens of iris blossoms are always open to inspection, and are yearly visited by thousand of citizens.

It may be interesting to ask how it happened that Horikiri came to be the site selected for growing irises. About 100 years ago there lived in that place a farmer named Izayemon, who was much interested in the cultivation of flowers, especially the iris. His son was also devoted to the occupation, and was known as "shobu," or sweetflag. The father and son had acquired the secret of iris cultivation from Mannen Rokusaburo who was regarded as the great authority on the subject at that time. From this man the Izayemons received species which he had found on the Sagami river while ascending Mount Fuji. In the year 1830 he had 20 or more different kinds blooming in his plots. Izayemon's chief business was to supply fodder; and one day he visited Matsudaira Iki-no-kami with some fodder. Seeing Izayemon, the lord, who liked him, gave him a duck to keep in his garden. Subsequently while lord Matsudaira was traveling in the suburbs

of Yedo he recollected that Izayemon lived there and called to know how the duck was getting on. At that time the sweetflags were in full bloom, and he was so impressed by their beauty and variety that he said such a scene was a national treasure. A few days later lord Matsu-daira visited the beautiful garden accompanied by other daimyos. This set the example for great men to visit Izayemon's garden where they always spent a half day in amusement, composing verses. Horikiri was soon famous as a place of resort among the people of Yedo, the flowers being disposed of mainly for putting in vases. The demand became so great that one garden was inadequate and a whole village grew up for the cultivation of the iris.

The Kodaka-en garden is still owned by a descendant of Izayemon who possesses the paper on which Owari Dainagon wrote *The Largest Iris Garden*. In June 1888 the Emperor Meiji visited this garden, and from year to year visitors have increased until now they are numbered in thousands. The way to reach the gardens has already been described; but another way is by train from Yokoami station and alighting at Kanegafuchi station and then walk 30 minutes to the village; or one may walk all the way to Horikiri from Azumabashi in Tokyo in about an hour and a half along the banks of the Sumida river to the Ayasé river.





THE IRIS VILLAGE AT HORIKIRI





**MR. ROKA TOKUTOMI**



# A JAPANESE NOVELIST

By F. YAMAZAKI

**T**HERE is perhaps no foreign writer who has more influence in Japan than the great Russian novelist, Tolstoi, especially among the younger generation; and among his disciples none is more ardent in admiration than the subject of this sketch, Roka Tokutomi, whose writings reflect the great Russian on almost every page. And it is scarcely too much to say that the youth of Japan regard Tokutomi with as profound a veneration as he entertains for Tolstoi.

Roka is the pen-name under which is known Kenjiro Tokutomi, one of the greatest writers of fiction in modern Japan. He first saw the light of day in the little village of Midzumata, Ashikitagori, in the province of Higo. The ancestors of the Tokutomi family were retainers of the famous hero Kato Kiyomasa, the great house falling into ruin on the rise of the Tokugawa family, Tadahiro being the last great scion of the line. Consequently the Tokutomi family turned to agriculture, and the head of the family was made headman of his village on account of his superior lineage.

Kenjiro's father, Ikkei Tokutomi, was a pupil of Yokoi Shonan, an eager advocate of the pro-foreign movement at the beginning of the Meiji period, Ikkei in time became a member of the prefectural assembly and was noted as leader in education, cultivating his fruit garden the while. He had but two sons, the elder of whom, Ichiro Tokutomi is the distin-

guished editor of the *Kokumin Shimbun*, Tokyo; and the second son is the subject of our essay.

Roka spent most of his childhood in his native village, imbuing his mind with the beautiful scenes of nature that environed his home. In autumn days it was his delight to stroll by the lake shore and gaze in rapture on the rich tints of the season, reflected in the still depths below. This love of nature which thrilled him in early childhood, Roka has never forgotten: it has indeed been his main inspiration all through his career as an author. The main moral influences of the young man's life were Confucianism and Bushido; and the warmth of sentiment which these cold cults lacked, he found in Nature about him.

At the age of 17, the young man's spirit began to seek after something more than the native religions offered him; and so he became a Christian, under the influence of Captain James, then a teacher in the Middle School of the Kumamoto clan, a man who had a profoundly moral and religious power over many young men of that day. Among the renowned pupils of James may be mentioned such men as Ebina Danjo and Hiromichi Kozaki. Under the wave of religion that overwhelmed the youthful community the two Tokutomis gave way and joined the Church.

In time Roka entered the Doshisha College at Kyoto, but left when about

half through the course, the cause being attributed to a love escapade. This is mere fancy, however, for he has never made any confession as to the real truth of the matter. In 1889 the young man came up to Tokyo and assisted his elder brother in publishing the *Kokumin* newspaper. After some eight years of labour he wearied of the routine of newspaper work and removed to the seaside village of Dzushi, famous for its entrancing scenery; and there he lived with his father. During his three years in that place he devoted a great deal of attention to studying water-colours and trying his hand at such delicate art under instruction by a noted painter of the day. This was all in line with his natural love of outdoor scenes, of which he made numerous sketches. The outcome of the period was a book from his pen entitled "Nature and Life", giving the impressions Nature had made upon his mind.

At this time he earned a living by writing articles for the *Kokumin*. After the China-Japan war Roka published his first novel, *Hototogisu*, which came out as a serial in the *Kokumin*. This novel tells how the beloved daughter of a certain naval officer married an army officer; and soon the young wife, Nami-ko by name, contracted phthisis on account of which her husband's mother divorced her from him once while he was away. The husband, however, loved his wife too deeply to be thus separated from her. But as the war with China just then broke out he had to leave her and go to the front; and when he returned a hero from the battle poor Nami-ko was no more. The novel was translated into English under the name of Nami-ko, and more than 100,000 copies have been sold in Japan, and I don't know how many abroad.

The importance of the work lies in its keen and appropriate satirization of the weak points in the Japanese family system which is ever ready to sacrifice the individual to the family, and places the parent paramount over the child, especially over the son and his wife. Wives suffering from the intolerable interference of their mothers-in-law seek consolation in reading the trials of little Nami-ko. The book is more of a social and family problem than any great literary event. It displays a profound insight into human life and passion, however, and at times its pathos is too deep for tears. Nami-ko was first published in 1898.

Roka's next novel was *Omoide-no-ki* which also came out as a serial in the *Kokumin*, in 1901, and showed strong marks of Tolstoi's influence. It is said that the story is partially autobiographical. The hero, Kikuchi Shintaro, brought up in a remote country village, became a Christian and finally graduated from the college of literature of the Tokyo Imperial University. He has various religious worries and love affairs, and finds much consolation in studies of Nature. It is a tale of the peace that true religion brings, or can bring to a young Japanese; and it is supposed to indicate the profound admiration of the author for the morals of Christianity. It is a work eagerly read by young Japan.

Our author at the same time gave much of his time to the translation and publication of noted biographies, and the names selected clearly show the inclination of Roka's thought, including, as they do, such men as Bright, Cobden, Gladstone, Gordon and Tolstoi.

In 1900 Roka removed to Tokyo and published his next novel entitled *Kuroshio*, making heroes of characters like the late

Prince Ito and other of the Elder Statesmen, and showing how partizanship and family may work evil in politics. The story ends in the tragic suicide of the wife of a peer whose conduct disgraced her. The novel betrays profound dissatisfaction with the trend of modern life, and reflects the high moral tone of the author's character and career. Its moral force is much greater than its literary value. There is no doubt that its appearance in the pages of the *Kokumin* attracted many readers to that journal. But when the story was only half finished there came about a misunderstanding between the two brothers, that was unfortunate. The elder brother who was the proprietor of the paper, was now rising high in politics; and after he was made a member of the House of Peers he began to feel that he could allow nothing to find a place in the pages of his paper that reflected on the dignity of the nobles and the Elder Statesmen. Consequently he asked his younger brother to stop the story. Roka, true to his character and principles, at once withdrew all further connection with the paper, and published his novel in book form.

From this time onward Roka came more and more under the influence and spirit of Tolstoi. In 1905 he became a vegetarian in imitation of his master. The following year he betook himself to a life in the mountains of Kozuke province so as to be nearer the heart of Nature. This was to him a period of deep meditation on life and all that humanity stands for. It was during this time that he was asked to give an address before the students of the First National College, and astonished his audience and the public at large by announcing as his subject: "The Sorrow

of Victory". He described in magic words the sorrow of one of the foremost conquerors of the world, Napoleon, as he looked down from a hill on the burning of Moscow, contemplating the sorrow of his empty victory! Roka's theme was to the effect that though Napoleon conquered Russia he got nothing. Japan too, he contended, had conquered Russia and got nothing! It was a magnificent oration calculated to show the inutility of war and the vanity of worldly conquest. The only conquest worthy of man was that of the spirit. Some of the young men who heard this address were so impressed that they gave up their ambitions after worldly fame and returned to their homes to live a quiet life of usefulness in their country villages. At the same time Roka was billed to speak at the Peers' College; but when the principal, General Count Nogi, heard of the nature and effect of the speech delivered at the First National College, he cancelled the appointment for the *Gaku-shu-in*, fearing the effect of such a speaker on the young nobles of the empire. Where indeed could be found two wider contrasts than exist between the veteran hero who died with and on account of the Emperor Meiji, and this young writer of the school of Tolstoi; yet both are popular in modern Japan!

In 1905 Roka made up his mind to make a pilgrimage to Tolstoi in Middle Asia, and set out in simple Japanese garb to visit the famous moralist. The meeting between the master and pupil was touching in the extreme. Those who witnessed it said it was the most poetical scene imaginable. It was early morning when the Japanese author arrived; and Tolstoi was still in bed. He would not go in, but lay awaiting the awaking of his



master under a birch tree shade outside. He lay so long that he too fell asleep and was awakened only by the approach of foot-steps; and, opening his tried eyes, there Tolstoi stood before him. It was to Roka like an unearthly vision! There under the white birch tree he saluted the great man whose life and work he had so long sought to emulate. Thus the prevailing desire of the last ten years was to be for the first time gratified. For five days the two mutual friends had sweet communion together. Roka asked of the master all that was in his heart and received apt replies which he carefully noted. At the end of the five days Roka set out on his return to Japan, more than satisfied with the result of his pilgrimage.

After his return home Roka removed his residence to Kasuya village on the plain of Musashino and lived like a peasant. He purchased a small plot of land which he tilled for himself. He desired, like Tolstoi, to know the toil of the common man; and he tried hard to live from the fruits of his own labour. His next book, the *Mimizu-no-tawakoto*, was an attempt to describe his life on the land. In this quiet spot the great novelist still lives. But he is not quite so given to Tolstoian ideas as he was; for he eats meat now, and his spirit is less cheerless than formerly. He does not attack wickedness with so furious a pen and shows a deeper sympathy with the struggles of the sinful and the ignorant. He perceives that the social difficulties of his people are too great to be easily overcome. Consequently Roka is much more cautious and gentle in attack than was his wont some years ago. It is because his thought grows more profound with increasing years and experience.

It may be true to say, perhaps, that Roka is really more of a poet than a

novelist; for he takes a poet's view of life, though his writings are all in prose. He has the poet's love of nature and simplicity and the poet's decided dissatisfaction with the inequalities of human existence. He earnestly seeks to reform the social imperfections of his people and remove the darkness of the human brain and conscience by true illumination of the spirit. At the same time he is not blind to the beauty with which Heaven has surrounded man, of which he is all too unconscious; and he thinks that man should be taught more of God. The people of Japan are beginning to regard him as a Christian poet, a man of profound thought and character, who preaches by his prose poems on society as he sees it.

That he is not less of a Japanese from all his study and admiration of Christianity and foreign literature is seen from his profound respect for the Imperial Family of Japan, and his belief in the utility of Bushido as a good idea for young men to adopt. In one of his books the sentiment to which he gave expression in connection with the death of the late Emperor showed him to be an Imperial poet in the real Japanese sense of the word. Nor did his Christianity prevent him from sympathizing with the late General Count Nogi in his self-chosen death with the late Emperor. Roka still maintains a deep hold on the rising generation of Japanese; and as he may have a still greater future before him, one cannot venture on further prediction more than to believe that his future will be still justify his past, and that he will pass away leaving upon his generation one of the profoundest impressions for good that any writer has left on the present generation.

# PESSIMISM AND THE WAR

By The Rev. HERBERT KELLY, M.A.

(PRINCIPAL OF THE CENTRAL THEOLOGICAL COLLEGE, TOKYO)

**W**E may look at the war, we may and indeed ought to look at any-

thing, in two ways,—the natural and super-natural, the way of man and the way of God. Naturally we anticipate the future by an estimate of known factors,—munitions, numbers, ships, food, and the psychological factors of courage and endurance. On the divine side, one may make similar estimates of what God will, must or ought to do. Thus, by way of a religious estimate, some people argue confidently that God must be on the side of Belgium, anyhow must be against Germany. Others argue that God cannot give victory to a nation so contemptuously unregenerate as ourselves. Others, however, seem unable to get any grip on the war itself, and are only interested in ethical questions, the duty of friendship with a repentant Germany and the legitimacy of a thing called reprisals. None of these arguments seem at all helpful.

On the other hand, can anyone contend that the path of commonsense, human anticipation has been in the least more successful? It is not necessary to recall the mere blundering over factors that ought to have been known, such as the miscalculations of the policy of Turkey, Bulgaria, or Greece, for possibly there were clever and enlightened people who knew all about these things. It is necessary to lay stress on the factors which could not possibly be known, which are fundamentally incalculable. No one could foretell the result of that rush up from Suvla Bay, or the Roumanian intervention, or of the Russian revolution, or of the attack at Cambrai. They may have failed from stupidity or from treachery, but not in a

form which could be anticipated, and yet so much hung on each of them.

Intelligent anticipation is the guide of life. By all means let a man prepare his mind for anything that may happen, since in some curious way it will be a useful preparation for what does happen, provided only that he has had the wisdom to realize that actual event will most often be something he had never thought of at all, and for which he has not directly prepared.

It is inevitable, right, and a duty, that we should begin by studying those natural things which God has laid before us for that very purpose. yet it is a continual grief to find out what a little way the study takes us. Anticipation is our only guide, but disappointment seems to make up the larger part of the substance of life.

It is this which has made the real strain of war. We all began with some vision of its horror,—the loss of precious lives, the waste of money and consequent poverty, the risk of failure, but we were not in the least prepared for this unending drain of hope as expectation after expectation blazed up and then died out, only too often in a new catastrophe. In some ways it is easier for men at the front, just because they have their own part to play, while we, in present safety but chafed by our utter helplessness, have no relief from the tyranny of an exhausted imagination. We have so often deluded ourselves or been deluded with optimisms, sometimes utterly groundless, sometimes quite reasonable, that we become all the more readily the prey of an enervating pessimism. Let us look the thing in the face.

What is there to be frightened about?



(1) In Japan we have no ground for personal fear, though in England, so long as the submarine menace is not over, starvation is not an impossibility, but our personal fear is in the main for those we love. But I do not think this personal fear at all crushing. Earlier in the war it was different, but we have faced it so long. Hard as it may be, we are resigned to personal loss.

(2) There is a far deeper anxiety about our cause. Belgium, Serbia, Poland, France, lie very heavily on our soul. Again, it is a great moral issue. Can we now even keep our side up? Infamy is added to infamy. Where is that victory of righteousness on which we have staked our very being? It is going to come at all?

(3) Men at the front say that before an attack one is distressed less by fear than by fear of fear, and certainly in England the strain of anxiety is intensified by want of unity, by dread that, not we ourselves, but others at home will prove unworthy. This is what we summarize as "unrest." There are strikes; there is the open sore of Ireland. We cannot feel sure England may not yet break up like Russia.

How ought we to face these things? Undoubtedly the simplest thing is not to think of possibilities at all. But there are two ways of doing that. We here are in present safety, far from the immediate seat of danger. Japan and S. America are so far the two places on earth least touched by war. It is not difficult for us to go on playing contentedly in our own fashion, grumbling a little at times, and doing occasional war work. But that is a mean and foolish way.

The same thing can be put more wisely. In a long race each man knows his own weariness; he does not know the exhaustion of the other man. It was a truly wise man who said; "Mine has been a sad life. I have had to bear many calamities,—most of which never happened." Why anticipate misfortune?

There is also the way of heroism, the way of the soldier, who refuses to look at anything.

To us none of these ways are rightly open. We cannot follow the soldiers for

we are not fighting. We might follow the way of wisdom, but it is like innocence,—once lost you cannot recover it. Once we have begun to think, there is nothing left but to face it out properly.

If then we do face the possibilities, I admit that there is at present much ground for apprehension. Since the Russian collapse we cannot expect any decisive victory this year, and doubtfully next year. And when we get to distances of time like that, anticipation fails us. It looks much more likely that there will be no "victory," but that one side or the other will break down, and the war will end perhaps in a walk over, perhaps in a stale-mate, any how in that decisive triumph of righteousness which would alone justify it.

In the military situation one may admit that almost anything might happen except perhaps, complete disaster. For America is the one unconquerable factor. She has immense resources, a singularly whole-hearted resolution, and fresh, unwearied mind.

The greatest danger is not military: it is the lack of unity among ourselves in England. We know well enough what we dream of. After the infamies we have been through, the world is not clean until justice has been done, not promiscuously, but upon at least a select few of the murderers of Louvain, Dinant, Armenia, and so forth. We want an utter end of Turkey, the freedom of Poland and of the subject races of Austria. But what then? Having done justice, personal and racial, will the new Europe go back, cleansed and simplified, but substantially the same? We assume it will. We cannot imagine it otherwise. Our class will always be our class. A real revolution is unthinkable. And yet this is the point of difficulty. Germany stands for immorality and violence, but it is also the great representative in Europe of the old order, of nationalism, class rule, and financial commerce. A swift and early victory might have enabled us to re-establish the old order of things in a more stable condition. We missed it. Now a negotiated peace would mean a peace with the old order in an un-purified and un-stable condition.



The longer we go on, the more certain it is that the old order cannot otherwise come back at all. Revolution is increasingly inevitable, yet we cannot make up our minds to it. That is the cause of "unrest." Labour, which is the great mass of England, has made up its mind to that wholly new world, which you may call democratic or revolutionized, and suspects us of wanting to avoid it. The real danger of an English break up comes from this difference of aim.

(4) So far, without being exactly a pessimist, I do not see much ground for optimism. Indeed I might on my own account go further. There are military and political anticipations of great moment. Few people think the religious position of any moment at all. To those who are concerned over it,—and to me the Church is even more than my country,—a break-up of the Church of England, seems more inevitable, anyhow much more probable, than any other anticipation.

I do not wish to give any special weight to these anticipations. I only say that I think we ought to face the worst as being quite possible. Even so, I am not a pessimist. I have said, we are frightened about ourselves,—not so much our own personal safety as our country, our cause, our own ideal of righteousness; socially, about the very existence of the world as we know it; religiously, about the continuance of religion as we know it.

Let us put the religious question aside for a moment, and look rather at history. The moment is dreadfully exciting. So much hangs on it all. Look back at the past, let us say at 1066. The Norman Conquest was a triumph of injustice, worked out in cruelty, and robbery, and untold agony, yet it was the making of the England that was to be. Look back further to the fall of the Roman Empire, which was the break-down, very nearly the extinction, of all the civilization there was. It took centuries to rebuild it in any degree. We might go still further back to the wars and conquests by which the Roman Empire was established, and to the Assyrian and Babylonian conquests, where we touch on Scripture. Each of these was very

horrible, unthinkable, yet each in some fashion cleared the way for a new cycle of human life. Each formed a stage in bringing mankind out of some impossibly narrow groove of life, which gave no hope of any further advance, and launched it into a new world.

All these examples are too far off to be any comfort to us now in our tribulation. But that is the very point I am making for. As the centuries pass into millennia, we can see something of the vast sweep of human progress, but our own life is far too short to measure what is happening round us. Nobody for two hundred years to come will know what this war means, or its results.

Religion is at this point of very little value. We have cried to God, and He does not answer. We prayed to Him,—"Our will be done." As S. James says, we asked something that we might use it for our own desires. But Christianity—that is, faith in God,—is at this same point wholly vital. Our life is a mere speck in the great progress. The progress is the movement of God's purpose, the breaking of the seals, the out-pouring of His judgment. I am not saying that that makes it any easier to bear or to understand, perhaps harder, as it certainly makes faith more difficult, if we do not remember that through it all our souls belong to God. At any moment, the huge movement may crush us and all our little hopes, and it is vital that whatever happens we should not be crushed, but that we should be ready, just because of this faith to go forward and to meet smiling the worst as well as the best.

That is the lesson of Ypres. In one division five men out of every six went out, but each went with his face forward, and each stood and went on till his turn came. It is the lesson of the Teutonic and Danish invasions. Civilization disappeared; Christianity seemed to disappear, but the Church lived through it by faith. The Syrians have lived for 1300 years under Mohammedan oppression, and are still Christian. Constantinople has been Turkish for over 460 years, and the Greeks still wait for the priest to finish the mass broken off when

the Turks rushed in. Through all this time men have lived their lives, prayed, gone home, waiting God's time.

Our duty is quite simple. In this crisis we have to face the future like men in serene confidence. But what is confidence and how is it found? The soldiers find it in action, because they have to fight. We who have only our imagination, have tried to find it in an optimism which was at first ignorant and boastful, then silly and vainglorious, then merely shrieking. It is as old as Isaiah. "We have a covenant with death,—the overflowing scourge shall not come near to us." He calls it "the refuge of lies,"—a refusal to see thing as they are. (ch. 28). When the evil does come, or for the mere contemplation of its possibility there is nothing left but a cynical and reckless pessimism, since there is nothing left to hope or work for.

We are all shocked at the Kaiser calling God his "unconditional ally." But in fact for a generation past we also have trained ourselves in the assumption that everything in religion must be as we should like it to be. God—if He does anything—does what He ought, and what that is we are just as sure as the Kaiser of our entire competence to decide. We are only much less sure than the Kaiser whether God does do anything.

But if we did believe in God, there is nothing impossible in the idea that God may be about to use the curse of Germany in order to purify the world of Germanism, for after all Germany is only the very cynical and efficient exponent of those principles of success in business and politics which we have all been playing with. Perhaps it is necessary we should all taste of it. I think it more likely God is washing the slate clean for something entirely new. I do not mean a

Utopian state. I think it much more likely that humanity will go on blundering, like Russia, among the ruins of a world which can never be rebuilt till something emerges, slowly, tentatively,—no one quite knows what.

I am not foretelling evil, but I do say that an optimism limited to the expectation of what we want, is in a very precarious condition, never more so than to-day. To a Christian, nothing that can happen is a pessimism, just because that which happens from without cannot defile a man; what does defile him is the self-will within. If we are to be cleared of that, cost is always heavy. God is always doing something, going onwards, giving us something to work at, to succeed with or to fail with, for while success has its own immediate reward, disappointment and failure have the higher glory. It is the Cross. We acknowledge it of those we have lost. We acknowledge it in the glory of all tragedy. We have to find it in our own life.

I have not really said more than that God has led His own through many things, and He can do the same now. Anyone who wishes may object to my bringing theology into the matter, since ability to carry on through evil as well as good is an ideal common to all ethicisms. That is so, and so long as one can go on fighting, it cheers one to see how many men are capable of rising to the ideal. But when hope is gone, and nothing more apparently can be done, the very commonness of the ideal makes it the more remarkable, first, how few really find the strength to continue making the best of mere waiting; secondly, what a multitude of quite common-place people have been able to hold themselves together, whenever they have first got rid of their souls,—as of a great encumbrance into the care of God.





# TOKIYUKI HOJO

By S. FUJII

**A**MONG Japanese educators one of the most prominent and interesting is Mr. Tokiyuki Hojo, president of the Peers' College, Tokyo. He hails from the city of Kanazawa, the capital of the Mayeda fief in feudal days and a place that has given birth to many a great man in Japanese history. The lord of Kaga was so sagacious and powerful in the feudal days that the shogun kept a watchful eye upon him, and he in turn had to be very cautious in all his doings to avoid suspicion of opposition. To do this the more successfully the lord of Kaga was careful to encourage the rise of able men in his clan, men capable as both warriors and advisers; for which reason he laid great stress on facilities for education. He had indeed come to believe that science was destined to conquer the world and that the pen would eventually prove more powerful than the sword. Consequently the people of Kaga became more noted as scholars and administrators than as military heroes. At a time when physics, mathematics, engineering and pedagogy, according to western standard, were unthought of in other centers, they were included in the curricula of the Kaga schools. The only military hero from Kaga in recent years has been Admiral Uriu; and Lieutenant-General Kigoshi may also be mentioned; but while Kaga has not taken the place that Satsuma and Choshu have taken in martial circles, the city has always been proud of its intellectual preëminence.

Situated in the more remote regions of the empire Kaga has nevertheless produced many men of great mind, who have exercised a profound influence on the nation. Among these may be mentioned Dr. J. Sakurai, head of the Department of Science in the Tokyo Imperial University;

and Dr. Y. Osaka of the Department of Science in the Kyoto Imperial University, and Dr. B. Matsumoto of the Department of Literature in the same University. The head of the College of Engineering in the Tokyo Imperial University, Dr. A. Inokuchi, is also from Kaga, as is also Dr. C. Shiba a distinguished naval architect; and Dr. K. Fujii the noted botanist is from the the same place. One might go on the mention several other names won famous in one line of achievement or another. But none has won more respect among the noted sons of Kaga than the subject of this sketch, Tokiyuki Hojo.

Professor Hojo is a man of most remarkable mind. He would be regarded as rather eccentric, perhaps, by some; but his gravity is based on wisdom, and those well acquainted with him are deeply impressed by his mental acumen. In speech and manner he may seem cold and repelling, but he wins those who have close relations with him. When he succeeded Dr. Sawayanagi as president of the North-Eastern University he did excellent service as an educationist, and won the confidence of all interested in that subject. After the death of the late General Count Nogi the Peers' School was in great difficulty to find a suitable successor. At first Viscount Oseko was appointed, but he soon resigned and then Professor Hojo was the only man that seemed able to undertake so responsible a duty.

Professor Hojo was born in the city of Kanazawa on March 23rd, 1859; and after the usual preliminary education, he entered the Tokyo Imperial University from which he graduated in 1885, taking honours in mathematics, after which he went to Germany for study. On returning to Japan, while his scholarly ability.

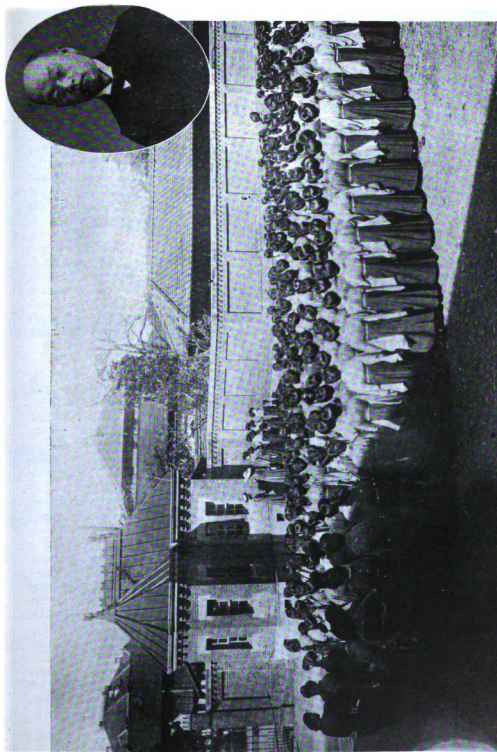
was acknowledged, he was regarded as too frank and honest for a popular educator, and his abruptness of manner kept away from him many who might have assisted in his promotion. His sterling qualities as a man, however, soon came to be seen and appreciated, in spite of his reported lack of tact and so-called commonsense. When he secured an appointment as teacher of mathematics it was supposed he might get along well enough in that, as there was no room for opinions or discussion or even difference of view, in the teaching of mere numbers. His promotion steadily went on, however, and soon he was taken from the high school to become director of the Yamaguchi Higher College of Commerce. As it was only some ten years since he had graduated from the University, his promotion was regarded as remarkably rapid. Afterwards he was appointed director of the Fourth National College, and subsequently Director of the new Higher Normal College at Hiroshima where he served for eleven years. Consequently he was already a notable figure in educational circles when he became president of the North-Eastern University in 1913.

The life of Professor Hojo is one of severe simplicity. When he was once asked if could spare a little money for investments he replied that such considerations never come into his household expenses. When he was director of the Fourth National College he laid down very strict instructions as to the dress of both teachers and students, and took great care to observe the regulations in this respect himself. When asked for an opinion on any subject by teachers or students he never deferred a reply, as is the custom, but promptly gave an answer on the spot in the frankest manner. Once a student got into trouble over a love affair and consulted the director for advice. The answer was simple, prompt and characteristic. "Jump over the Kegon waterfall!" This hard or seemingly unsympathetic side of his character is what is most likely to be misunderstood; but it is said that as he grows older his nature

is softening in a good sense and he is less severe and eccentric.

The president of the Peers' College is a man of much wider and versatile taste than one would suspect. In this way he is different from the late General Count Nogi, who was a man of one idea. Professor Hojo is deeply learned, for instance, in the Zen literature of Buddhism, and he is very fond of music. He plays games with zest, and is especially fond of *Goo*. He is also a collector of curios and has fine taste in pictures. His favourite occupation, however, is reading, and naturally he prefers books on his chief subject, mathematics; but he also likes books on physical geography, history, feudal administration and guide books. As moralist, religious exemplar or man of the world he is equally successful, although his thought and manner appear inscrutable to some; yet there is always some glimmer of wisdom and greatness about him. If he thinks a word of his happens to be a little too pointed or frank he usually attempts to soften it with a witty remark or a humorous phrase of quip. Thus he manages to avoid making enemies. Some think his remarkable personality the results of Chinese influence, as he is deeply versed in Chinese literature.

The most favourable aspect of his personality is his avoidance of the indirectness so characteristic of most of his countrymen. Whether he accepts or rejects a proposal or opinion he does so frankly and boldly without apology or excuse; and once he has approved of a proposal he will spare no effort to carry it into execution, allowing no obstacle to prevent success. Consequently those who labour under his direction do so without anxiety, knowing that their ways and means will be promptly approved or disapproved at once without allowing them to be led into difficulties and then finding fault with them, as some directors do. This is one reason why Professor Hojo has been popular in all the educational positions he has occupied, and has left behind him a reputation that his rivals might well envy.



MR. TOKIYUKI HOJO  
(PRESIDENT OF THE PEERS' COLLEGE)





MR. T. MIYAOKA

# A GREAT JAPANESE LAWYER

By ONE WHO KNOWS HIM

**T**HE special invitation of the American Bar Association of the United States to Mr. T. Miyaoka of Tokyo to be a guest of honour at the annual meeting of the Association in September next brings again into prominence the name of one of Japan's most distinguished jurists, a sketch of whose career will doubtless be of interest to all who desire to know how well a Japanese can be master of both oriental and western erudition at the same time. There is probably no member of the Japanese bar who has a profounder knowledge of both foreign and Japanese law than Mr. Miyaoka; nor is there any with a greater command of the English language, to say nothing of his familiarity with French and German language and law. For this reason his clientele among foreigners is large, as well as among his own countrymen. Indeed the American Bar Association could not have asked a more representative member of the Japanese bar to address its learned assembly, and he will prove a worthy compeer of the other distinguished jurists that are to speak before the Association this year.

This great lawyer is one of the most modest of gentlemen, and it is very difficult to get him to say anything about his ideas and career; but his life and fame are well known in Japan, and may be of interest to other outside of his native country. Mr. Miyaoka was born in the city of Osaka in 1865 and was brought up like most of the samurai boys of the early Meiji era. He likes to tell of his boyhood days in play with the children of certain foreigners then in Japan from whom he got his first know-

ledge of the English language. Among his playmates then was a son of Professor Edward S. Morse, of Salem, Massachusetts, and the son of Dr. Thomas Mendenhall, who were professors in the employ of the Japanese Government at the beginning of Japan's intercourse with western nations. This association of Mr. Miyaoka with the Morse family is mentioned in the preface to Professor Morse's diary recently published by the Houghton Mifflin Company of Boston. In a communication to Mr. Miyaoka from Professor Mendenhall some time ago the professor says that Mr. Miyaoka must have been the leader of the Japanese bar since his youth, for when the young Japanese was but a lad of 13 he went one day with Professor Mendenhall to the Japanese Police Court to plead for his jinrikishaman who had got into trouble over collision with a vehicle.

Mr. T. Miyaoka graduated with honours from the College of Law of the Imperial University at Tokyo, in July 1887. He immediately entered H.I. J.M.'s Diplomatic Service as Attaché of Legation and was assigned to duties in the Department for Foreign Affairs. In 1889, he was promoted to the rank of Secretary of Legation and was appointed one of the Junior Counsellors of the Department. He served in the Law Bureau of the Department until June 1892, when he was sent as Secretary of Legation to Washington, where, at the time of the opening of hostilities between Japan and China in 1874, he was Chargé d'Affaires. In September 1894 he was transferred to Berlin as First Secretary of Legation, and remained there for six

years, part of which time he acted as *Chargé d'Affaires*. Upon his return to Japan in 1900, he was appointed Minister Resident and Senior Counsellor of the Department for Foreign Affairs and served as Chief of the Law Bureau until 1906. In February of that year, when the Japanese Legation in Washington was raised to an Embassy, he was appointed to be its Counsellor and remained in Washington until March 1908. During his tenure of office as Counsellor of Embassy, Mr. Miyaoka was promoted from the rank of Minister Plenipotentiary of second class to that of an Envoy of first class, and, in October 1909, he resigned from the Government service to take up the practice of law.

Mr. Miyaoka was the agent of Japan before the Arbitral Tribunal of the Hague in the House Tax proceedings from 1904 to 1905. He has been Japanese Delegate to various international meetings, the most recent in which he took part being the Opium Conference at Shanghai.

In casual conversation one learns from this distinguished jurist some of the more interesting reminiscences of his career as a diplomat. When he was *Chargé d'Affaires* in Washington in 1894 he had the honour of asking the United States on behalf of Japan to take over the interests of Japan in China during the war between Japan and that country. He is wont to remark that the largest banking account he ever had to his credit was £1,000,000 sterling, which was paid to him during his time in Berlin as part of the war indemnity due from China to Japan under the terms of the Treaty of Shimonoseki in 1895. Of the many important cases Mr. Miyaoka has pleaded before the courts the most disappointing one, he says, was that which he lost before the Hague Tribunal, with the Governments of Germany, France and Great Britain against that of Japan on the question of certain taxation of foreign property in Japan.

Mr. Miyaoka's association with the

United States has been an experience of long standing. Even before occupying the important position that he did in the Japanese Embassy there, he had acted as secretary to the late Percival Lowell who was foreign secretary to the Korean Mission despatched to America in 1883; and on his return from that Mission the young Japanese was invited to Korea with Mr. Lowell and received royal treatment from the Korean Court. This was, of course, before Lowell turned his attention to astronomy and became the expounder of Schiaparelli's theory of the existence of intelligence on Mars. 1/2

Among the more distinguished foreigners that have taken important places in Japanese education was the late professor Fenollosa, who wrote much on Japanese art; and in his books the name of Mr. Miyaoka is frequently mentioned as the interpreter at the conferences on art. It will also be noted that in John Bassett Moore's *Digest of International Law* Mr. Miyaoka is quoted in reference to consular jurisdiction in China. In the *Standard Dictionary* published by the Funk and Wagnalls Company of New York Mr. Miyaoka is the chief authority on the word *Mikado*.

When the Carnegie Endowment for International Peace was founded in December, 1910, the trustees appointed Mr. Miyaoka their special correspondent in Japan, the other three being Dr. Alfred Fried of Vienna, Mr. Francis Hirst of London and Professor Paszkowski of Berlin. Mr. Miyaoka is also General Secretary for the Conciliation Internationale of France. For his practical training in foreign law Mr. Miyaoka acknowledges his deep indebtedness to the late Henry Willard Denison, legal adviser to the Japanese Foreign Office, whose assistant he was in the early days. There is no doubt that Mr. Miyaoka will be remembered by many of the older members of diplomatic circles in Washington as a member of the Japanese Embassy there.

# JAPAN AND GERMANY

By Hon. Y. TAKEGOSHI, M.P.

**T**HE scenes of war are beginning at last to shift, and the orient can no longer consider itself immune. Russia is helpless before Germany and danger threatens the Far East. Japan is now in a better position to aid the Allies and herself than ever before, and she should seize the advantage afforded by her geographical isolation. The time has now come for Japan to take a more active and effective share in the great war. Her aid at any time has never been from purely selfish motives. She could not refrain from assisting her British Ally as far as possible, seeing that the latter was engaged in a gigantic struggle for the liberty of Europe. The invasion of unprepared Belgium and France by Germany caused nothing less than indignation in Japan; and we determined to eliminate once and for all the presence and influence of Germany in the Far East. The removal of German militarist power in East Asia was a much easier achievement than the removal of her intrigues and other evils of Teutonic origin. But since the beginning of the war Japan has never ceased to watch German movement and influence with the greatest vigilance. Japan entered this war for just the same reasons as moved England and the United States: namely, to ensure the freedom and peace of mankind. Since her entrance upon the war Japan has done everything in her power to assist the Allies. And in this policy she has had the sympathy and help of all her best citizens. Germany has few friends in Japan; and the fact that even a few exist is indeed to be much regretted. These worshippers of mere German efficiency, however, cannot be regarded as enemy agents. There are absolutely no Japanese acting in the interests of Germany. Those who worship a clever materialism may perhaps be hoping that the incarnation of their ideals may not be defeated, or at least not completely undone in this struggle, but they can do nothing to bring Japan to their state of mind. If Germany has been remarkably successful, especially from the standpoint of brute force and sheer inhumanity, there must be some cause for it; and this factor causes a good deal of thought among some Japanese. The Japanese have for the last few years been concentrating their minds and efforts on acquiring the principles of efficiency and success; and they cannot help



admiring success wherever it appears. Indeed so far have we gone in admiration of success that we are in danger of coming to the Jesuit conclusion that the end justifies the means. A nation cannot admire successful individuals without admiring the nation to which such individuals belong. It is for this reason that a few Japanese are found to be admirers of Germany. They are so thoughtless as to see only the success without heeding the means by which it is attained. It is a weak attitude of mind, to be sure! The real nature of success depends on its value and the nature of the means by which it was attained. I am not one to depreciate the importance of success; but I do not forget that even success may be despicable.

Consequently while one may appreciate the boldness and courage of Germany one need not be blind to the brute obstinacy, cruelty and rapaciousness to which these virtues have been prostituted. Boldness and courage always meet with success, even in wickedness. But to be successful in infamy is to be of doubtful reputation. The strength of Germany's political and social system calls more for admiration than her war tactics and policy. Her quick rise to a foremost place among the nations of Europe says much for the ardour and efficiency of her patriotism. This Japan can admire without being ready to accept German *kultur*, which everyone now recognizes to be a very dangerous element. The German ambi-

tion to dominate the world, which is the essential spirit of her *kultur*, it is our duty to abominate, and most of us in Japan soundly do so. In any case we cannot forget that we are on the side of the Allies and that Germany is our enemy.

When the Boxer rebellion broke out in China in 1900, threatening the lives of the foreign residents in that country, the troops of various Powers united in entering the country to protect their nationals. Naturally the question arose as to what country should be given control of the combined forces of the Powers. It became a question of paramount importance to the several nations concerned; for the Power selected to assume of the command of the situation would be forever regarded as supreme by the millions of China, and all the oriental nations. It was something more vital and difficult than the ordering of the seats of diplomats at a banquet, according to rank. The question could not be satisfactorily solved without the consent of Japan who had strong military forces in China. But Germany resorted to the most ignominious means to acquire command of the international troops, and despatched General von Waldersee as a master mind to take control of the situation. Being one of the oldest and most experienced warriors ever seen in the Orient he seemed entitled to take advantage of his younger colleagues. But in the means adopted by Germany to



gain control of the international troops she deceived Japan. General von Waldersee left Berlin with the express purpose of assuming command of the international forces. Although the Japanese Minister in Berlin had never given consent to the German officer assuming supreme command of the troops, the German Government insisted that Japan had already assented to the proposal. It appears that at a banquet in Tokyo the German Minister made a casual remark to Viscount Aoki, Foreign Minister, to the effect that the question of who was to assume command of the international forces in China was troubling his mind somewhat, and that he thought General von Waldersee would be a competent officer, owing to years and experience. To this remark Viscount Aoki happened to say "Yes," by way of courtesy and to express a polite flattery of the comments of his distinguished companion. After the incident he thought no more about it, never dreaming that the utterance of a monosyllable in answer to a casual remark at a dinner would be construed into Japan's official consent to Germany taking command of the combined forces in China. As Japan could not deny that her Foreign Minister had said the word "Yes," on the occasion alluded to, she was obliged to acquiesce in Germany's assumption of supreme command in China. This is not a good illustration of German trickery but of the way in which she has been accustomed to treat Japan, and what she

regarded as the inferior nations, in the past.

Do we not see the same thing appearing in the Mexican episode? It happened that many Japanese who were refused entrance to the United States as immigrants, found admission to Mexico, where they acquired certain fishing concessions. From this fact a rumour arose in America to the effect that Japan was acquiring concessions in Mexico for war bases against the United States. The rumour was seriously treated by many American papers and even by senators and politicians, until anti-Japanese feeling was heightened in consequence. This feeling prevailed for some years afterwards. Now at last it has become clear that Germany was responsible for this rumour and for its consequences. The fact that Germany caused the diffusion of this false alarm came out in the Lansing-Ishii negotiations which recently took place at Washington. German agents, under actual instructions from Berlin, had planned the whole affair so far as the starting and circulation of the rumour was concerned. In his book entitled "My Four Years In Germany" Mr. Gerard, former American Ambassador there, shows clearly how Germany constantly tried to persuade the United States that Japan was a menace to America. Though the book does not say so, we can well imagine how the Berlin Foreign Office steadily laboured to mislead the American Embassy as to Japan's plans

and policy, even to the extent of suggesting Japanese intrigues against the United States. No wonder that the United States suspected Japan for a time, at least; until German untrustworthiness became obvious. These are facts which our pro-Germans in Japan must never forget.

During the Russo-Japanese war it was evident that Germany strongly sympathized with Russia, and at one time it was feared that Germany would ally herself with Russia, and indeed might have done so had not Japan been assured of strong aid in such eventuality. The secret documents which passed between the Kaiser and the Tzar at the time have recently come to light, and prove that Japan's fears at the time were well founded. It is also clear that in attempting to take the side of Russia it was Germany's plan to aid her own policy rather than to help Russia, and do it at the expense of Japan. Of course Germany feared that England would not permit her to supply the Russian squadron with coal. But then there is no

doubt that if the Russian squadron had safely reached Vladivostock Germany would have joined Russia. It is also Japan's conviction that Germany stimulated France and Russia to join her in compelling Japan to relinquish Port Arthur after the war with China. Germany started the "Yellow Peril" bogey and kept it going all over the world for many years, and Germany has indeed been the cause of anti-Japanese agitation everywhere. That after all this animosity against us, Germany should still find sympathizers in Japan is as remarkable as it is regrettable! Such people are like wretches who forget that their parents were murdered! But thank Heaven, the Japanese nation is not composed of such unfilial sons.

While we Japanese admire all that is worthy of admiration among the German people, we cannot forget that their Government and its system are a menace to the liberty and even the safety of all civilized peoples; and we are bound to do all in our power to see that in this war Germany shall be defeated!







# 新日本

號月四



東京新日本社發行

言論界之權威

# 新時代

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THE SHIN NIHON

THE NIHON OYOBI NIHONJIN

THE SHIN JIDAI

# SOME JAPANESE PERIODICALS AND PUBLICISTS

By K. CHIBA

**N**OTWITHSTANDING the opinion in certain quarters that Japan is behind western countries in the matter of oratory and literary art, we have rather an imposing array of talent in this direction. Indeed the demand for papers and publicists is so great and increasing so constantly that Japan must needs have great writers, at least; for people in this country are usually more ready to read than to listen. The *Osaka Asahi*, one of the most influential journals in the empire, has a daily circulation of over 700,000, including both morning and evening editions; while the *Chuo Koron* (The Central Review), has a monthly circulation of over 20,000. This degree of circulation, of course, may appear small, compared with some of the bigger periodicals and papers abroad, but it is quite large for Japan, where no circulation can be expected outside the empire. As such European languages as French, German and especially English are widely understood among the educated classes in Japan, papers and periodicals from these countries have considerable circulation in Japan; but readers of Japanese in western countries are practically nonexistent, apart from the few Japanese sojourning abroad who care to subscribe for home papers and periodicals.

The progress and prosperity of Japanese papers and periodicals are more especially noteworthy in view of the immense opposition from authority that they have had to fight their way against in the matter of free speech. It has indeed been almost a superhuman task to produce a profitable publication in Japan. The empire is a country of great cities and

towns with their centers of population; and it is in these centers that the magazine or review hopes to find patronage. Little support can be looked for from the more rural sections of population. The introduction of periodical literature has been a matter of rather slow growth in Japan. Our people are much more interested in action than talk. They like to do things first and talk about them afterwards. And as much more can be said than done, Japan has not so much to say as western nations. This is a further drawback to expansion of periodical literature. We are gradually coming to understand, however, that a highly civilized people is expected to have opinions and possess the ability to state them; and for this reason Japan is earnestly striving to find a proper literary medium for leadership of thought.

In her earlier efforts after periodical literature Japan seemed content with discussion of her own affairs; but in recent years the contents of our periodicals have assumed more and more of an international character; especially is this so in regard to politics and finance; and to some extent in the direction of science and research scholarship. While no new newspapers of importance have gained a hearing in the reading world of Japan in recent years, some quite important reviews are not of very long standing.

Among the more influential of Japan's modern reviews may be mentioned the *TAIYO*, or *SUN* as it means in English, while the *CHUO KORON* already mentioned, and the *NIHON OYOBI NIHON-JIN*, or *Japan and the Japanese*, are also favourably known and find an increasing



circulation. The above are the reviews better known abroad, but Japan now has many others equally powerful which are not known abroad at all. The writers to whom these reviews owe their chief distinction have confined themselves largely to political questions and seem to have a timid hesitation in regard to the more vital problems of civilization. Lafcadio Hearn and Dr. Takayama during their lifetimes devoted considerable attention to the more important aspects of new Japan, but they have had no worthy successors. Dr. Miyake and Mr. Tokutomi are famous publicists but they have not attempted to touch much upon the principles alluded to. They are critics of the temporal and the ephemeral rather than of the enduring and eternal aspects of life and progress. Indeed it may be said with justice that such writers are more concerned with the past than the present and the future; and belong more to commentators than prophets. They talk rather than enlighten and lead.

A weakness of our periodical literature so far is that contributors seem more disposed to ingenuity than to accuracy or cogency of argument. Japanese readers appear to be more interested in fantastic opinions and impractical theories than scientific correctness and substantial investigation. They like speculation better than truth! They crave pungency of speech more than practical criticism. Writers can do more with the jaw than with the brain; and words are too often substituted for thoughts! Japanese readers are thus more fond of being pleased than of being informed. Reading is a recreation with them rather than a duty or a necessity. It must be admitted, however, that of late years there has been some faint indication of an improving attitude in this respect, and our writers are becoming more scientific and thoughtful. A noticeable feature of Japanese periodical literature at present is the number of university professors among the contributors. This will no doubt have the effect of making professors more practical in regard to theorizing, while at the same time giving the public more reliable opinion and leadership. Since

theory and practice are thus beginning to cultivate a speaking acquaintance the result on public opinion must be beneficial. And, what is more immediately to the point of the present discussion, the effect on periodical literature has been most marked in the direction of improvement, especially in the way of authority.

Japanese periodicals are quite different in form and general content from western literature of a similar class. Take for example the leading Tokyo review: the TAIYO. It is a sort of illustrated North American Review; but all the illustrations, nearly always photographs finely done, are in the first ten pages, after which comes about a hundred pages of pretty solid matter. For many years this review has been regarded as the place to look for able essays on all great subjects of the day. Recently its leading contributors have come to be professors from the Tokyo and the Kyoto Imperial universities. Indeed it is often spoken of as the "professors' review." As the more able of the leading publicists outside of academic life regard the TAIYO as bureaucratic in tendency, they do not care to contribute to its pages. It is thought to be too cautious and timid on international questions. It lacks bold and straightforward argument. Thus the TAIYO as an authority is not what it was in the days when Dr. Takayama was its editor. Then it was the greatest periodical in Japan, leading ably in all that concerned modern civilization. When Mr. Toyabe became editor he turned the pages of the Taiyo into a review of great political personages. He was a gifted writer and his policy was popular as well as illuminating. During the editorship of Dr. Ukita the TAIYO enjoyed the same popularity; but he was succeeded by Mr. Asada Koson who has modified the former policy of the review a great deal, especially in the direction of dealing more particularly with female questions and social life. Articles on science and politics are still a feature of the TAIYO, however, and a further feature is the series of anonymous articles that appear from month to month, touching delicately on rather delicate subjects connected with political life.

The CHUO KORON is somewhat less pretentious than the TAIYO, but is in way inferior as to merit. When it first appeared the CHUO KORON was called the *Hansei* and one half of its pages were given to review articles and the other half to fiction. The fiction part of the periodical was so well patronized by the leading novelists of the nation that people soon came to understand that any writer who had not appeared in the pages of the CHUO KORON could not be reckoned among novelists of the first class. At the same time its articles on politics and society were everywhere welcomed as well written and authoritative expositions of burning questions of the day. Articles from many of Japan's leading politicians and statesmen, including the Hon. Y. Takegoshi, have appeared from time to time in this review. The general trend of policy in the CHUO KORON is democratic, as against the opposite policy of the TAIYO. The young man of Japan looks to the pages of this review for liberal opinions and aggressive progress toward modern ways. The arguments presented are usually daring and candid, and calculated to appeal to the country's rising nationalism. Some of the leading thinkers and scholars of modern Japan are included among its contributors. This review likes taking westerners to task for their occasional supercilious attitude toward oriental races.

The SHIN JIDAI, or New Age, is a new review, started only last year, but its circulation is already considerable and it appears to be prospering. Under the editorship of Mr. Suginaka, a former political writer on the *Kokumin*, the new review is said to be outdistancing its older rivals. Its interest lies chiefly in the variety of its contents as well as in the versatility of its contributors.

The New Age is considered the most "meaty" of the periodicals. In the opinion of some people this review is the exponent of the opinions of men like Baron Goto, Minister of Home Affairs. Leading naval and military officers also write for the SHIN JIDAI, as also do some leading business men. As a representative of Japanese politics, commerce, industry, art and literature this review is thought to have no rival among present-day periodicals in Japan. In its pages there is usually a well written and comprehensive resume of Japanese press opinions.

The KOKUCHO, though only two years established, is making great progress as a monthly review under the editorship of Mr. Matsumoto Rikuryu, whose policy seems to be one of well conducted but spirited controversy. Another leading periodical is the SHIN NIHON, or New Japan, edited by Mr. R. Nagai, formerly a professor at Waseda University. This review devotes most of its attention to exposition of Marquis Okuma's opinions, and is naturally well supported by the Waseda faculty. For a time the review changed management and Marquis Okuma's views ceased to appear in its pages, after which it naturally lost patronage, but of late the magic name of the veteran statesman and noble has again appeared among the contributors to the SHIN NIHON, and its regular subscription list will doubtless return. At one time the SHIN NIHON depended for matter a good deal on translations from foreign periodicals, but at present this feature is discontinued. Some of the business articles in its pages are of much importance. As to the general policy of the SHIN NIHON it is rather obscure.

(To be Continued)



# JAPAN'S NAVAL AND MILITARY DEFENCES

By YEIKICHI HIDAKA, M.P.

**T**HE plans authorized by the Imperial Diet for the strengthening of national defences cannot be fully discussed in this essay, as they are military secrets, but the changes and improvements to be carried out are much more important and extensive than one would be led to infer from the speeches of the Prime Minister and the Minister of Foreign Affairs in the last session of the national Legislature. Since our national defence programme has attracted the attention of people abroad, however, it may not be out of place to outline, as far as one is permitted, the plans proposed by Japan.

The national Budget has approved an outlay of 300,548,000 *yen* in the construction of warships. Of this amount the sum of 248,762,000 *yen* is to be expended on new ships; 42,796,000 *yen* in modifying the previous programme; and 8,989,000 in meeting the increased cost of materials. The new warships will include two battle-cruisers, and a number of light cruisers, destroyers, submarines and special service vessels; these to be added to the eight battleships and four battle-cruisers previously arranged for. When the new plan is completed and carried out Japan will possess fourteen big battleships, by the year 1923; but since one battleship and two cruisers will be beyond the allowable age limit by that time, the number of first line of battle units will be only eleven. The defect, however, will be compensated for by the introduction of a further naval programme in 1921, by which two other first line of battle ships will be constructed and the principle of the 8-8 squadron be maintained. When the Minister of the Navy was

asked why it was not proposed to complete the 8-8 programme before 1923, he replied that it was for lack of construction materials. In the Imperial Diet a further question was put to the effect that since the United States was planning to have 27 battleships and 6 battle-cruisers by 1921, Japan's programme must be regarded as deficient with its of battleships and 4 battle-cruisers; and the Minister of the Navy replied that, in comparing differences, power rather than numbers must be taken into account. As to what the difference of power was the Minister would vouchsafe no answer. It is clear from a study of the Government's naval plans that the idea underlying the programme is not to build big ships so much as to provide the navy with an ample supply of ships for quick action, according to the lessons afforded in the present war.

But while it is the plan of the authorities to devote chief attention to the construction of minor craft for attack and surprise, the programme in regard to the 8-8 principle will not be neglected but will be hurried forward as fast as supply of material will permit. The latter will not come fully before the Imperial Diet before 1921, however, and the programme will reach completion a few years later; and in the meantime the existing battleships will have to meet all temporary demands of the navy, aided by the minor units. As the questions of Japan's technical ability for the construction of submarines and other important subsidiary units was discussed at a private session, the results of the discussion cannot be introduced here, more than to say that Japan in this respect is not in a position to supply any



demand for such ships as would be created by an emergency. One of the most important duties, therefore, demanding the attention of Japan is the training of experts in technical ability for the construction of warships both great and small. For this reason a number of our more expert workers are being sent abroad to assist in the vast construction work now going on in the Allied countries. It is indeed owing to our lack of technical ability that we are obliged to be content with the present temporizing method in meeting the needs of our naval programme. What the nation must do is to plan and execute a naval programme sufficient to meet the needs of the situation and set the mind of the nation at ease. When the proper authorities were questioned in the Imperial Diet as to whether the present programme of the 8-8 squadron and corresponding minor craft was sufficient for all the needs of the national defences, they admitted that they were not wholly satisfied and, therefore had a further programme in mind involving more ambitious proposals, but the present was not the time to make such plans public. It is generally understood that the authorities have in mind a plan larger than the 8-8 principle of eight battleships and eight battle-cruisers to a squadron, but expediency requires reticence as to its nature. The Premier remarked during the discussion on this subject that it was impossible to say whether any naval programme was quite sufficient or efficient; but that the circumstances demanded the execution of the programme proposed, and that was the best that could be done for the present. He did not go so far as to assure the public that the programme was fully adequate to the needs of the national defences. The feeling left upon the public mind, therefore, is that materials for enlargement of the navy must be accumulated as rapidly as possible, especially for the construction of larger units. The development of engines and motors for submarine use was also emphasised.

As to army expansion the Budget asked for a sum of 55,863,000 *yen* to be expended on the completion of equipment during the six years following 1918; and for the year 1918 alone, an extra outlay of 13,330,000 *yen* on equipment. This expenditure cannot, of course, bring the condition of the Japanese army up to anything in comparison with Western armies, which have been developed and equipped to the fullest limit of efficiency by the present war. The following are some of the items of expenditure proposed:

	<i>yen</i>
Machine gun corps of the Cavalry Brigade.	170,000
Changes in Field Artillery .....	560,000
Reorganization of Heavy Artillery .....	2,240,000
"    "    Railway Regiment .....	300,000
"    "    Telegraph Corps.....	130,000
Expansion of Motor Car Corps.....	180,000
Reorganization of Transport battalion.....	120,000
Establishment of Military Hospitals.....	20,000
"    "    Engineering Section.....	40,000
Korean and Chinese horses .....	30,000
Motor car Encouragement. ....	500,000
Improvement of cavalry mounts .....	1,440,000
Manufacture of specific arms.....	2,090,000
Improvement and Repair of reserve arms...	240,000
Adjustment of arms industry.....	600,000
Supplementary officers .....	23,000
Training of Reservists .....	100,000
Increase of machine guns and heavy guns.	90,000
Study of military balloons .....	300,000
Motorcars .....	50,000

Of course such items as the above do not indicate any important improvements of internal significance. The Imperial Army now consists of 21 army divisions, and in reply to questions on the floor of the Diet the Minister of War said the intention was to increase the number to 25 divisions at the earliest opportunity. The present 21 divisions could be transformed into 28 divisions, of 14 army corps. Important preparations were being made to facilitate mobilization in case of emergency. Thus the Imperial Army aims at an expansion to 25 divisions and is prepared to dissolve into army corps as required. As to the use of aviation in the army the need of more expert technical ability is again felt keenly, as in the case of submarines.



## A FOX CURSE

"**H**OW cold it is this evening! I'm afraid it will be bad for your eyes. Let me make some rice-gruel for you and warm you up!"

Thus spoke Otake to her husband, Shinsuké; but he stopped her and said he was not so cold, remarking at the same time that it was a great comfort to be so kindly nursed by a wife, and that he was very grateful to her.

"Ah, don't mention it," said she, "as it is nothing more than the duty of a wife to look well after her husband."

"I have not been able to sleep very much for the past few nights," said Shinsuké. "You must have been annoyed by my restlessness!"

"Oh?"

"Yes, from the day before yesterday I have felt unusual pain in my eyes," continued the blind man. "As I thought bathing them with a little warm water might ease them somewhat I asked you to get up and heat some water, but you did not seem to hear my calls. I felt the place where you lay to rouse you but you were not there! It seemed to me most strange that at midnight you should be missing, and I was greatly concerned about you. Eight years have now passed

since our marriage, and you have been truly faithful to me. I do not in the least doubt you; but won't you tell me where you were on that night?"

The young wife did not expect such interrogations and was greatly taken back for an answer. At last she found words to answer, and said:

"Oh, you did know I was out, did you? You did know it, then? Well, I stole out very quietly lest I should disturb you, especially if I should tell you the truth about it."

"And where were you?"

"I went to the Yome-ga-fuchi temple to pray for the recovery of your eyes, and for the blotting out of your father's sin."

"Ah, that was very kind of you. How stupid of me to suspect you of folly! But tell me how you come to know anything about my father's sin which you wish to have blotted out!"

"I learned of it through some horsemen I heard gossiping a few weeks ago. They said that your father had killed a white fox with an arrow many years ago; and they said that since then all the man's children had been blind from the curse of the fox. You lost your eyesight in the third year of our marriage; and I have



prayed that God would remove the curse."

"That is most kind of you, as I have said; but you had better cease going to the temple at night to pray, lest some evil befall you."

"No, no harm can come to me, and I must not cease to pray for you. Nothing can prevent me doing that, no matter how dreadful the way may be."

The husband once more expressed gratitude for the devoted attention of his wife, and then he went to tell her about how his father came to kill the white fox.

On the upper reaches of the Hida river in the province of the same name there is a high mountain region between Kanayama and Takayama, which is very seldom visited by woodmen. On the banks of the Masuda river in the same neighbourhood there lived a hunter named Rubei, who was the father of Shinsuké, the blind husband of Otayé. The man was very poor. One evening as he was returning from the hunt, disappointed at having taken nothing and very tired, he saw a white fox near the Yomegafuchi temple. The animal was lying asleep on the ground. Under ordinary circumstances he would have left it unmolested; but since he had no food to take home with him, he reluctantly drew his bow and pierced the fox through the eye. Not long afterwards Rubei took an affection of the eyes and died mad, probably through the curse of the fox.

Such was the story that Shinsuké told his wife. Then he assured her that she was quite right in believing that his blindness was due to the curse of the fox. He, the innocent son, was suffering because of the sin of his father. Shinsuké informed his wife that she could escape the consequences of the sin by separating

from him; and she was quite free to do so, if she thought well of it, and then she could go back to her parents. He shed tears as he thus spoke.

"No, no," said she, "I have no desire to separate from you. I shall not leave you while you live. My one desire is that you may recover your sight, even if it be but for a moment."

Shinsuké was much moved by his wife's devotion, and said no more about her separating from him, though he was quite sincere in not wishing to have her involved in his father's sin.

Otayé thanked her husband for the great confidence he reposed in her; and then she said she had one thing to ask of him.

"And what might it be?" he inquired eagerly.

"Well," said she, "I have been assured by old Kuro that if I pray at the altar of the Yomegafuchi temple for three weeks I can recover your sight. I have said nothing about it to you, for fear you might be troubled about me. But now that you know of it, what do you think of it?"

Shinsuké hesitated at first, for he did not believe that his eyes could be restored by prayer; but as his wife seemed to have so much faith in prayer, he did not wish to disturb her, and he decided to let her go on with her prayers, much to her delight and joy.

From the following day they went to the temple together and prayed with deep sincerity. The last night completing the appointed three weeks round of prayer came, and the couple walked together to the altar in the light of the moon. Shinsuké stopped and remarked that he was rather discouraged, as he did not have sufficient faith in this method of curing

blindness. He could not see how God could help one's eyes by prayer. The young wife remonstrated with him by way of encouraging him, and suggested that perhaps the prayers of the last night would bring the desired cure.

Otayé led her husband on by the hand to the temple steps. It was then about ten o'clock. There they bowed low and prayed with all their heart. Shinsuké was stooping down with his forehead on his knees, like one dozing. It was cold but he did not feel it; and his eyes were no doubt as painful as usual but neither did he feel the pain. To tell the truth, he felt as if the bottom had gone out of things and he was falling into abysmal depths wherein he groped about to catch anything in reach. He was indeed like a wandering disembodied spirit in the land of the shades.

Presently Shinsuké was aroused by the voice of his wife calling him. He looked towards with his eyes now open, and behold, he could see her; for his eyes had recovered! The wife was in ecstasies.

"Oh, my husband, you have recovered your sight!"

"Yes," said he despondently, "but it is only a dream!"

The wife was greatly puzzled by this remark.

"What do you mean?" she demanded.

Then he explained to her that during his trance he had a vision in which God had revealed to him that he must

abandon wife and home and go on a long pilgrimage of the shrines for eight years-apologizing to Heaven for my father's sin. Unless I do this my eyes well again return to blindness."

The wife acquiesced and said that he could start on his pilgrimage that day, and then after the eight years had expired they could live happily together once more until life's end.

But Shinsuké was not so confident of himself. How could he travel for so long alone.

"Do not agree to the inevitable so heartlessly," said he. "I would rather travel blind with you, my dear, than set out alone with open eyes!"

And thus he longed to be blind again.

"That is irreverent" said Otayé. "Can we not do as the gods prescribe?"

"How so?"

"Let us separate as husband and wife now!"

"Why?"

"Because then I can accompany you on the pilgrimage as a pupil. The gods did not forbid a pupil; only a wife!"

"Ah, that is it," exclaimed Shinsuké. "You have hit upon the best way. We shall be together as friends until the eight years are fulfilled and then we shall resume relations as husband and wife, having done our penance with Heaven."

And so the couple were greatly rejoiced over reaching a plan for the accomplishment of the pilgrimage; on which a few days later they set out.



# MONTHLY RECORD OF EVENTS

(FEB. 23 to MAR. 23)

February 25.—The question of Japanese intervention in Russia was brought up in the Imperial Diet, but no decision was reached.

A statement was issued by the Naval Department to the effect that the Japanese destroyer squadron in the Mediterranean had met and defeated a German attack while conveying Allied transports on February 12; and again on the 19th.

Viscount Ishii was appointed Ambassador to Washington.

Viscount Tajiri resigned as Chief of the Imperial Audit Bureau and was succeeded by Mr. K. Nakaguma, head of the first section of the same Bureau.

Dr. J. C. Berry, an American physician who did good service for medicine in the early days of the Meiji era, revisited Japan and was accorded an enthusiastic reception.

February 26.—The Japan-American Association gave a dinner at the Imperial Hotel, Tokyo, when Dr. Rutter, the American Trade Commissioner, and Captain Hardy, who accompanied Commodore Perry to Japan 63 years ago, delivered speeches on the duty of coöperation between Japan and the United States.

February 27. — The Government announced that the output of sugar from Formosa was 5,300,000 piculs,

or one million piculs less than the estimate for the year.

Major Sawayanagi, president of the Japan Aviation Association, left to attend the International Aviation Conference in America.

February 28.—A snow storm in Tokyo. The Foreign Office announced that information was to hand to the effect that the Nippon Yusen Kaisha steamer *Hitachi-maru*, which had been missing for many months, was sunk by a German raider, after which the Captain had committed suicide.

March 1.—The Toyohashi cavalry rode a distance of 200 miles in 40 hours and 14 minutes, in spite of snow and bad roads.

March 4.—The Finance Department announced that the total gold holdings of Japan stood at 1,055,000,000 *yen* at the end of February.

Count K. Yoshii, Dr. I. Ishiguro and Mr. T. Naruse were appointed delegates to attend the International Trade Conference which meets in London on May 14.

March 5. — The American steamer *Umatilla* went aground near Cape Inubo in Chiba prefecture and became a total loss.

March 6.—The South Manchuria Mining Company was organized with a capital of 3,000,000 *yen* dig magnesite.



March 8.—H.I.M. The Emperor, staying at Hayama, proceeded by motorcar to Yokosuka Naval Station to inspect the heavy artillery.

March 9.—The Yokohama Specie Bank held a general meeting at which a profit of 50,000,000 *yen* for the half year was announced. The bank is to establish new branches at Batavia, Buenos Aires and Rio Janeiro.

March 10. — The cruiser *Tenryu* was launched at the Yokosuka navy yard, the ceremony being attended by Prince Kan-in as Imperial Deputy.

March 12.—Count N. Matsudaira was decorated by the Emperor for great services rendered by him in the promotion of colonization in Hokkaido.

Mrs. Rankô Kawazaki, the famous artist, died. She belonged to the Shijo school of painters and was the greatest female painter in Japan, having taken numerous medals at the Government exhibitions of Fine Art.

March 17.—The Imperial Diplomatic Advisory Commission held a conference lasting four hours, leading the public to suspect that matters of great importance to the empire were under discussion.

March 18.—Their Majesties the Emperor and Empress returned from the Imperial Villa at Hayama where the winter months were spent.

The Japan Red Cross Society decided to despatch detachments of nurses and surgeons to England, France and Italy with medical and sanitary supplies.

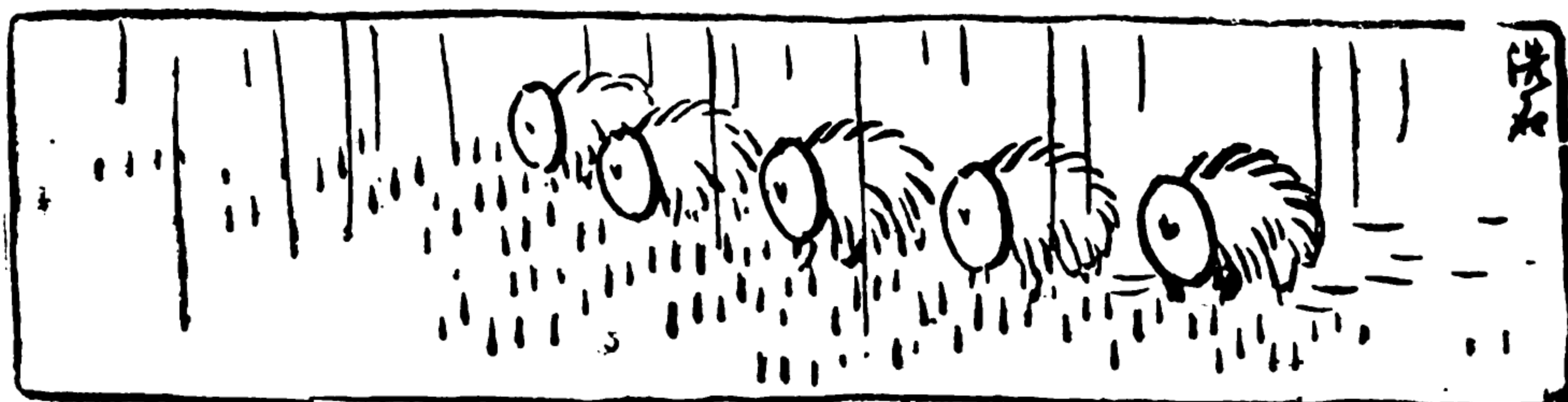
March 20.—The Government succeeded in passing a bill through the Diet for the Mobilization of industry on account of the war. And Electrical Exhibition was opened at Uyeno Park, Tokyo to commemorate the progress of electrical science in Japan.

March 21.—Dr. Jokichi Takaminé, the famous Japanese chemist, returned to Japan from United States to establish a big company for making aluminium and another for extracting nitrogen from the air. The company is to be a joint-stock concern consisting of Americans and Japanese.

March 22.—Leading bankers assembled at the Bank of Japan to discuss a proposal for the establishment of a Japan-American Bank, and agreed to do so pending consultation with, the bankers of Osaka.

Baron Sakatani, the new financial adviser to the Chinese Government, left for Peking.

At a meeting held for the purpose of nominating a mayor for Tokyo it was decided to offer the position to Mr. K. Abé, formerly governor of Tokyo. But Viscount Tajiri has been elected.



# CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

## Japan and China

In relation to the question of Japan's intervention in Russia one of the most important questions is that of China's coöperation with Japan in such an undertaking. There is no doubt that in regard to the Russian question China and Japan should not act independently; and as both are Allies in the present war and both have interests to conserve in relation to the action of Germany in Russia, they should undoubtedly have a mutual understanding as to what they contemplate by way of preventing further German aggression in Russia. It is said that negotiations are now going on with reference to this problem, and there is every hope that satisfactory conclusions will be reached. In Japan certainly there is a growing conviction that the best way to encourage more intimate relations between the two countries would be to promote mutual coöperation now in regard to Russia. In any case, if China should find it necessary to participate in the Russian difficulty she would have to depend on Japan for arms, munitions and other supplies; and

if the two nations work together it will not only produce a better understanding between them but do more to discourage German endeavours eastward.

Democracy In a speech on the floor of the Imperial Diet, Mr. K. Tanaka a member of the Seiyukai party, made some interesting references to the attitude toward democratic ideas in Japan. In the course of his remarks, after alluding to the many causes that may be assigned for the rise and fall of nations, he said that the stability of national ideas was one of the chief factors in deciding a country's destiny. The downfall of the Manchu dynasty in China and the Romanoff dynasty in Russia was a warning that demanded attention. The fall of Imperial Government in Russia had been attributed by certain Japanese statesmen to the spread of democratic and socialistic ideas; whereas any one with an accurate knowledge of Russian affairs must know that the overthrow of the monarchical régime was due to the oppressive rule of bureaucrats and militarists in defiance of popular wishes. When a nation's ideas



are rendered unsound by the maladministration of unscrupulous statesmen even so strong a nation as Russia could go to pieces in a remarkably short time. As complaints were being made in Japan with regard to similar tendencies in national ideas, Mr. Tanaka begged to warn the Government against acting independently of the people. Government officials had been warning the public in Japan against the spread of democratic ideas; but Mr. Tanaka ventured to affirm that there were no dangerous democratic ideas among the 60,000,000 people of Japan. True, democratic ideas were growing; but they were sound and loyal. Dangerous ideas were not generated by democracy but by the oppressions of bureaucracy, as might be seen in the regrettable Kotoku affair, where a band of loyal socialists were turned into dangerous conspirators by the severity of the police. Thus more dangerous than democratic ideas was the policy of suppressing harmless ideas of democratic progress in the nation; which shows a complete misunderstanding of the meaning of democracy. Japanese civilization has been democratic from its foundation; and in advocating popular principles of government Japanese democrats are only showing their loyalty to the older and more tested principles of their civilization. Japan is a monarchy of unlimited power and must always remain so; and it requires no government interference to point out that the

people of Japan must ever respect this principle. But under this polity the State administration of Japan has always been conducted with respect to the will of the people, even from the foundation of the empire. The present militarist and bureaucratic tactics of statesmen, however, threaten to diverge from this ancient principle and bring the government of Japan back to the fashion of feudal days, so that constitutional government now exists only in name. Under the circumstances it is the duty of all Japanese to advocate most earnestly a greater respect for democracy, rather than to warn the public against it, concluded Mr. Tanaka.

While the Japanese press is busy advocating intervention in Russia to prevent the spread of German power eastward, Professor Shigeo Suehiro, of the Kyoto Imperial University, opposes the proposal on the ground that it is very unlikely that Germany will be able to menace the peace of the Far East. If any unforeseen events should happen, as has frequently been the case since this war started, Japan is in a position to send forces into Siberia at any time, and therefore had better not do so before absolutely necessary. To despatch troops now on any adequate scale would cost a great deal of money; and moreover the country is not unanimous as to the proposal. German influence may spread eastward but German troops will not be able to come in this direction. Also there is the

Intervention  
Opposed

question of Russia's attitude toward Japanese intervention. Nothing could be done without the permission and welcome of the Russian people. As to protecting the grain fields of Russia from German occupation that would be impossible without sending troops west of Irkutsk, a task that would be too vast except as a last resort. To occupy the the railway zone east of Irkutsk would take at least 300,000 troops and cost more than 400,000,000 *yen* a year. And what would be the profit to Japan? It is really more probable that Germany would try to send troops to India than to Siberia, and then Japan would not be in a position to fulfil the terms of the Anglo-Japanese Alliance and defend India, if most of her troops were in Russia. At any rate it would be difficult for Japan to despatch an army to Siberia without arousing suspicions of aggression in the West. Even if Japan should gain possession of the Siberian railway east of Irkutsk in return for her trouble, it would not be a real advantage to her, for it would mean larger territory to protect and therefore increased expenses for national defence. With Russia a potential enemy enormous expenses would be rendered necessary for army and navy defences. And what would be the profit from this colossal increase for defence and administration? Certainly Japan should not despatch troops for any aggressive purpose. Yet if she is compelled to interfere in Siberia at all she could hardly be expect-

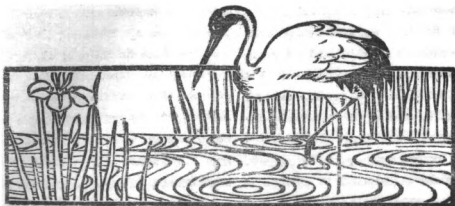
ed to do so except on condition that after her evacuation of the territory it should not be made a base of operations at any time in future against Japan or China, making the maritime provinces of Russia a region of peaceful economic activity for all nations. Thus Dr. Suehiro concludes that Japan should not go into Siberia save as compelled to do so in self-defence.

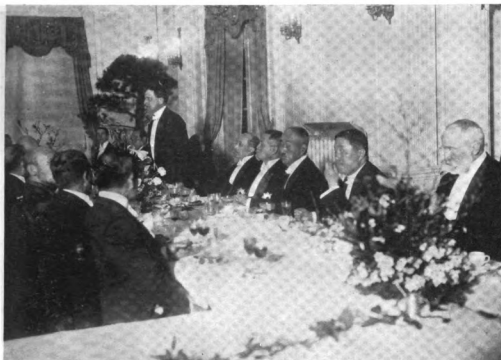
#### Advice to China

There has been a good deal of discussion as to the present policy of Japan in China; and in connection with this subject the Government has replied to interpellations in the the Imperial Diet to the effect that everything possible was being done by the Government to promote further friendship with China, and every sympathy was shown toward China's efforts after the establishment of a stable administration. Japan is giving China assistance in every direction that does not conflict with the interests of Japan. Friendship was not specially promoted by making concessions to China in every case of difference. Japan assumes an impartial attitude toward all parties in China. While not interfering with the domestic affairs of China the Government of Japan maintains close relations with the Chinese authorities. Loans to the amount of 25,000,000 *yen* had been made to China for the adjustment of the affairs of the Bank of Communications, a large portion of which was still in Japan as working capital. These

loans cannot be appropriated to revolutionary or any other uses than those for which they were raised, as a Japanese adviser has been appointed to look after their utilization in the manner agreed upon. Japan has also consented to advance China a sufficient supply of arms and ammunition. The dissatisfaction expressed by China over the Japanese

Government's exchange of a Military for a Civil administration in Tsingtau was being carefully met and removed, the Japanese occupying sites outside the Tsingtau region only in the railway zone which had been taken possession of by the Germans for military purpose before the Japanese occupation.



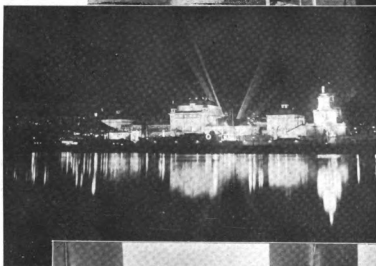
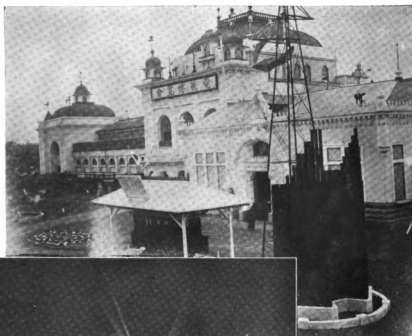


AMERICAN AMBASSADOR SPEAKING AT A BANQUET GIVEN TO VISCOUNT ISHII,  
THE NEW JAPANESE AMBASSADOR TO WASHINGTON



ELECTING A MAYOR FOR TOKYO





1. ELECTRICAL EXHIBITION AT UYENO 2. EXHIBITION AT NIGHT  
3. MEETING OF JAPANESE FEMALE PHYSICIANS



1. KAICHO CEREMONY AT ZENKOJI TEMPLE      2. BOAT RACE  
ON THE SUMIDA RIVER      3. GATHERING NEAR TOKYO



1. MUKOJIMA 2. NEAR THE BRITISH EMBASSY 3. NEAR SAKURADA GATE  
4. AT ASAKUSA PARK 5. AT ASUKAYAMA

# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

2

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**PRESIDENT**  
S. Hirayama

**MANAGER**  
Y. Nakatsuka

**EDITOR**  
Dr. J. Ingram Bryan

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THE ZEN PRIEST BUNKAN, BY MOTONOBU

# THE JAPAN MAGAZINE

VOLUME NINE

JUNE, 1918

NUMBER TWO

## ORIGIN OF THE KANO SCHOOL

By K. KUWADA

**A**S the Kano school of painters has left a permanent impression on the pictorial art of Japan it will be interesting to explore its origin and influence, more especially the lineage of the celebrated family that gave the school its name. Various representatives of the school have been discussed in the pages of the JAPAN MAGAZINE from time to time, so that to avoid the risk of repetition it may be better at this time to deal more particularly with the Kano family itself.

The ancestors of the Kano family belonged to the house of a daimyo named Nikaido, and took their name from the village of Kano in the province of Idzu where they lived from a remote period. Masanobu, a son of Kano Kagenobu, studied painting with Shôbun, the most distinguished artist of the Hokushu school. Masanobu was so appreciated by the Ashikaga shoguns that he was raised to the rank of *hogen* and shaved his head according to the Buddhist custom; and thenceforth his descendants were successively appointed to similar rank by the shoguns of the day, the family monopolizing the honour of acting as painters to the shogunate. Kano Motonobu, a son of the latter, ranked as high as Sesshu in his day, and his masterpieces are still to be seen on the sliding screens of temples in Kyoto, especially at the Myoshinji and the Daitokuji.

In the days of the early Kano painters the Tosa school was in high favour with the Imperial Court at Kyoto, though as time went on the Imperial patronage went elsewhere and the Tosa school fell into decline. And when Kano Motonobu married a daughter of Tosa Mitsunobu, the leader of the Tosa school of painters, and became curator of the Imperial art gallery, the influence of the Kano school came to be paramount. Thus the Tosa school which had been accustomed to look down on all other schools, was now obliged to accept an artist of the Kano school as its guardian as well as the head of its family. The Kano school stood for Chinese influence in art and the Tosa school for pure Japanese tradition; and so in this marriage of the Kano with the Tosa family the *Hokushu-ha*, or Chinese school, and the Tosa, or native school, were brought together for the first time.

In the schools thus blending Shoyei, a grandson of Motonobu, and his son, Ko-eitoku, now come into prominence. Ko-eitoku served under the famous military usurper Oda Nobunaga and afterwards under Oda's successor, Hideyoshi Toyotomi, in whose honour he painted various pieces that have made his name immortal in the annals of Japanese art. With the Momoyama period now beginning native art assumed a characteristic strength and boldness not before experienced and a

beauty which still clings to the traditions of that period. Sanraku, an adopted son of Ko-eitoku, was also a product of this time. His grave exactness of style and technique are yet models of the artists of Japan.

Of course the Kano school did not have everything its own way, as in the Unkoku and the Hasegawa schools it had formidable rivals. For a time these artists threatened to overshadow the Kano painters, as they were the followers of the great Sesshu; but Tannyu arose to save the traditions of the Kano school and raise it to greater glory. Tannyu was the grandchild of Ko-eitoku, and saved the Kano line from extinction. Tannyu served under three generations of the Tokugawa shoguns, Ieyasu, Hidetada and Iyemitsu, living to the age of seventy-three. Certain of his more illustrious pieces are to be seen in the Imperial castle at Kyoto and in the Chiyoda palace in Tokyo. Just as Ieyasu was the greatest of the Tokugawa shoguns, so Tannyu was the greatest of the painters of the period. Unkoku and Hasegawa both faded in the brilliance of his light, and maintained appreciation only in the provinces.

Among the many distinguished pupils of Tannyu was his brother Naonobu and a son of the latter named Tsunenobu. In the days of Tsunenobu an incident occurred that shows the difference between the painters of Japan and Korea at that time. When the Korean envoys came to Yedo to present their respects to the shogun they were accompanied by a noted artist of the Hermit Kingdom. He was shown a hawk painted by Tsunenobu, and remarked: "The execution is perfect, but it does not look like a hawk." The Korean was asked to paint a hawk himself

and show how it ought to be done. This he did; and when the piece was shown to Tsunenobu he remarked: "The hawk is true to life but the execution is very poorly done." Thus the Korean painters were accurate but crude, while the artists of Japan were perfects in technique but impressionistic in conception.

Yasunobu, a younger brother of Tannyu, was rather inferior as a representative of the school, and often came in for a rating from his famous elder brother. One day all three brothers, Tannyu, Naonobu, and Yasunobu, were invited to a fete at the residence of Minister of State to give some exhibitions in the art of handling the brush. Tannyu being anxious that his careless younger brother should do himself credit and maintain the reputation of the family, remarked to him as they were about to begin: "Now keep your eye on us and imitate our example!" Indeed Tannyu was so doubtful whether his younger brother had sufficient ability to live by his brush, that he recommended him for the headship of the family, feeling that he needed some extra advantage to support him, while he himself and his other brother had ability enough to live by their art. The headship of the Kano family, of course, drew a pension from the shogun and could live independently of labour.

In Yedo Yasunobu lived as head of the Kano family at Nakabashi, and was known as Nakabashi Kano; while Tannyu lived at Kajibashi and went as Kajibashi Kano, enjoying 200 *roku* of rice a year. Naonobu, and his son Tsunenobu, lived at Kobikicho in Yedo and was called Kobikicho Kano. Eisen, a grandson of Tsunenobu was a man of some literary ability, and enjoyed the favour of the



Shogun Iyeharu, being raised to rank of a *hatamoto* and made feudatory of the shogun. Thus he prospered more than the other members of the famous family but it was a purely material prosperity without any semblance of art or ability.

Minenobu, the second son of Tsunenobu, received much favour from the Shogun Iyenobu, and headed an influential branch of the Kano house. He was called the Hamacho Kano, as he lived at Hamacho in Yedo. Tannyu had also an adopted son named Masunobu, who left home on his father's second marriage and lived at Surugadai in Yedo, being known as the Surugadai Kano. All the five representatives of the Kano family above named received a pension from the Shogun as hereditary descendants of the great Kano school of painters. The Kano family finally spread into sixteen branches, all of whom served the shogunate.

The golden days of Japanese art were fast passing away, and painters were no longer being held in high repute. One reason was because the patronage bestowed on the Kano painters left them free from worldly cares; and as they did not have to work for a living they began to neglect their art. Wealth and ease, it seems, were fatal to art, for certainly something paralyzed the hands of the Kano painters. It is taken as a matter of course in Japan that when a family becomes so prosperous as to need no further effort to live, a member will rise to undo the family. So long as the fame of the Kano family

depended on their own skill and endeavour they produced names worthy of their ancestral art; but after they became proteges of the State, art succumbed to material interests, and love of pleasure superceded love of art and beauty.

Another error fatal to their art was the conservative attitude they assumed toward painting. Even so great an artist as Tannyu got into a rut out of which no influence could induce him. Glued to the traditions of the past he was incapable of appreciating the present and adapting himself the progress of time. The school of painting which he represented originally came from China, and all its scenes and figures showed this foreign influence. Tannyu Japanized his art sufficiently to make it acceptable to his countrymen, but he usually preferred Chinese subjects to the disregard of native attractions. His figures were limited to gods and other religious representations.

Of course triteness of subject may pass if style and treatment be new and well done. Venus is still an acceptable subject for treatment though the theme be as old as the Greeks; and a madonna forms a subject that never dies of age. But old themes must be treated in new ways if they are to impress the modern mind. It is not so much new subjects as new treatment that the world wants. Life is always the same, thought it must renew itself from day to day. So the decline of painting in the latter days of the Kano school was not due so much to sameness



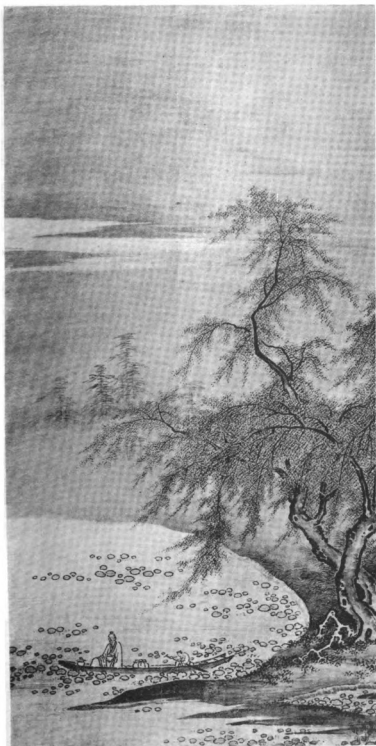
of subject as to monotony of treatment. Life wearies of endless imitation without development or adaptation. Progress is insistent, evolution inexorable. The same subject may be handled in a thousand ways. The tree has numberless leaves, but no two are the same! The crowd has countless faces but none are duplicated. But the Kano painters simply went on imitating each other century after century, their differences being more by accident than intention. Skill lay in accuracy of copying; and naturally after the demise of Tannyu the school lost prestige.

One must not fancy, however, that there were none who strained against the leash of convention. Restless bloods there were who could not be forced into so unnatural a groove and who struggled to divest their art of the trammels of antiquity; but they were promptly ostracised from the fraternity of artists and accused of disloyalty to art. The greatest of these were content to be alone, such as Hanabusa Itcho and Kastushika Hokusai.

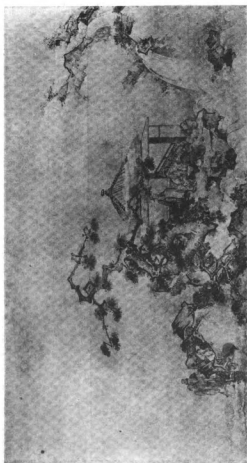
While the greater names of the Kano school all moved to Yedo to be near their patron, Kano Sanraku remained in the old Imperial capital at Kyoto and was known as Kyo-Kano. There he gave himself up the influence of the beautiful scenery around Kyoto and developed a style of superior merit that subsequently blended with the Shijo school of painters.

The Kano school, though ultimately coming to an end, left an indellible impression on Japanese art. Such masters as Maruyama Okyo owe much to the Kano painters. The main interest of the present article, however, is in pointing out the lineage of the Kano family, which for generations held the field in the realm of Japanese art, unlike anything that could happen in western lands. We have seen how art became hereditary, to its own undoing. It was the fashion of the age, as was also the case with actors and swordsmiths. But to limit graces and favours to blood or family is always a perilous experiment.





THE CHINESE SCHOLAR SHU-MOSHUKU AMONG  
THE LOTUS FLOWERS, BY MASANOBU



PLAYING GO, BY KO-EITOKU

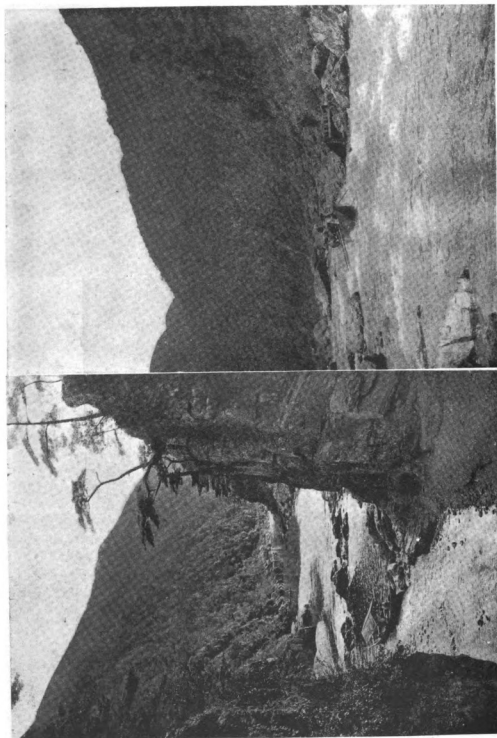


EAGLE ATTACKING MONKEY, BY SANRAKU



1. CHINESE SCHOLARS VIEWING A WATERFALL, BY TANNYU
2. A HERON IN THE RAIN ON THE DOOR OF THE NIJO DETACHED PALACE, BY NAONOBU
3. PAULOWNIA TREE VND PHENIX, BY TSUNENOBU





THE RAPID OF THE HOZU

# THE RIVER HOZU

By F. MATSUMOTO

**O**NE of the most beautiful scenic places in Japan is at Arashiyama near Kyoto; and yet this spot has not become famous so much on account of its fair hills as because of the Hozu-gawa which runs smoothly along and around its base, joining the river Yodo south of the old capital. A great part of this stream is known as the Katsurakawa, and a portion in the middle reaches is called the Oi-gawa, but the upper section is known as the Hosokawa.

This ancient river rises far away in the province of Tamba, a country full of ancient legends and historic deeds. From the watershed where the Hozu river rises there emerge three streams, one flowing into the Inland sea, one into the bay at Osaka and the other flowing north into the Japan sea. The stream taking its course westward is called the Kakogawa in the province of Harima, but the name changes to Yurakawa in the province of Tango. The one flowing south is called the Hozu, but the Oi and Katsura while flowing through the province of Yamashiro; but in this article it will avoid confusion if the name Hosokawa be preserved all through.

The Hosokawa rises in Mount Kurama in Atago in the province of Yamashiro, from which it flows north into the province of Tamba and then westward into Funai and Kitakuwadagori. The stream swells to considerable proportions at Tonoda by receiving tributaries from

such valleys as the Nakasegi and Goma; and then sweeping southward it hurries on toward Kyoto. At Tonoda the timber from the forests of Tamba reaches the stream and is floated away to market. Tonoda has been noted for its big timber rafts for over a thousand years. From Tonoda upwards the scenery is bold and entrancing, with beautiful valleys like the Yamakuni, the Yuge and the Udzu. These vales are rich in picturesque views, especially the Yamakuni valley, behind Mount Hiyei, overlooking Lake Biwa. It was from this beautiful place that the famous Yabakei Valley in Kyushu got its name, the name having been transferred by Rai Sanyo; and really the Yamakuni valley near Kyoto is almost equal to the Yabakei Valley of Kyushu. In the noted drama composed by Takeda Izumo the village of Serifu in this valley is named as the place where little son of the great patriot Sugawara Michizane was left to hide with his mother when the father was sent into exile by the Fujiwara family. The village still exists near Yamakuni; and this region is the background of the famous drama.

From Tonoda the Hosokawa runs south for five miles to the town of Sonobé and thence through Toba, Yagi and other villages in fair valleys between the provinces of Tamba and Yamashiro. On reaching Arashiyama the rapids cease and the stream settles down to

quiet movement after its long rush down the rugged vales and ravines of its upper course. West of Kyoto it runs through Shimotoba-machi when it is joined by the river Kamo of Kyoto fame, and next it joins the Yodo at the foot of Tennozan in the province of Settsu, an old battle ground of Hideyoshi and Mitsuhide Akechi. Between Kameoka in the province of Tamba and Soga near Arashiyama, a distance of some six miles is noted for its rapids, to run which under the guidance of native boatmen, is considered one of great stunts of visitors to Japan. The valley on both sides of the stream the whole way is charged with scenes of fantastic beauty. It is only in more recent times that running these rapids by boat became possible by the removal of some rocky obstructions by an engineer of the Tokugawa shogunate named Ryoï Sumikuma, a work that occupied several years, being completed in 1606. Before this time the only navigation on the Hosokawa was rafting lumber. But at present the running of these rapids in a Japanese boat is one of most thrilling as well as the most pleasant of experiences. It is indeed a marvel how skilfully the boatmen manage to avoid the apparently dangerous obstructions that still seem to face the voyager in these risky regions, and yet it seems always to be accomplished without mishap. The walls of rock in places are precipitous and imposing, appearing at times as if they would bar the way, but deftly one shoots around the sharp curves and finds further way to scenes of ever increasing interest, the water sometimes of abysmal depth and then suddenly shallow and treacherous. One passes between great columns of granite surmounted by green trees far overhead where the chattering of monkeys is not infrequently heard, and the flight of the hawk or kite seen as he wheels about his airy nest. At the beginning of the descent of the rapids there is a shrine on either side of the river, their fine torii facing each other across of the stream. Passing between these two sacred landmarks the boat

shoots like an arrow into the seething waters, from there onward it is like a moving picture for some time, the boatmen chanting a tune as they guide the skiff along its devious way. The whole six miles is traversed in about an hour, when one finds oneself at the foot of beautiful Arashiyama.

To do the rapids one changes cars at Shichijō station, Kyoto, and taking the Kyoto railway alights at Kameoka whence the river lies a short distance to the north. There one can arrange for boats; but the best time for the run is the morning, as sometimes there is no traffic in the afternoon. All that portion of the district around Arashiyama is a national park and is called Rankyō, a great scene for pleasure to the Kyoto folk. Sometimes Arashiyama is called Kameyama, or the tortoise mountain. It is noted for its cherry blossoms in season, and for its maples in the autumn. Arashiyama has been a place of note for centuries. The Empress Suiko in the sixth century admired it. At that time a Korean built an embankment to utilize the waters of the river for growing rice. The Emperor Kameyama built a villa near the mountain and took delight in listening to the calls of the deer that then inhabited the hills. The Emperor Godaigo had many cherry trees planted on the mountain and a temple known as the Rinzenji built there. Many interesting historical scenes took place in this vicinity. There is a tale that one of the Imperial consorts threw herself from a cliff of the mountain because she was considered plain.

From Arashiyama onward the scenery becomes commonplace. The river runs southeast and passing through the village of Katsura becomes thence onwards the Katsuragawa. The best time to run the rapids of the Katsuragawa is between April and November. In April one has cherry blossom scenes; and in May and June the azaleas are in their glory, coloring all the valleys. In October and November the maples are a flame of colour everywhere.

# AMERICA SIXTY YEARS AGO

By R. OTOBA

(THE AUTHOR OF THIS ARTICLE ACCOMPANIED THE FIRST JAPANESE  
EMBASSY TO THE UNITED STATES)

## III

April 16.—Weather fine. Sent our unnecessary baggage on to New York. Big hail storm. A magic lantern show was given at the hotel, with pictures from various countries. The pictures were reflected on a white paper screen about 8 feet square, and were quite realistic.

April 17.—The President of the United States presented the chief Envoy and the vice-chiefs each with round piece of gold about 3 *sun* in diameter and 1 *bu* in thickness, having his image on it, and their attendants each with a silver one. In the evening the President came to the hotel to witness the magic lantern show. He came all alone. How simple is the custom of these people! (The gifts in gold and silver mentioned above seen like medals, but they were in reality watches, and one of these was shown to the present Ambassador of the United States to Tokyo recently when he visited the grave of Lord Shimmi Buzen. It was a plain gold watch with the image of the American president engraved on it :—Ed)

April 20.—Fine weather. Left "Hassinton" (Washington) by train and came to "Boltmo" (Baltimore). The train was the same as we saw at Panama. It ran as fast as a cannon ball. On both sides of the railway was much grass and various plants, and we could see over a distance of five miles from the track, and cows and pigs played in the fields. At about 12 o'clock we got to our hotel. The scenery was fine. In some two hours we had run over 50 miles. Our hotel was the Gilmore House. Fireworks were sent up that night to entertain us. In this art they are skilful, more so than we Japanese.

April 21.—Weather fine. There is in our hotel a very strong woman of 31 or 32 years of age. She has the strength of two robust men. She lifted with her two arms a strong kettle containing two *to* of rice and water and put it on the fire with ease. All of us admire her.

April 18.—Weather still fine. We left our hotel for New York. Sailed



down the river by steamer, and then took the train and reached "Sortambore" (South Amboy?). A river leads to New York. We ran down this river in a steamer specially sent for us. Music was played on board, and we were treated to wine and other delicacies. On the same ship was an American doctor who had visited Japan with Commodore Perry. He had with him the visiting cards of the Japanese Government officials at Shimoda. Some of the cards were genuine, but some had on them the names of Yajirobe and Kidahachi, two famous characters in the comic novel, *Hiza Kurigé* by Jippensha. Other cards in his possession had on them violent and abusive language! Whoever wrote them should be hated. Yet the doctor valued these bits of paper highly, as he was ignorant of their contents, not being able to read Japanese writing. Americans first visited Japan seven years ago. And yet this doctor even valued for so long a time these small bits of paper from Japan: which shows how honest and sincere these Americans are. We have been given many name-cards by Americans since our arrival in this country, but not a few of them have been already lost. How shameful of us to have lost what was given as a token of friendship! After a run of 25 miles or so we were out to sea. We proceeded by "Lonilan" (Long Island), on the right side with a fortress on the left, the latter firing a salute of 21 guns.

Presently we landed and took carriages. We were guarded here much more pompously than even in "Hasinton" (Washington), and "Filtolpia" (Philadelphia). Among the carriages provided for us was one especially fine with a coloured tent drawn over the upper part of it which was decorated with flowers, on the top of which tent also were seven or eight Japanese and American flags with a copy of the Japan-American treaty between them. Our chief Envoy and his vice-chiefs were put in that carriage and it was drawn in the middle of the other carriages in which were carried the rest of the were as Japanese. The crowds along either side cried aloud and waved their hats as Japanese and American flags. Soon we halted at a yard where were some American soldiers who wore blue, red or yellow uniforms and marched, keeping step. They were followed by two girls of 12 or 13 years of age, who wore short red dresses and hats. They carried medicines and gave them to sick or wounded. Our interpreter said there were 4,300 soldiers of infantry, 1800 of cavalry and 18 cannon. In addition there were large numbers of policemen and a company of French soldiers to guard us, in all about 8,000 men. These men marched in order: which was splendid to see. After this review our carriages proceeded to the hotel, where we soon arrived. It was called the "Meholiten" (Metropolitan?) and was built of red stone and up to

seven storeys. The front of it was over 80 *ken*, and the Japanese American flag hung from hundreds of its windows, with paper lanterns to light them at night. The proprietor of a hotel is an honourable man in this country. This man owns hotels of the same name in Filtolpia" (Philadelphia) and Boston. He was once an infantry commander. When England, France and Turkey fought with Russia on the Black Sea this man helped Russia by commanding 300 cavalry men and 2,000 infantry. He is said to have two scars on his arm. The hotel is very spacious, with a courtyard with fish in a pond, a few species only. New York is the greatest city in America. It extends over 15 miles and is nine miles wide. It has over 200,000 houses and more than 1,100,000 people. On the south side is a big river, and across it there is a town which has 90,000 house and 900,000 people. Both towns have 300,000 houses and 2,100,000 people; and they are crowded with vehicles and horses.....

April 29.—Weather fine. I have already mentioned that some foreigners are jealous of the friendship between Japan and America, and wish to disturb it. We have been told that as more of these foreigners are in New York than in "Hasinton" (Washington) a accident might occur to us at any time. To guard us, therefore, an few policemen are posted by the door of each room occupied by a Japanese; and no one is allowed to enter except on business. And when we go

out we are always accompanied by a few policemen.

May 8.—Fine again. The chief and vice-chiefs were invited by the successor of Commodore Perry to visit his house. The Commodore died there at the age of 63. I did not accompany the envoys, so I cannot give the details of this visit.

On returning to the hotel the envoys told us how pleased the widow of Commodore Perry was with their visit. She had entertained them most cordially, saying that the coming of the Japanese embassy to America was due to the success of her husband's mission to Japan, and how pleased he would have been had he lived to welcome them to his country and his home. He had died only the year before. She expressed her regret in tears.

May 9.—Weather still fine. As we are to depart from here shortly a great social meeting was held for us with much music. I was laid up on the occasion, however, and cannot say anything more about it.

May 10.—Fine. I have recovered from my illness. I have now heard the details of the social meeting given in honour of the Japanese. It is said that on that evening "sanper" (champagne) was consumed to the extent of 3,000 bottles, and that the affair cost some 40,000 dollars. So from this the scale on which it was carried out can be imagined.

May 12.—Fine still. Left the hotel and proceeded to pier. Some 200 soldiers were on guard. We embarked on a

small launch and went aboard the *Niagara*. We received a cordial welcome from the captain, officers and men. The ship fired a salute and played music.

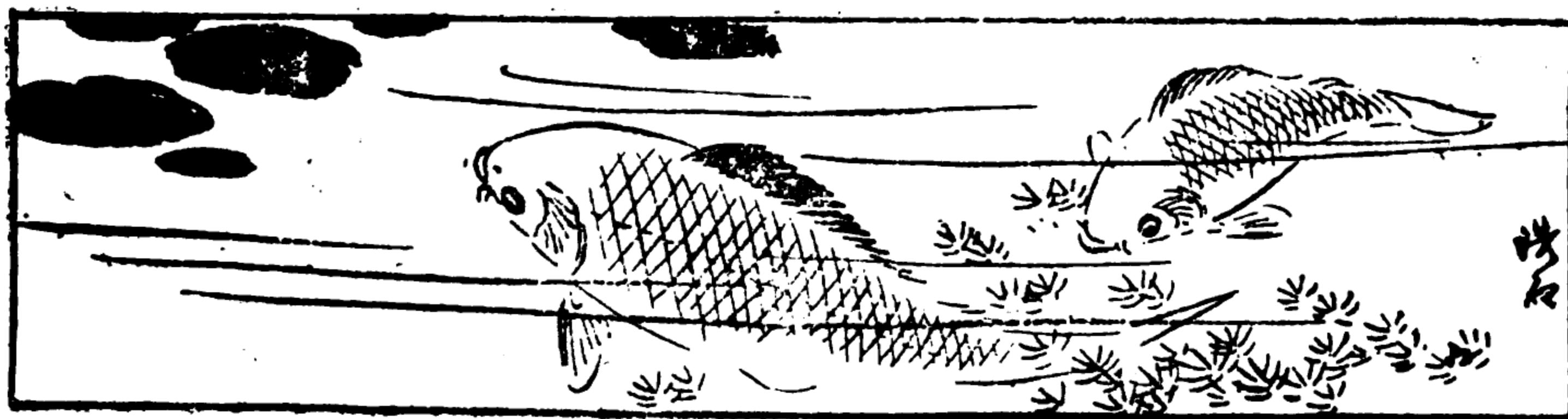
May 13.—Fine. Sailed from New York, proceeding eastward, again firing a salute.

June 5.—Weather fine. Met an American merchantman. The captain and officers told us in the ship's room that in California there is a big tree 360 feet high up to the place where it branches, and the diameter of it is 100 feet. The lower part is hollow as a cave, into which a man can ride on horseback. Today after sunset a fish jumped on deck out of the sea.

July 11.—Cloudy. Passed the Cape of Good Hope.

September 25.—Weather fine. Could see the mountains of Japan, perhaps near Isé. Clouds covered their summits, and soon they disappeared.

September 28.—Fine. Entered Yokohama harbour at 10 a.m. After a short delay we left there and sailed to Shinagawa at 1 p.m. We have now circumnavigated the globe, a feat hitherto unprecedented in Japan. All welcomed us home and heartily congratulated us on our safe arrival. By the special favour of Heaven we have indeed been preserved, and thus been enabled to finish the journey happily!



# TWO OPINIONS

By Dr. SAKUZO YOSHINO

(PROFESSOR IN THE TOKYO IMPERIAL UNIVERSITY)

**W**ITH the announcement of the opinions of Premier Lloyd George and President Wilson as to the objects of the great war in Europe and the counter opinion of the German Chancellor, there have appeared numerous arguments as to the main object of the war, not only in the belligerent countries but also in Japan where the newspapers and reviews have devoted much space to the discussion. During the last session of the Imperial Diet some members even asked the Government for an official interpretation of the object of the war, but without much satisfaction.

As to the object of the war there appear to prevail two opinions in Japan. One party holds that the Japanese Government should also make some authoritative pronouncement as to the objects of the war, especially as to what is Japan's object in being one of the Allies in this struggle; while others contend that Japan's object has been fixed from the beginning of the war and it is not necessary to say any thing about it now. The promoters of the first opinion argue that as Japan has made no formal announcement expressing her view as to

the objects of the war the public may be led into believing that her objects are the same as those announced by the Premier of Great Britain and the President of the United States; whereas Japan's purpose in this war, according to the advocates of reticence, is much more narrow and limited than that of Great Britain and America.

One reason why the objects of the war have become increasingly interesting to the Japanese is that ideas on the subject seem to have changed greatly in the belligerent countries since the first pronouncements at the beginning of the war. Perhaps these changes may not have been so radical as they appeared to the people of the East; it may be that the people of Europe and America have only become more conscious of the reasons why they are at war with the Central Powers. At any rate the ideas as to the objects of the war, which prevail in America and England, for the most part agree, and they are willing to continue the war in fulfilment of these common aims. But the habit of republishing war aims every time ideas in regard to them become modified has led



some Japanese to suspect hypocrisy. This view seems to be taken by Dr. T. Fukuda in his article appearing in the March issue of the TAIYO. He contends that the Allies must have had from the beginning a definite reason for entering upon the war and that no modification of that reason can now be made. Whether this view can be accepted or not is a question I do not propose to answer. But I am free to confess the opinion that it is Japan's duty to reflect seriously on her war motives, especially as she has agreed not to make a separate peace and has sent her warships to the Mediterranean. If our aims in this war are as limited as some hold, then our sphere of military action is too wide; but if our aims are as wide as those of the other Allies then our military action leaves much room for extension.

Consequently the paramount question is as to Japan's real aim in this war, and whether her present position and attitude is consistent with that aim. Of course Japan's professed purpose in participating in this war was to maintain the peace of the Far East. But her efforts have been gradually extending beyond this. We have not only despatched our warships to Europe but we have been supplying ships to the Allies for Atlantic service in the war. Indeed Japan is now assisting the Allies to the utmost of her strength. From all this it is clear that our action now goes far beyond the original pronouncement of maintaining peace in

East Asia. So those who place a wide construction on Japan's aims find pleasure in this extension of her operations, while those limiting her aims in a very narrow way regard her extension of action as both unnecessary and useless. These are the two views now contending for the mastery among the people of Japan.

Those who favour a more accurate pronouncement as to Japan's war aims want to have the country take her place beside England and America and regard Japan's war aims as exactly the same. Their view is that the fulfilment of the war aims of England and America is the surest and most expeditious way of bringing about lasting peace in the world. It is an effort after establishment of international justice on a firm foundation; and Japan should do all within her power to aid it. Though this war, like past wars, may have originated in the individual interests of the countries concerned, it is now a struggle for justice and law. If the war be for the individual interests of states, the cause thereof will never be permanently removed; certainly not by war. The question of principle must be put above that of self-interest, as only in this way can sure foundations of peace be laid. Consequently we cannot expect to reach a peaceable conclusion so long as the aims of the war remain a contention of rival interests. This attitude must be abandoned for one of the paramountcy of principle; the principle of law, justice and public order.

The best way might be to review the causes of past wars in Europe and America and see how they might have been avoided. Such a study might reveal the principles that must be maintained in order to maintain justice and establish peace. It will be evident from such a study that countries must be prepared to meet certain sacrifices and even suffer some degree of injury for the sake of others. The question of principle must be supported independently of interests. Only in this way can a peaceful solution of international interests be reached. Consequently if states are ready for the needful sacrifices and self-denials for the sake of principle, even this present war could be now brought to a peaceful conclusion. If such a peace is possible, and yet the nations concerned refuse to face it, has Japan any right to assist in continuing the war? These are the opinions of that section of the Japanese who want a more definite pronouncement on the part of Japan with regard to her object in the war. They desire that for the future Japan should stand with England and America; and that for the sake of principle she should do this even if it should prove to her individual disadvantage as a state.

The opposing party does not agree with the opinion that Japan should assume a common aim in this war with western nations, and certainly not a similar aim to that announced by the leaders in England and America. They

contend that the only object possible for Japan is to maintain the peace of the orient, and that it is mere folly to waste money, material and the lives of Japanese soldiers fighting for the contending factions of Europe. They believe that as the interests of states collide there can be really no common object in such a war as this, and that the announcement of a common aim is mere hypocrisy in which Japan should not join. The belligerents profess to be fighting for humanity, notwithstanding that the war itself is against humanity. Once war is sanctioned the principle of humanity is abandoned. There can be no humane way of killing the people of other states. And once war is admitted the question of nonannexation and no indemnity cannot be excluded, as such a principle is inconsistent with war. When war is admitted to be necessary it must be waged to a successful conclusion without regard to other principles. It is no use to cry out that one is fighting for the destruction of autocracy and the safety of democracy, as President Wilson and Premier Lloyd George are doing. All are fighting to kill, and to kill as quickly and as extensively as possible, so as to reduce the resistance of the enemy. Such is the argument of those Japanese who do not concur in the war aims of the Allies and who think Japan should not do more than she is now doing, if as much.

Without taking sides in this divergence

of opinion I may remark that perhaps leaders like Dr. Fukuda and others who oppose the war aims of the Allies, take such views through prejudice against England and America. But to say that Japan's war aims are different from those of England and America is really a pro-German view. With this view I am free to express my dissent. Japan is certainly opposed to Germany, and is

with the Allies in taking every means proper to defeat Germanism. My object in writing, however, has been to explain as concisely and as clearly as possible the two opinions prevailing in Japan with regard to the objects of the war, so that outsiders may see why there is a difference of view at all among the Japanese.



# KATSUTARO INABATA

By F. MIYAMOTO

**T**HE city of Osaka has long been regarded as the Manchester of Japan; and the name is well deserved, as one may easily prove by seeing the forest of chimneys that shuts out the horizon as the train approaches the busy station. Since the outbreak of the war in Europe with the consequent immense demand for all kinds of supplies, Osaka has become a busier center than ever, and the inflow of population to meet the demands of labour is incessant. Among the industries that have made phenomenal progress on the wave of war prosperity is the manufacture of dyestuffs; and one of the most representative leaders in this industry is the subject of this sketch, Mr. Katsutaro Inabata.

Although in chemical industry Japan had been making rapid strides even before the war, she had done very little in the way of providing the necessary dyestuffs used by a great textile-producing nation. Before the war Japan depended for such supplies chiefly upon Germany, as did some other countries. Consequently when that source of supply was cut off by the war Japan's dyeing industries suffered a severe setback. The captains of industry concerned, however, soon awoke to the need of doing something to meet the situation; and the man best fitted to take the lead in this direction was Mr. Inabata. For some years before he had perceived that chemistry would prove one of the most important industries of the future and had prepared himself accordingly. As a result of this prolonged study and experience he was the only expert able to make the necessary suggestions and show how they could be carried out. To-day he is abundantly reaping the due reward of his

foresight and skill, to the great admiration of his fellow countrymen.

As the success and prosperity of Mr. Inabata are due wholly to his own merit and industry, in contrast with most of the war millionaires, Mr. Inabata is regarded as being in quite a different category from those who have suddenly grown rich from war profits. When the history of Japan's progress in chemical industry comes to be written the name of Mr. Inabata will shine most conspicuous therein.

Born in the old capital at Kyoto in 1862, his father intended to make an educationist of him and had him enter the prefectural normal school to prepare for teaching. The young man, however, was far too ambitious and clever to be confined within the narrow limits of the Japanese educational system. He could not endure to have his faculties cramped into a system that enforces the mind to believe that truth is only what one is told. Young Inabata was a bold and original thinker, determined to pursue the path of truth for himself. He saw the light of progress in the direction of chemical science, and believed that such knowledge would control the progress of the future. In the study of chemistry he made early progress.

From the days of old, Kyoto, his native city, had been far-famed as the producer of exquisite textiles in silk and all the more beautiful fabrics of the nation. But the weavers and designers were content to rest on the laurels of their ancestors and made little improvement while the times were advancing. Young Inabata had a difficult task in trying to move the conservative forces of Kyoto. Some of the more progressive



element in the textile industry began to see that improvement was essential if Japan was to compete successfully with Europe, and it was decided to send a promising youth abroad to equip himself in all knowledge pertaining to the subject. The choice of the Commissioners naturally fell on young Inabata, and thus he was sent to Europe in 1878.

At that time he was just seventeen years old, but few lads of that age were brighter or more calculated to profit by a course of a study abroad. He made the lonesome journey to France alone, there being very few of his countrymen there at that time. He had to equip himself with the language of the country before he could hope to acquire the necessary knowledge of his craft. First he entered the industrial school at Lyons, from which in due time he graduated with honours in chemistry. He had paid special attention during his course to scientific methods of dyeing under a distinguished French scientist of the institution. He also was able to attend the international Exhibition held at Amsterdam, where he represented the Kyoto exhibitors. At the same time he made a tour of Holland and investigated the conditions of chemical industry, after which he made similar investigations in Switzerland, Germany, Italy and England returning to Japan in 1885.

On his return home the young chemist was appointed advisor to the Kyoto Prefecture in chemical and dyeing industries; and when the dyestuffs institute was established in 1887 Mr. Inabata was made chief instructor, and imparted his great knowledge to numerous youths sent up to prepare for the industry. In 1889 he became engineer in chief to the Kyoto Textile Company and brought that company to the highest point of efficiency. Under his impetus it was soon seen that the dyeing industry of Kyoto had made rapid and important improvement, and the Kyoto textiles began to win their way favourably in all markets where exquisite designs and fine fabrics were appreciated.

Subsequently Mr. Inabata removed to Osaka and started a factory on his own account, paying much attention to correct business methods on the one hand and scientific and artistic methods of dyeing on the other. It was by his researches that what is known as khaki dyeing was developed to the perfection it now enjoys in Japan. The difficulty had been to produce a colour that would not fade, and this Mr. Inabata succeeded in doing. Japanese khaki is somewhat different in shade from that used in western armies. It is a mild colour but yet wonderfully effective in blending with colours of nature, and therefore highly appreciated by the Japanese army authorities. It was indeed through Mr. Inabata's achievements that khaki was finally adopted by the Imperial Army. So popular is khaki in Japan that even important civilians are using it for suits and overcoats. Of course after his khaki dye was adopted by the army Mr. Inabata's fortune was assured. His factory increased to gigantic proportions and became known as the Inabata Dyeing Company, of which the inventor is general manager.

Though mainly occupied with his profession Mr. Inabata by no means confines his attention to his own affairs. He takes a deep interest in the affairs of the city, especially in the training of artisans for efficient service. He is also a director of various important companies, such as the Japan Cloth Manufacturing Company, the Japan Mousseline Company, the Gas Mantle Manufacturing Company and so on, as well as being vice-president of the Osaka Chamber of Commerce. While residing in his native city Mr. Inabata has his main office in Osaka with branches in various parts of the empire and abroad.

Mr. Inabata was a delegate to the International Exposition at Paris in 1900 and received from the French Government a high decoration. To-day he occupies a position of the highest esteem in the minds of his countrymen, who regard him as one of the most exemplary captains of industry in Japan.

# KOWAKA DANCES

By F. YAMAZAKI

**A**LTHOUGH the Ashikaga period was one of political disorder it gave birth to some interesting pieces of art and literature, which are now ranked among the greatest products of the Japanese mind. Among the more important of these artistic works are the *Yokyoku*, or songs; the *Nogaku*, or dances; the *Otogi-Zoshi*, or Fairy Tales; the *Kyogen*, or Comedies; and the *Haikai* and *Renka*, which were brief epigrammatic verses; and finally the *Gikeiki* and the *Soga-Monogatari*, which were a kind of historical novel. In addition to the above, however, there are the books on *Kowaka* dancing, which form the subject of our special consideration at this time.

The *Kowaka* dance had an interesting origin. Among the descendants of Minamoto Yoshiie in the eighth generation there was a man named Mononoi Tadatsuné, who, together with his grandson, Tadanori, has the credit of having invented the new dance, the name arising from a nickname borne by Tadanori in his boyhood. As a boy he lived at the Enryaku temple on Mount Hiei, and used to practice his new step there for the amusement of the priests. The *Kowaka* is accompanied by a song, the dancer himself doing the singing. Many such songs were composed and collected into volumes, producing quite a literature, now usually referred to as the *Mai*, or dance books. It is said that such dances were first practised during the time of the shogun Yoshimasa.

From the original inventor of the new dance there branched off three families, headed by Kowaka Hachirokuro, Kowaka Kohachiro and Kowaka Yajiro respectively, all of whom made dancing and singing their profession. All of the

three families lived in the province of Echizen, and were pensioned by the Tokugawa shogunate. Up to the year 1829 they regularly came to Yedo to perform before the shogun's Court. Such dancing was most popular in Japan between the years 1615 and 1680.

The story is told of a *kowaka* dancer who was traveling to the Ou district and put up at a temple one night on the way. That night he danced the *Tai-shokukan* so effectively that the head priest of the temple was seen to be in tears; and when the priest was afterwards asked why he felt so moved over the drama he replied that it was not the drama that moved him to tears but the spirit of the dancer which completely won his sympathy, as he seemed to know nothing whatever about dancing and was likely to meet with no success in the Ou district. From this old story it is clear that all who attempted to make a living by dancing *kowaka* were not experts at the performance.

In the *kowaka* dance there is usually a leader accompanied by two assistants, one on his right and the other on his left, all three singing to the steps they make. They beat music on a kind of drum called the *tsudzumi*. The *kowaka* dance is more primitive than the *Noh*, and was formerly very popular among the nobles, especially on the occasion of a great feast or other time of rejoicing. In time, however, it had to give way to the *No* drama which became more in demand.

In the *No* dance the meaning is conveyed by symbolism, much depending on costume and action; but in the *Kowaka* the meaning is conveyed by the song to which the performers dance. It is indeed not unlike the modern dance



known as the *mansai*; and it was, perhaps, only natural that it should have been supplanted by the more dignified *No* drama.

There exist over 40 volumes of this *Kowaka* dance literature; and, as in the case of the *Yokyoku* and the *Kyogen*, the authors of the *Kowaka* books are unknown. But it is safe to say that most of them were composed in the period between the Ashikaga era and that of Hideyoshi Taiko. Some of them are based on such historical incidents as the *Heike Monogatari* relates; others are derived from the *Gikeiki*, the *Soga Monogatari* and it may be said of others that the source of their tales is unknown. Among these older ones of unknown origin are the *Taishokukan*, the *Iruka* and the *Yurivaka Daijin*. The *Yokyoku* took their subjects from the tales of the Heike clan just as the *Kowaka* dances did. Such stories had for centuries been related to the accompaniment of *biwa* music. The *biwa* is a kind of *samisen*, and may be reckoned among the oldest kind of musical instruments in human history. As most of the themes are taken from the period of the Heiké and Genji wars they are naturally steeped in the spirit of Buddhism. The *Yokyoku* deals with a story called the Eboshi-ori just as the *Kowaka* does. A tale of Yashima, too, is common to both; and thus the song literature as well as the dance literature has the same theme in numerous cases. The songs are usually more artistic and better developed than the dances. This is possibly due to the fact the *Yokyoku* profited by adopting the rhythm and grace of preceding songs, while the *Kowaka* inclined rather to the rude simplicity of the *Otogi-Zoshi*, and thus forms a link between.

These three kinds of entertainment, the *Yokyoku*, the *Kowaka* and the *Otogi Zoshi*, gave much influence to the *Joruri*, or ballad drama, as well as to the historical novels that appeared in the Tokugawa period, and particularly to the dance literature which is very closely associated with the *joruri*. In fact the older the *joruri* is the more it resembles the *mai*, or dance literature. Some of the older *joruri* singers indeed boldly

adopted pieces from the *kowaka* without even making any changes in them except the music. Among the works of Chikamatsu Sorinshi are found some *joruri* adopted from the *kowaka*. And Kino Kaion also frequently depended on the *kowaka* for material to make his *joruri* dramas.

None of these dance books have been published except those printed from wooden blocks in the middle of the 17th century, about 1655. Such volumes can seldom be had now, and when available they command enormous prices among collectors. Copies of them had been made of course, and with the introduction of metal types some were printed after the modern way, but it is the ancient block-printed volume that now can scarcely be had.

To give some idea of the plot or story of the *Kowaka* dance we may take the *Miraiki*, or Table of the Future. It tells of the days when the famous Yoshitsuné was still called Ushiwaka. Every night he visited the depths of Kurama Mountain north of Kyoto to practise military art and learn tactics so as to be able to overthrow the Heiké clan. He had to climb trees and cross dangerous precipices in order to carry out his studies and plans. In those mountains lived *Tengus*, a kind of superhuman creature with a very long nose, some of them liking the good and helping them, and others liking the bad and assisting them. One night these *Tengus* held a conference in the fastness of the hills to discuss the fact that the sacred mountain where no human foot had ever trod, had now been invaded by Ushiwaka whose feet had soiled the holy region, and he must be chastised. The Tarobo, the leader of the *Tengus*, spoke up and said that they could well punish a lad if he had been undutiful to his parents or teachers, but this youth was practising the military arts in order to be faithful to his parents and that those dutiful to parents could not be punished. The Tengu Jirobo from the Hira mountain supported this view, and suggested that all the Tengu families should unite to help Ushiwaka to revenge the death of his parents. In this the other *Tengus* acquiesced and so seven or

eight of the younger ones changed themselves into *yamabushi*, or mountain hermits, and appeared before Ushiwaka, and led him into the mountain depths where he felt himself in the presence of some awful power. There many of the Tengu entertained him to food and also danced for his benefit. The youth was informed by his hosts that they knew already the issue of the strife between the Genji and Heike, and proceeded to show Ushiwaka how it could be done. One of them said he was the spirit of Taira-no-Kiyomori, and that he would succeed in governing the country. He would expel the enemies of the Heike family from the capital and confine the Emperor to the Toba palace. He said that all his relations of over 63 years would hold high Court rank. All the members of the Genji family would be killed. The priests of Nara were growing presumptuous and would be exterminated by fire if they did not submit.

Thereupon another Tengu appeared, calling himself Taira-no-Shigehira, and depicted the scene of a great Buddhist temple at Nara being destroyed by 3,000 troops. As this was done by order of Kiyomori, the Tengu in the form of that hero suddenly vanished as if consumed by fire, crying out as he left, "How hot, oh, how hot!"

Still another Tengu came, calling himself Taira-no-Munemori. Ushiwaka could see that Yoritomo was raising an army in his place of banishment at Idzu and defeating the armies of the Heike. Kiso Yoshinaka raised another force in Kiso and attacked Kyoto and finally the Heike were driven from the capital and fled westward.

After this an old Tengu spoke to Ushiwaka and said that his name thereafter must be changed to Yoshitsuné and then he would destroy the Heike family. He was at the same time warned not to excite the jealousy of his elder brother Yoritomo. Unless he kept on good terms with this brother his fortunes would wane. Thus the whole future of Yoshitsuné was predicted, and on him was bestowed the laws of the Tengu. Handing to Ushiwaka an iron ball, the Tengu then suddenly vanished, and all the others did likewise. When Ushiwaka came to himself he found that he was alone on the top of a great pine tree in the midst of a dense forest on Mount Kurama. He pondered on the present and on the future of the warring families of Gen and Hei, and then returned to his home at the Kurama temple.





# JAPAN AS A COMMERCIAL POWER

By Dr. MINORU OKA

(CHIEF OF THE BUREAU OF COMMERCE AND INDUSTRY)

**T**HE commerce and industry of Japan have witnessed remarkable progress in recent years; and foreign trade has especially experienced unprecedented expansion. The most important question for Japan now is how to maintain and consolidate the position already attained, with special reference to the possibility of successfully competing with foreign countries after the war.

Geographically Japan is very favourably situated to become a great commercial nation; and in accordance with the advantage of her position she has now rare opportunity to prepare for the maintenance of her commercial extension. All Japan has to do is to go straight forward determined to surmount every obstacle to her progress and development. In China a vast market awaits Japan's industries, where she has 400,000,000 people to supply. Moreover, China is rich in raw materials to meet the demand of Japan's factories. In this ability to obtain supplies of raw material from China and supply China with manufactures in return Japan has an immense advantage over all com-

petitors. In addition Japan has the advantage of being comparatively near to India and the South Sea regions, where promising markets are already in sight. With her ever improving facilities of communication, her cheap labour and her skilled artisans, combined with her increasing utilization of hydroelectric power, Japan has all the elements that go to make up a progressive manufacturing nation and a great commercial power.

It is to be regretted that notwithstanding these great natural advantages Japan has not yet succeeded in further extending her trade in such countries as French India and Siam and other similar regions. Of course Japan cannot afford to neglect her trade with Europe by going after new markets in such places as those suggested; but there is no doubt that she could take better advantage of her geographical position in the Orient than she yet has done. At present manufactures from Europe cannot be exported to the South Seas, and consequently there is a great demand for Japanese goods there; and this gives Japan a splendid opportunity to

gain and hold these markets. Even in China where Japanese trade has been carried on from old days, our markets are chiefly confined to the north and middle portions of that vast country, Japanese manufactures being hardly found at all in the interior provinces. This proves how much room there is still for expansion of Japanese trade in China, especially along the the upper Yang-tsze-kiang.

Japanese merchants and manufacturers are already beginning to pay more attention to the securing of wider markets in India and the South Seas. The number of our traders in these regions has largely increased of late. Trade with South America, South Africa, French Indo-China, Eastern Europe and Asiatic Russia has only begun, and will doubtless make progress; but our lack of linguistic knowledge in these directions is a drawback to Japanese trade. We are not even sufficiently familiar with the conditions of trade there. These are difficulties, however, which must be surmounted. Until Japan has secured profitable markets in these regions she cannot boast of her commercial progress and power. No doubt it is the primitive condition of some of her infant industries that has kept Japan from making the expansion that she desires in the remoter markets of the world; but this defect is fast being overcome.

For many years Japan's chief exports were raw materials or semi-manufactured goods. We used to export raw silk, copper, coal, tapes and braids, timber,

rice, peppermint and so on, while importing such manufactures as cotton cloth, woolen stuffs, paper and such like goods; but recently the situation has been completely reversed. Now Japan imports chiefly raw materials and exports manufactures and semimanufactured articles. Our greatest increases in exports, according to the latest returns, are in such lines as cotton yarns, cotton cloth, silk stuffs, sugar, matches, procelains, lead pencils, stationery, hats, brushes, shell buttons, umbrellas, and the like; while the more important goods coming into Japan were confined to such raw materials as cotton, rice, iron, wool, machinery, dyestuffs and other necessities not made in Japan. There is nothing that more emphasises the remarkable change in Japanese industry than this reversal in the volume and nature of exports and imports. It points to the approach of a time when Japan will occupy a place of leadership in the world of commerce and trade.

Japan must not forget, however, that she is not yet in a position to compare with the industrial capacity of her European rivals nor with the immense possibilities in the United States. These countries have a superior advantage in possessing adequate machinery for manufactures and the export trade generally, while Japan has to import most of her manufacturing machinery. That Japan can so successfully compete already with her western rivals in spite of these defects is most encouraging for her future prospects, and

shows how much she can depend on her geographical advantages to help her out in the race for commercial supremacy. Japanese industry has so far developed that it can all but meet the demands of the domestic trade, the exceptions being in a few articles only; and there should be no difficulty in finding markets abroad for our surplus manufactures. But there must be a determined effort to have the present prosperity survive the war and at the same time maintain the quantity and quality of our output. No doubt our inspection guilds will give due attention to this side of the question. The guilds will not only see to improvement in quality of output but in increase of output as well. Thus Japan's position as a commercial Power will be fully established and maintained against all competition.

It seems to me that the time has now arrived for organizing a combination or league of captains of commerce and industry in Japan in order to present a united front in the approaching competition. Guilds should be organized and supported in all manufacturing districts; and these guilds should hold conferences and make regulations for effective inspection of output both as to quality and quantity. The inspectors should be efficient; and to ensure this they should be selected by the Government. Such persons should be independent of local influences and connections and be above all ulterior motives. Only in this way can we be

assured of the proper quality of our exports, as well as the quality of the packing and sufficiency of the contents of packages. The guilds must have a uniform basis of inspection, or the quality of Japanese manufactures cannot be maintained. Thus all the industrial and commercial guilds of Japan should unite to bring about this end, and the result will be for the great benefit of our national commerce and industry. In such lines of manufactures as have been in demand abroad for a great many years it is not so difficult to maintain uniformity of quality and quantity, but in new lines the situation is quite different, and special attention is then necessary. What our merchants have to learn is that it never pays to sacrifice future for temporary profits. A steady output and steady income are always better than erratic or spasmodic transactions. Now is the time and the opportunity for every line of Japanese manufacture to lay the foundation of future progress; and if they do not see that this is done by insisting on ensuring proper quality in output, and satisfactory dealings with their customers, they will lose the markets now open to them, and all through their own fault. This is in fact a crucial period for Japanese commerce and industry. Its fate will now be decided, and in the hands of our merchants and manufacturers lies that decision. Once the opportunity is lost it will never return.



1. DAI NIHON
2. TOHO JIRON

3. AJIVA JIRON
4. JITSUGYO-NO-NIHON





SHIN KORON  
DAIGAKU OYOBİ DAIGAKUSEI

CHUGAI

CHUGAI SHINRON  
YUBEN

# PERIODICALS AND PUBLICISTS

By F. CHIBA

## II

**T**HE magazine called JAPAN AND THE JAPANESE (*Nihon-Oyobi-Nihonjin*) which is one of the oldest in the country, is noted for its disregard of popular taste and opinion, and for its conservative attitude on public questions. Its policy never seems to vary, and it is always careful as to its facts. This magazine stands for Japanese nationalism as opposed to the Europeanization of the country. Japanese civilization, which must be preserved at all costs, is jeopardized by invasions of western thought, and a magazine had to be established to stem to the tide. The policy has proved useful in pointing out defects in the tendencies of the age. Articles from the trenchant pens of men like Dr. Miyake, Professor Shiga and Mr. Kuga have kept before the public mind the dangers of imitation without knowledge, and pointed out the necessity of learning the use of the new before abandoning the old.

When this magazine was first started it was called the *Nihonjin* and Dr. Shiga was the editor. Subsequently the *Nihon Shimbun*, a daily paper of which Dr. Miyake was editor, began to adapt its policy to money interests, and he with his whole staff came over to the *Nihonjin* and the name was changed to the present one. For years the Magazine has been a stern critic of bureaucratic methods of government, though it has no connection with any political party. Leading politicians, like Mr. K. Okajima and Mr. T. Ito, however, constantly write for the magazine and it exercises a powerful

influence. When Mr. Inukai, a noted political leader on the independent side, went over to the bureaucracy in accepting an appointment from Premier Terauchi on the Foreign Relations Advisory Committee the *Nihon-Oyobi-Nihonjin* went for him severely. Editorials by Dr. Miyake are the most attractive feature of the magazine at present; and there are important articles on science and literature from time to time. The editor is sometimes called the Carlyle of Japan, on account of his pointed and abrupt manner of writing. The cover of the magazine is often adorned with cuts of western pictures or scenes.

The CHUGAI SHINRON is a magazine started only last year and seems to devote most of its attention to advertisement. The editor, Mr. M. Komatsu, was educated in the United States, and was at one time high up in diplomatic circles, having been head of the Foreign Affairs Department of the Government of Korea and one time secretary to the Privy Council of the same Government. The new review takes a neutral attitude in politics, though it does not hesitate to be critical wherever it sees fit, especially in matters affecting diplomacy. Translations from western papers are a feature of the new review. Viscount Kaneko, and Mr. C. Koike formerly of the Foreign Office, often write for the CHUGAI SHINRON, and it prints novels by popular authors. The leading articles are apt to be too vague and indefinite, betraying the diplomatic training of the editor, who is

too cautious in expression of opinion. The circulation of the new review is probably not more than 10,000 at present.

The DAI NIHON is a magazine of very serious deportment, and though it has some valuable articles, it is not very widely read. It is even more conservative than the NIHON OYOBNI-NIHONJIN, and less regardful of popular interests. The policy of the magazine is chiefly concerned with national defence problems, and tends to stimulation of increased armament. Naturally most of the articles are written by men of the army and navy. Some observations made by these writers on the war in Europe have drawn caustic comment from the public. At present a discussion is going on in the pages of the DAI NIHON with regard to the advisability of constructing battleships and battle-cruisers side by side or devoting more attention to one or the other. This magazine sometimes does not hesitate to mention the United States as possible enemy in the naval and military calculations of the national strategists. This magazine is certainly the most valuable publication with regard to Japanese military problems. The editor, Mr. S. Kawashima, is one of the few men who are not soldiers and who are yet experts in military matters in Japan.

The SHIN KORON is an old publication and has had much influence on public thought in Japan. Formerly it was a strong rival of the CHUO KORON but at present it is outstripped by that review as well as by many newer ones. It prints some important articles, nevertheless, its character sketches and translations from foreign journals proving an attractive feature. The editor, Mr. K. Oka, is a member of the House of

Peers, and was formerly chief of the Police Bureau in the Home Department. Politics, diplomacy, industry and literature are the main subjects of treatment in the pages of this review. The attitude of the editor is impartial and fearless, even towards the Government. But many regard the review as representative of the Bolsheviki of Japan, as there are so many articles on social questions and problems. Issues of the review have been suppressed by the authorities from time to time, yet it enjoys a good circulation. The editor, Mr. S. Tsutsumi, was trained in America and has had a long experience in business.

The TOHO JIRON is devoted almost wholly to discussion of oriental problems, and often has noteworthy articles on politics and diplomacy, though its policy is gradually assuming a broader tone, literary articles now being sometimes admitted. The editor, Mr. S. Nakano, is a son-in-law of the famous editor of the NIHON-OYOBNI-NIHONJIN, Dr. Miyake. The *Asia Jiron* is the chief organ of the Association for the study of problems affecting China and Japan, as well as of India and Russia. But it has no considerable influence. The NIHON SHUGI is a literary review of small circulation though it also discusses politics. Its policy is inclined to new thought. YUBEN is a magazine for students but is read also by the general public. It lays special stress on the importance of oratory, and reports the best speeches heard in politics and other subjects. The DAI-GAKU-OYOBNI-DAIGAKUSEI is for university men, and is under the management of a young man who recently graduated from the Imperial University in Tokyo, and most of the contributors are students from the university.



# THE DATÉ SODO

By U. KIYAMA

**F**OR any adequate account of the Daté affair, like that of Kanazawa, already treated in these pages, we are dependent for the most part on tradition; and for the same reason: the Daté family did not desire to have traces of it remain. Probably very little of the story, as now told, is really historical; but there is no doubt that the trouble occurred and that any attempt to explore and understand it is extremely interesting.

Daté Masamuné was the most famous of the northern daimyo, and a great protégé of the Tokugawa shogunate. He sided with Ieyasu in the decisive battle of Sekigahara, and distinguished himself for zeal in trying to exterminate the Toyotomi family. Until the time of the third shogun, Iyemitsu, the *bakufu* treated the daimyo with courteous reserve, as the Tokugawa daimyo were themselves but equals with other daimyo under the régime of Hideyoshi Toyotomi. But by the time of Iyemitsu the shoguns had forgotten whence they sprung and the third shogun did not hesitate to proclaim himself above all the daimyo of the Empire, and went so far as to challenge all who were opposed to him to return to their fiefs and prepare for war against him. And Daté Masamuné was one of the first as well as one of the most powerful to swear allegiance to the new order of things, hastening to assure the shogun of his loyalty. For this reason he was greatly admired and trusted by the Tokugawa Government.

This famous daimyo had his stronghold at Sendai, and his fief extended to 54 districts in the north-east, with an annual income of over 3,000,000 bushels of rice. In fact he was the greatest daimyo in Japan next to the daimyo of Kaga, Lord Mayeda and the daimyo of

Satsuma, Lord Shimadzu. Among his numerous children were Tadamuné, the eldest, and Munekatsu, the youngest; and Tadamune as the eldest succeeded to the family estates on his father's death. The youngest, however, known as Hyobu as well as Munekatsu, was in many ways more like his father than any of his brothers, and was certainly the brightest mind of the family. This younger son wanted to establish a branch family of the Daté name and set out on an independent existence, but the Tokugawa authorities would not consent to it. Consequently Munekatsu was obliged to remain subject to his oldest brother, Tadamuné, and be content with the yearly income of 150,000 bushels of rice. Though he was profoundly dissatisfied with the circumstance he yet served his superior with apparent humility.

Not long afterwards the elder brother died and was succeeded by his son Tsunamuné, a nephew of Munekatsu. The latter was, therefore, greatly mortified that he could not succeed to his eldest brother's power and estate, and was very jealous at seeing the honour go to his nephew. He made every effort to bring about the accomplishment of this desire, saying that his elder brother had also desired it; but the senior retainers did not support him and the attempt failed.

Munesada, the heir of Munekatsu, married a daughter of Sakai Tadakiyo, the Prime Minister of the shogun, a man very powerful in every way. As his son was, therefore, now related the Tokugawa shoguns, Munekatsu endeavored to have him made the head of the Daté family, which would at the same time greatly strengthen the influence of the premier. This was the primary cause of



the *Daté Sodo*, or the trouble of the Daté family.

To achieve his ambition Munekatsu selected as his devoted followers a great many old retainers of the Daté house, among whom was one, Harada Kai, who was a descendant of the Haradas of Kyushu, having drifted into the north-eastern districts and become attached to the Daté family, with an income of over 40,000 bushels of rice. He was a magnificent example of the true samurai, able and intelligent and enjoying the rank of *karo* under the rules of the Yedo government. This man took the part of Munekatsu in the dispute over the headship of the Daté family, as he knew that it, if successful, would make him head of his class and greatly increase his power and income. Under him was a man named Watanabe Kinbei, who agreed to assist him in his ambitious project.

Harada began by trying to lead the young lord, Tsunamuné, into all sorts of dissipation, inducing him even to visit the gay quarters of the city and succeeding in having him become attached to a courtesan named Takao, who assumed grand airs on winning such good companionship. She could not always fall in with her lord's wishes, however, as she was already attached to a man named Shimada. One day the young daimyo went boating on the Sumida river; and his gay lady did not obey his behest to accompany him. Much irritated he killed her, under the influence of saké.

Naturally there arose much evil gossip about the habits of the head of the Daté family; and Harada took advantage of the circumstances he had created, to inform the retainers of the immoral conduct of his master and theirs, intimating that the young lord should be asked to retire

to save the good name of the family. So two of the oldest retainers of the Daté house, Katakura and Aki, went up to Yedo and brought about the retirement of the daimyo and had his son only two years old succeed him. Munekatsu and Harada attempted to have Munesada succeed to the headship of the house, but the two old retainers were too sharp for them and had their way, as the infant heir of the daimyo could not be opposed legally.

Thus Munekatsu had to be content with being appointed guardian of the infant daimyo; but Tamura, another daimyo and a relative of the Daté family, was also appointed a guardian of the little daimyo; so that Munekatsu could not have things quite his own way. By this time Katakura and Aki had begun to suspect the conduct of Munekatsu and Harada, seeing that they did not try to save their young master from dissipation in Yedo, but, on the contrary, appeared to encourage him, finally advising his retirement. Consequently they suspected a plot and kept an open eye.

Fearing some attempt on the life of the infant daimyo they appointed one Asaoka as his nurse, she being a younger sister of Katakura and a widow of Shirakawa, a senior retainer of the family. She was a brave and intelligent woman, and could be trusted on so onerous a duty. As an attendant on the little daimyo they appointed Matsumaye, one of the best samurai of the time and place.

The little daimyo now had to face various episodes and ordeals. One night an assassin clad in black entered the mansion of the daimyo to do away with him, but the wretch was discovered by Matsumaye and apprehended. Another time the food of the young lord was found to

be poisoned, the dastardly act having been done by a physician who sided with Munekatsu. When the mother of the physician heard what her son had done she immediately committed suicide in remonstrance of his conduct. To hide the affair Munekatsu killed the physician and some others privy to the attempt, lest his intrigue should be brought to light. Lord Tamura wanted to know why Munekatsu did not carefully examine the accused before doing away with them, but there was no satisfactory answer.

Once when the little daimyo was ill Munekatsu diagnosed it as a certain kind of illness and prescribed that a priest should charm it away. The priest, when brought to the house, prophesied that they would find a box buried near the root of a tree about fifty feet from the house, the box containing a note cursing the lord and bringing on the illness. Watanabe examined the place and duly found the box, in which, sure enough, a note was found containing the words: "Two souls are praying continually that Heaven will remove the young daimyo and make the son of Shirakawa Tonomo become head of the house of Daté." Now Shirakawa Tonomo was the deceased husband of the little daimyo's nurse, Asaoka, and the son mentioned in the note must be her son; and so Watanabe concluded that Asaoka and Matsumaye had become intimate and were conspiring to make her son succeed to the headship of the Daté family. The two attendants were accordingly accused and had to retire; but the young lord liked them so much that he objected to their being taken away. In the meantime Lord Tamura saw the note found in the box and at once suspected a plot to accuse falsely the honest attendants of the little daimyo.

The prayer in the note had no names, as it should have if genuine, which looked very suspicious. That the priest should have been able to predict the place where the box would be found aroused further suspicion that he was privy to the plot or else bought up by the Munekatsu faction.

About the same time some trouble arose between Daté Shikibu and Daté Aki in regard to their boundaries. Aki was a loyal subject of the old house, but Shikibu sided with Munekatsu and his adherents. Shikibu after consultation with Munekatsu seized some of the territory of Aki with a view to making him angry, and then confiscating his estate and finally compelling him to commit *harakiri*. But Aki was not the kind of man they supposed. He did not make a fuss over the outrage, in spite of protests from his subjects. He simply consulted with Katakura and sent spies to Yedo. About this time a man came to Harada in Yedo complaining bitterly that he had been wrongly treated by Aki, and, so, easily passed into the service of Harada; while others in the same way entered the service of Munekatsu. All these were spies of Aki. They gathered every possible information on the actions and words of those they served and sent it to Aki. As soon as the chain of evidence was complete the spies retired from their services and stole back to Aki.

Certain mysterious happenings now went on. A man named Kannami visited Aki and told some queer things. This man had been in the service of Munekatsu. He said that one, Araki Wasuké, a colleague of his, had attempted the assassination of the young lord, and had been arrested by Matsumaye before he could accomplish the foul deed. While

Kannami was indignant over finding himself used as a tool to kill Araki and ran away from the service of Munekatsu to tell Aki what had happened. He was likely to be accusedy having poisoned the the witness, and he also doubted whether their leaders would have given him the rewards that should be his if he kept quiet. The evidence of this man completed the chain that Aki had been forging.

Upon consultation with Katakura Aki now visited Yedo under pretext of consulting with the central government over the treatment he had received at the hands of Shikibu and Munekatsu, while Katakura stayed at Sendai to observe the movements of the conspirators. Aki at once brought the matter before Itakura, a minister of the shogun, while publicly professing to be consulting about the invasion of his territory in the north. The document presented to the official bore 77 charges against Harada, but the name of Munekatsu was not mentioned, as he was one of the Daté family and could not legally be accused. This official, Itakura, was a man noted for probity; and he accepted the charges, despite the opposition of the prime minister, Sakai, the relative of Munekatsu. Aki and Harada were summoned to face each other on the 11th of February, 1671, the fellow was in prison he was subjected to severe examination to ascertain the leader of the plot. He did not confess; but Munekatsu, fearing some confession might ultimately be extorted by torture, sent Kannami with a bottle of wine to Araki in prison; and no sooner had he drank the wine than he died. When Kannami reported the death of Araki

to Munekatsu and Harada they greatly rejoiced.

the examination continuing a number of days. As Aki had abundant evidence the suit was obviously going against Harada. The final examination was conducted before the prime minister at his residence, and not in the castle, as at first, the change having been made at the instigation of Munekatsu.

Harada was at last compelled to confess his guilt. While seeming to be taking a moment's rest near Aki, Harada suddenly drew a short dagger from his clothes and fatally stabbed his accuser, the latter falling on the spot. Then he started for the inner room to kill Itakura likewise, but was arrested and made captive by two guards before he could add to his fell deeds, though in the struggle one of the guards, Geki, was mortally wounded.

On learning of the *Daté Sodo* the shogun was deeply distressed, and felt so angry that he would have confiscated the estates of the Daté family had he not respect unto the memory of the great Daté Masamuné, who had done so much for the assistance of the Tokugawa family when the shoguns of that family were just rising into power and needed all the help they could get. Consequently the young lord did not suffer any reduction of his domain; but Munekatsu was exiled to Tosa where he remained until death. The above story is as absorbing to the folk of Japan as is the *sodo* of Kanazawa: and when it is placed on the national stage in the play called *Meiboku Sendai-hagi*, it always draws a crowded house.

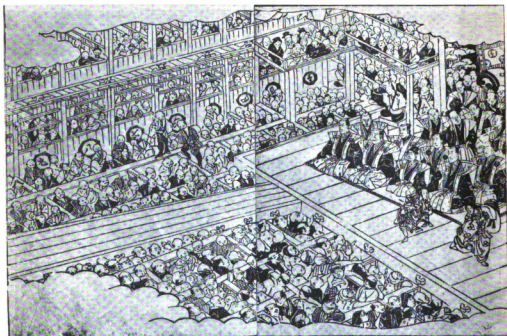


**ASAOKA TESTS THE FOOD ON HER DOG AND IT PROVES TO BE POISONED**



**ASSASSINATION OF AKI BY KAI**





IN A JAPANESE THEATRE A CENTURY AGO



MANAGER'S INVITATION TO THE BANQUET TO ACTORS BEFORE  
THEATRICAL SEASON OPENS

FROM THE PAINTINGS BY TOYOKUNI



ACTORS MAKING THEIR BOW TO THE AUDIENCE AS SEASON OPENS



REHEARSING A PLAY, TOKUGAWA ERA

FROM A PAINTING BY TOYOKUNI



ACTORS GO PICNIC ON SUMIDA RIVER A CENTURY AGO



A MANAGER AND HIS ASSISTANTS SELECTING A PLAY IN OLD JAPAN

FROM THE PAINTINGS BY TOYOKUNI

# JAPANESE ACTORS

By SEISEIYEN IHARA

**A**FTER devoting many years to a study of plays and players, both foreign and Japanese, I have come to the conclusion that the development of our drama and its acting has not been inferior to that of western countries. The life and tastes of the Japanese actor to day, like his predecessor of the old days, are somewhat removed from the atmosphere of everyday convention. He takes little notice of the populace or its preferences. The Japanese actor still leads rather a luxurious existence. When the late Danjuro was head of the Japanese stage he possessed a magnificent villa at Chigasaki and enjoyed a large income. Most of our actors are extravagant in their tastes especially as to clothes, houses and food. Consequently they are apt to be spoken ill of by the people, and treated as *nouveau riche*.

The Japanese actor even from old times was never a lover of money for its own sake: it was valued only for what it could procure for him. The actor likes to supply his wants and fancies regardless of cost. The seventh Danjuro was expelled from Yedo for his extravagance, and Tomijuro from Osaka for a similar reason. There is some reason for this love of luxury on the part of the Japanese actor. The actor is an artist and cannot be expected to have common tastes. Consequently when the habits of actors differ from the commonality the latter naturally are averse to them. In other words, the actor seems more vain and luxurious than he really is. It only goes to prove that the good actor will honour his tastes in spite of all opposition. With him it is art before all else. It is a mistake to regard the life of the actor as merely an endeavour to gratify his own appetites and desires.

In old Japan the part of female characters on the stage was always taken by men, women never being permitted to appear in such a rôle. Such actors naturally cultivated the tastes of woman in dress and manner for the sake of their art, even to the use of rouge and female ornaments. Their everyday manners and habits could not be expected to meet the approval of men. They were naturally looked upon as effeminate creatures. Other actors took the part of princes and nobles, and even tried to act the part in daily life, so as not to lose the appropriate spirit and manner on the stage. Thus the Japanese actor did not cease to be the character he acted, after he left to stage. His part followed him wherever he was, and thus he was always able to act his part well: to the manner (manner) born, so to speak. Who can wonder, then, if their tastes often corresponded with the parts they acted? Indeed the daily life and habits of the actor were supposed to have a powerful influence on his acting, and were favoured or disapproved with that end in view. It is too much to suppose that the part taken by an actor does not react on his daily life and habits. This can be seen among actors in western countries as well as in Japan. The daily lives of those representing the humbler characters on the stage usually correspond with the part they play, while the stars who represent important personages, live a much more luxurious life in private.

The Japanese actor of to-day is more of an artist in daily life than ever. He dresses finely, practices the Tea Ceremony and composes epigrams in verse like the great poets of old. His food, clothes and even his footwear are different from those of the other people.



With him it is a matter of culture and art rather than a matter of habit. The most careful attention is given to what ordinary folk would regard as trifles. They know very well that while perfection is no trifle it is yet made up of trifles.

When Sakata Tojuro of the 17th century, a very famous actor, noticed that one of his friends wanted to build a house and had no money wherewith to do it, he asked one of his wealthy patrons to lend his friend the money. He stipulated that the money should be handed over in smaller coins than gold, as gold coins, being ostentatious, would leave a different impression on the mind of the receiver and make him too grateful. To show the taste of this great actor further, when a friend of his removed to Yedo from Kyoto, Sakata had water brought from the Kamo river in Kyoto at great expense, so as to be able when treating his friend to satisfy his artistic sentiment by giving him water to drink from the historic stream of the old capital.

Thus the Japanese actor is distinguished above all things for his refinement of taste as well as his fastidiousness. Some of these actors have preserved similar tastes for generations in the same family. The Ichikawa family as well as that of the Danjuros are brilliant examples of this hereditary refinement. In taste for pictorial art and in such accomplishments as the Tea Ceremony Japanese actors have usually shown admirable merit. There is no doubt that such famous actors as Nizayemon could never have so highly distinguished themselves in certain parts had they not been

themselves experts in the art of Cha-no-yu. This is an art that gives a person deportment of the most select type. The handling of the vessels in an artistic manner is an accomplishment that all Japanese envy. And so a knowledge of the Tea Ceremony as well as of dancing is essential to good acting in Japan.

There are numerous old arts of Japan with which the good actor must also be familiar, among which may be named the Noh drama and music. The expert Noh dancer gazes at the mask he is to wear for half an hour or more before putting it on, so that he may catch the spirit of the character he is to portray. He must not only look his part but feel it and be taken possession of by it before he can be a success. There are those who regard Japanese acting as too puppet-like and imitative, but at least the actor gives great attention to his part and tries to be true to life. He may be behind the western actor in general learning but he is no whit behind him in intelligent attention to impersonating the character he has to act.

The histrionic art of Japan has been more or less subject to the nation's pictorial art. Hitherto the Japanese actor has inclined chiefly to the genre school of painters. He favoured the Hokusai attitude. But now he must be able to appreciate more and more the Kano school or the Shijo school of art: the classical rather than the popular. He must devote more attention to refinement of taste than to more display of colour or action. To the Japanese mind refined simplicity is preferable to gaudy show and noise. Thus we are drawn closer to an interpretation of life.



# RED POPPY

(GUBIJINSO)

A NOVEL

By SOSEKI NATSUME

## IX

“IS father in?” asked Ono as he entered the door of Sayoko’s house; and the girl replied that the old man had just gone out.

Since their removal to Tokyo the father and daughter had been very busy putting things to rights in the house, with no one to assist them. The girl’s hair was in rather a dishevelled state, and she wore ordinary wadded clothes. She did not cut a very charming figure in the estimation of Ono. He naturally thought of Fujio, who always looked fine and well got up.

“You are quite busy, I suppose,” continued Ono.

“Yes, indeed; we have not even unpacked the household furniture yet.”

“I should have come in to help you, but I have been engaged for the past day or so,” said Ono.

From this the girl assumed that Ono, being very popular, was invited to so many meetings that he had had no time for other things, though she could not imagine who would want him, yet his affairs might be too high for her mind. Ono looked at the girl, and he detected a gold ring shining on the middle finger of her right hand, which she kept by her left hand on her knee, her face averted.

He thought the ring a very poor one compared with Fujio’s.

Ono cast his eyes about the room. He noticed how the rain had leaked through the ceiling, and soot was beaded along the spider webs that were suspended aloft.

Yet Ono had selected that house for the girl’s father, though it now seemed such a vulgar habitation. He felt rather bad over it. As for himself he wished to live in a fine house like Fujio’s in a quiet mossy garden among rare orchids.

“We have succeeded in getting a nice house by your kind assistance,” said the girl.

Ono pitied her if she really felt the house to be a nice one. It was one of those moods in which one pities and despises at the same time. He was prone to look down on the girl, but he did not see that she was altogether to be pitied.

“I looked everywhere to find a better house than this for you, but there was none to be had,” he remarked at last.

“O, do not think of it,” broke in the girl. “We are quite satisfied with this house.”

The remark seemed to Ono to be grudgingly given, but the girl did not perceive that he noticed it.

As Sayoko sat there she cast sly glances

at Ono, noticing how much he had changed during the five years they had been separated. Among the changes was the exchange of iron spectacles for gold. Another was the supplanting of his old native cotton garments by those of foreign style. His hair too, which formerly was cropped short, now was long and glossy like the fashion of Europeans. His mustache also was that of a gentleman. The watch which the Emperor had given him at his graduation Ono carried in his waistcoat pocket; another change. She knew of other changes that he failed to attain, though she had no right to know them; as, for example, the fact that he had tried to change the silver watch for a gold one. On the whole she felt that Ono had greatly changed in his person as well as in his appearance.

During the five years of their separation Sayoko had never for long ceased to think of Ono: he was more to her than her own life. Yet now she felt he had so changed that it was even difficult for her to approach him. She began to regret that she could not change even had she wished to do so.

Ono had come to meet her and her father at Shinbashi station, and had taken them to the hotel. He had even given time to find a house for them though he had been so busy. He, therefore, seemed as kind and attentive as ever. Her father had remarked on it, and she herself felt the remark justified. Still, there was something now about Ono that repelled her, an atmosphere she could not penetrate. When she alighted from the train Ono had condescended to take her hand bag. But she soon found him preceding them, even outrunning them in his haste as their slow Kyoto walk was out of date.

At first Sayoko supposed that the

difficulty of approaching Ono lay in herself; it was her native bashfulness and would vanish with increasing familiarity. But on the contrary, Ono's manner became more stiff and polite to her as the days passed, making him all the more unapproachable.

"How are the cherry blossoms at Kyoto," asked Ono suddenly, as if trying to find a topic of conversation. The girl started at this remark, as if she saw in it some avenue of closer approach to him.

"It is rather late for them now. I went to see them at Arashiyama but they were nearly over then."

"Is that so?" said Ono, mechanically. "Who went with you?"

The girl thought to herself that she had no one to go with but her father—and Ono. She was silent.

"Did you go with your father?" Ono persisted.

"Yes."

"You must have enjoyed it very much."

The girl could see that Ono spoke with his lips only: his heart was in his speech, and a feeling of regret oppressed her. At the same moment Ono was thinking that Sayoko was not fine and touched with poetry as was Fujio whose figure at the moment was in the mind. He was seized with a desire to leave the house at once.

"Well, I must be off, Sayoko San," and he suddenly arose.

"O, can't you stop a little longer, as father will be back soon."

"Thank you I will call again," said Ono calmly.

But Ono departed without more ado. It was not long before the old man returned.

"How Ono San has changed!" said she to her father.

"Yes, he has become a fine gentleman,



and that is all right," said the old man, who was too simple to catch the real drift of his daughter's remarks. Consequently she looked very gloomy.

## X

A strange woman called at the house of Munechika. She was not the woman of Shakespeare's tragedy of Macbeth exactly. She did not boil toads, lizard livers and snake's eyes in her cauldron: no such gruesome occupation was hers. She took her guests into the cauldron, mixing up the contents with chopsticks and kindness. She was most elegant in manner, and very winsome were her ways. She was the future mother-in-law of Kono and the real mother of Fujio.

"Kingo San is melancholy," said the woman, insinuatingly. "He would be much more cheerful if he were married."

As she spoke she sat opposite the father of Munechika.

"I have so advised him," continued the woman. But when I do so he says that he is too busy to be concerned with a house and family, and that I had better adopt a son to marry Fujio, so as to look after me in my declining years. Were I the girl's real mother I would be content to let him please himself, but as things are, I cannot consent to this. Truly I am at a loss to know what to do."

"I see," said the old man, gloomily. "Then what would you think of Hajimé as a husband for Fujio?" He continued with a gleam of hope in his eye.

"I should be quite satisfied to have him marry her, if my daughter is willing. But I should be very anxious about the career of Kingo San after her marriage."

"You must not be too anxious about such matters," said the old man. The conversation was now approaching deli-

ate ground. The old woman was too vague in expressing what she meant.

In a sunny adjoining room Munechika and his younger sister, Itoko, were chatting pleasantly. She was sewing diligently, and her brother was lying on his breast on the floor.

"Has not a guest come?" he asked.

"Yes, it is Kono's mother," replied the girl; and then suddenly, "How you must like such a girl as Fujio!"

"The kind of girl I like is one like my sister!" said Munechika.

"Ah, you are concealing your wishes," chaffed his sister.

Itoko stopped sewing. She felt the blood rushing to her cheeks, on account of the hot sun, and she began to rub her red ears, exposing the pretty underwear in her sleeves.

"Say, brother!"

"Yes? Have you stopped sewing?"

"As for Fujio, she is hopeless," remarked Itoko, disconnectedly.

"Hopeless? What do you mean?"

"She does not want to marry you."

"How do you know what she wants?"

"No, of course, I cannot know for certain."

"Then you know nothing about it," said her brother with emphasis.

"Don't be irritated about it, as I am only telling you in the kindest way." As she spoke her soft, sweet eyes looked brightly at her brother.

"I have promised to get that gold watch of my uncle's," said Munechika.

"But"

"I don't care! I have spoken to Kono about it."

"Indeed?" smiled the girl, half in apprehension and half in sympathy.

"You must try to pass the next examination for the department of di-



plomacy. You know Fujio likes men who are learned and of high repute."

"Do you mean to say that your elder brother is not learned and of good repute?" inquired Munechika eagerly.

"No, not that," said Itoko, apesingly. "But she is fond of Ono because he has graduated from the Imperial University with honours and has had a silver watch given him by the Emperor, and is writing a thesis for his doctor's degree."

"Is that so? And your poor brother has not been granted a silver watch, cannot write a thesis and did not pass the examination in diplomacy, all of which is very dishonourable," said Munechika ironically.

"No, I do not say that you are dishonourable. But you take life too easily!"

"Say, now Itoko, do you not think me a good elder brother?"

"Yes, of course you are!"

"And which do you think the better man, Ono San or me?"

"I like you better than I do Ono San," said the girl.

"Do you like me better than you do Kono?"

"I don't know," said the girl, with face cast down and her brow whitening visibly.

"I have something interesting to tell you about my Kyoto trip," said Munechika. "When Kono and I visited Arashiyama we met a girl in the neighbourhood of our inn, of whom I told you on my post card. Kono San was so captivated by her good looks that he dropped his teacup!"

"Is that really true?" asked the girl.

"Then we met her again in the train on the way to Tokyo," Munechika continued, ignoring his sister's question.

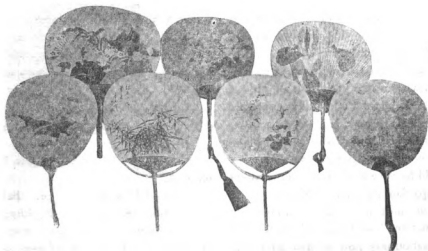
"Are you telling me the truth?"

"We came as far as Shinbashi with her in the same train, and Kono San was most anxious all the way to know whether she was yet engaged to be married or not," concluded Munechika, laughing.

"Is all this true? What is her name? Please tell me, won't you?"

"Now, do not take it so seriously! I am only fooling you!"

"A plague upon you for a cruel brother," said Itoko laughing with relief and happiness.



# A NEW SHIPBUILDING COMPANY

By T. FUNADO

**I**N the past Japanese industries have tended to center around Osaka, Kobe and the busy centers of the south, but of late important industrial concerns have arisen in the north. This has been especially so in regard to dockyards. The great Mitsubishi Company constructed its fine dockyard at Nagasaki, and the Kawasaki Yard is at Kobe, and the Osaka Iron Works at Osaka; but the only shipbuilding yard in the north was the small one at Uraga. Recently, however, the Uraga Dock Company has developed into one of the largest and most efficient dockyards in the country; and last year a new shipconstruction Company was organized and placed its dockyards at Tsurumi near Yokohama. This firm, known as the Asano Shipbuilding Company, after the name of its president, Mr. Asano, of the Toyo Kisen Kaisha, has now one of the best equipped yards in the empire, and has made remarkable development in a very short period. This undertaking may be taken as foreshadowing what is to be expected in future: industry will gradually tend to move north and center around Yokohama and the capital.

Of course the development that has marked Japanese shipbuilding industry since the war must be attributed largely to the extraordinary demand for ships brought about by the withdrawal of foreign steamers from oriental routes. So phenomenal has been the development that in the year 1917 alone more than 450 ships were launched representing a tonnage of 450,000, including some wooden ships. This is indeed a tremendous growth compared the tonnage of

136,000 launched in 1914, and the 200,000 tonnage of 1916. Thus Japan's shipbuilding capacity has increased about fivefold since the war; and had the United States not prohibited exportation of steel the tonnage would have been still larger. At present Japan has 121 docks capable of building ships of over 1,000 tons; and if these docks were all kept working up to full time they could turn out a tonnage of 600,000 a year. In fact the shipbuilding capacity of Japan is now almost equal to that of Germany or America before war. And the improvement in quality has fully kept pace with the increases in quantity. And now the establishment of a powerful company like that of the Asano concern on the Pacific side of Japan, marks, a, new stage in the progress of Shipbuilding in Japan, pointing to the day when Japan will, if she is not already, be the second greatest shipbuilding country in the world.

If the output of the various dockyards in Japan for last year be surveyed it will be seen that the new yard compares very favourably with even the oldest and best of the others. The figures for 1917 were as follows:

Yards	Slips	Number of Ships	Tonnage
Osaka Iron Works .....	13	20	55,705
Kawasaki Dockyard.....	7	21	121,780
Mitsubishi Dockyard ...	10	12	50,282
Uraga Dockyard .....	5	8	41,349
Asano " .....	8	4	32,600
Ishikawajima Yards.....	4	5	9,800
Harima Dockyard .....	4	5	8,560
Ono Shipbuilding Co....	4	5	8,392
Fujinagata Yard .....	5	4	6,345
Osaka Shipbuilding Co. ...	7		5,750

The Asano Shipbuilding Company has its yard at the town of Tsurumi between

Tokyo and Yokohama, the site being on reclaimed land. The land was reclaimed from the sea for the purpose of erecting factories on it, but it is very suitable for dockyards, especially as it is in easy communication with the industrial districts of the north. There is an immense area of land available in the vicinity, so that a great industrial center may be expected to rise there in the near future. The Asano Shipbuilding Company was established two years ago on a capital of 15,000,000 *yen* all paid up. The area of the yard covers 50,000 *tsubo*, and this will be extended soon to 250,000 *tsubo*. Thus from the extent of land occupied, the Company evidently expects great development.

The members of the company consist of 21 capitalists, with Mr. Asano, of the Toyo Kisen Kaisha, at the head, most of the others being members of the Asano family. The concern already has 250 officials and over 6,000 employees. The *Shirashika Maru*, 11,500 tons, was the first steamer to be launched from the new yard, having been built for the Tatsuma Kisen Kaisha. Notwithstanding the imperfection of its initiatory equipment the yard built its first ship in nine months, an unexpected speed worthy of commendation. Soon five steamers were completed, all 1,500 tons. Of these, three went to England and the others were for the Toyo Kisen Kaisha, which later sold them to France. There are at present several steamers on the stocks: three of 9,000 tons, two of which are for the Suzuki Company of Kôbé and one for the Tatsuma Kisen Kaisha, all to be completed in June this year. There is another steamer of 1,800 tons for the Tatsuma Company to be finished in August this year; and one of 12,000 tons to be completed before the end of the year. The yard expects to launch several other steamers of 9,000 tons and 12,000 tons this year.

A unique feature of Japanese dockyards

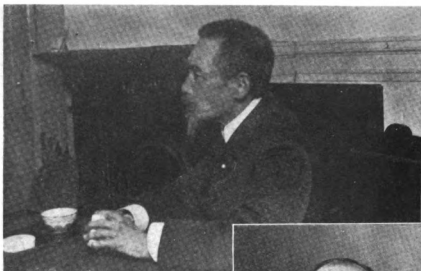
is the ability to make their own shipbuilding machinery. In England, Germany and France the making of such machinery and the building of ships are separated, owing to the numerous machinemaking companies on every hand; but in Japan it would prove a great inconvenience to a dockyard were it unable to meet its own demand for machines. But the Asano Dockyard has adopted the English system, and has no facilities for making machinery, believing that by depending on the various iron works of the country for machinery it can greatly accelerate its rate of production. Already the new system promises satisfactory results. A further feature of its progress is the remarkable facility with which the Company has been able to secure skilled labour, which doubtless could only be done at the expense of great pains and perhaps of other yards.

The Asano yard keeps a close eye on the latest developments in ship construction abroad and is ever ready to introduce the newest improvements. No sooner did western yards begin the construction of concrete ships than the Asano yard made similar preparations, the plans being very convenient, with immense supplies of cement available from the Asano Cement Works, an old undertaking of the family. Two experts have been despatched abroad to make a study of the best methods of constructing concrete vessels, and when these return, the building of such ships will be commenced in Japan. Close to the Dockyard the Asano Company is erecting a great iron works for the supply of shipconstruction material, which will greatly facilitate the increase of output in ships. The Company is also contemplating the construction of a great dockyard at Yokohama, which, when completed will be the largest one in the Orient; and it will include every facility for the repair of ships as well.



**MR. S. ASANO**  
**PRESIDENT OF THE ASANO SHIPBUILDING CO.**





1. VISCOUNT TAJIRI, NEW MAYOR OF TOKYO 2. MR. Z. NAKAMURA, NEW  
PRESIDENT OF THE IMPERIAL GOVERNMENT RAILWAYS 3. DR. R. MIZUNO,  
NEW MINISTER OF HOME AFFAIRS 4. DR. M. TOMII, NEW PRIVY COUNCILLOR

# MONTHLY RECORD OF EVENTS

(MAR. 23 to APRIL 23)

**March 25.**—Viscount Uchida, Japanese Ambassador to Russia, arrived in Tokyo.

A great fire at Mito destroyed over 500 houses. The fire was started by sparks from a railway locomotive.

**March 26.**—The Japan Bankers' Association gave a farewell banquet in honour of Viscount Ishii, the new Japanese Ambassador to Washington. More than 150 guests were present, including Prince Tokugawa, the Minister of Foreign Affairs and the American Ambassador. The American Ambassador proposed the health of his Majesty the Emperor, and Viscount Motono that of the President of the United States.

**March 30.**—The Yokohama Specie Bank established agencies in the Argentine republic and Java.

The association consisting of those holding the degree of LL. D. held a meeting and recommended the following gentlemen for the degree of Doctor of Laws: Viscount Suematsu; the Minister of Justice, Mr. Matsumuro; Mr. K. Makino, chief of the Tokyo

District Court, and Mr. Minoru Oka, chief of the Commercial and Industrial Bureau of the Department of Agriculture and Commerce.

**March 31.**—Viscount Tajiri was formally elected mayor of Tokyo.

**April 1.**—The Sapporo Agricultural College was amalgamated with the Tohoku University to form the Hokkaido Imperial University, Dr. Sato being appointed president of the institution.

**April 4.**—Viscount and Viscountess Ishii sailed for the United States, being seen off by the American Ambassador and other distinguished persons.

**April 7.**—Dr. M. Kumagawa, head of the medical department of the Imperial University, passed away at the age of sixty one.

**April 11.**—The Department Agriculture and Commerce decided to establish commercial museums at Singapore and Harbin this year to introduce Japanese manufactures.

**April 14.**—Messrs. Kitada and Asami succeeded in purchasing 17 steamers formerly plying on the Sungari river,

being assisted in the transaction by the South Manchuria Railway.

April 15.—Negotiations for supplying steamers to America were successfully concluded, twenty ships to be handed over by the beginning of May, namely : From the N. Y. K. the Celyon Maru, 6,440 tons; the Tottori Maru, 9,660; the Kirin Maru, 5,50; Tosa Maru, 7,600; Penang Maru, 8,200; Jinsen Maru, 5,500; Rangoon Maru, 8,900; two others not yet named; Osaka Shosen Kaisha: Indo Maru, 7,900; Java Maru, 7,900; Malay Maru, 7,100; Toyo Kisen Kaisha: Seiyo Maru, 10,300; Persia 4,750; Mitsui Bussan Kaisha: Miyoji Maru, 4,300; Kenzan Maru, 6,170; the Yamashita S. S. Company: Komakata Maru, 4,320; Odaru Maru, 4,000; and four other ships all under 5,000 tons by other companies.

A site for the erection of a statue in memory of the first American Minister to Japan, Townsend Harris, was selected at the Honkakuji temple near Yokohama, where he first resided.

April 16.—The rice exchanges of Japan were ordered to suspend transactions by the Minister of Agriculture and Commerce to check increase of price.

April 18.—Tokyo city purchased 181,-

000 trees to be set out along streets, river banks and in parks, to take the place of those uprooted by the typhoon last autumn.

Dr. Tomii, a member of the House of Peers, was appointed a Privy Councillor.

H. I. M. the Empress inspected the first regiment of the Imperial Guards and witnessed some manoeuvres and military-exercises.

April 19.—the Japan Red Cross Society will despatch a mission to America, England, France and Italy, with Prince H. Tokugawa at the head.

April 23.—Viscount Motono, Minister of Foreign Affairs, resigned and Baron Shimpei Goto was appointed to succeed him, the latter having had a long and distinguished career in politics.

A meeting of the Cherry Association was held at the Imperial Hotel when over 70 species of cherry blossoms were exhibited and speeches made by Baron Shibusawa and Dr. Miyoshi, and a poem composed and read by Viscount Tajiri, the new Mayor of Tokyo.

April 25.—H. I. M. the Emperor proceeded to the Electrical Exhibition at Ueno and also visited the Exhibition of Fine Art.



## THE PRECIOUS TSUZUMI

IN the days of old Japan there was a daimyo so fond of curios that he was willing to pay fabulous prices for them, especially if he could chance to hit upon anything rare. Such collectors soon become known to curio vendors; and one of these named Kimbei soon became a favourite of the great man.

One day when Kimbei called on the daimyo he was made more than usually welcome. The curio dealer said he had heard that the daimyo was to air his curios that day and he had come to have a look at them, if he was permitted to do so, as they must be the rarest in the empire. The daimyo said that Kimbei was quite welcome to see them.

"You really have a choice selection", said Kimbei. "And what might this be?"

"Don't you know what that is?"

Why, that is the toilet vessel used by the famous beauty Ono-no-Komachi in her childhood. Have you brought anything of interest with you to-day?"

"Yes, indeed. I have with me the famous Hatsuné-no-Tsuzumi which I got during a tour in the province of Yamato. It is a rare article, I assure you."

Kimbei took out the instrument and showed it to the daimyo.

"It looks quite old", remarked the daimyo.

"Yes, I should say it is several centuries old."

The daimyo looked at it, examining it intently. It was really a beautiful old instrument.

"I suppose it has an interesting history, since you call it a tsuzumi of the first sound."

"Yes, it has a very interesting history."



During the reign of the Emperor Kwammu there was once a dry season. A fortune-teller advised that the skin of a female fox, dried and several hundred years old, should be used to make a drum head, and with that tsuzumi music was to be made towards heaven, when rain would come and end the drought. This was done and the rain came, as predicted. The farmers were so pleased at the result that they cried out in joy, giving thanks to heaven. Hence the name Hatsune-no-tsuzumi."

The daimyo said that since it had such power in the past it must still have something of mystery about it.

In this the curio dealer agreed, assuring the daimyo that when the tsuzumi was properly played the cries of foxes would be heard.

"Ah, how interesting", said the daimyo. At this he hit the old drum a tap, and Kimbei, who was very clever, softly imitated the barking of a fox.

The daimyo saw through the trick, however, and accused Kimbei of trying to fool him.

This the man denied, declaring that he had uttered no sound. He said he had only a peculiar sensation as if in a dream.

The daimyo said it would certainly be

an entertaining instrument if the cry of a fox was heard every time any one played on it.

"Yes", said Kimbei, with eagerness. "Every time it is struck the spirit of a fox comes into it."

The daimyo again struck the drum and again the soft bark was heard, just like that of a fox far away. The great man was so impressed by the sound this time that he resolved to purchase the instrument, and asked the price.

"It will cost you one hundred *ryo*, sir," said Kimbei.

"All right. I will pay you presently. Just wait a bit." So he called his secretary.

While they were waiting Kimbei went privately to the secretary and told him the truth of the matter. He explained that he had sold the drum to the daimyo, and that it was an old thing that had been lying about for some time and was not worth anything. But he had assured the daimyo that it was the Hatsuné-no-tsuzumi and would give the bark of a fox when played, and the daimyo had agreed to buy it.

When the secretary heard this he said it was nonsense, as no one could be fooled in that way.

But Kimbei persisted and said: "Yes,

every time he struck it I imitated the bark of a fox, assuring him that it was really the fox that did it; for I knew that if I so assured him, the spirit of the fox would come into him and make him believe it. Now what I propose is that when he plays it, to show you all about it, that you will at the same moment that he taps it, softly imitate the barking of a fox, so as to confirm my words."

"Go on", said the secretary, "what nonsense are you trying to get off on me?"

"Truly if you do as I say", said Kimbei, "I will give you one gold *ryo* for every bark you give."

This was some temptation, as the secretary was very poor; but he wanted to know what would happen if the daimyo went on playing the drum indefinitely. Was he to keep on barking like a fox every time the daimyo liked to practise on the drum?

"Well," said Kimbei you must cry as often as you have a chance. I will give you half of what I get for the drum. You must not bark beyond that."

He agreed to this, and then they went to the daimyo, who explained to his secretary all that had transpired. The daimyo was evidently much pleased at

having got what he thought a bargain in curios.

The secretary expressed much interest in the transaction. Then the daimyo began to play on it to show how a fox barked every time it was struck; and the secretary, faithful to his promise, attempted to imitate the sound of a fox. The daimyo, however, thought he heard whence the sound came and accused the secretary of uttering it. The latter denied it, saying he knew nothing of having made any sound, but felt as if in a delirium. So the daimyo tapped the drum again.

"Pong, pong" went the drum.

"Kôn, kôn", went the secretary, who was so anxious to earn his money that he went on with his part even after the daimyo had stopped his.

"I say," said the daimyo, "you still go on barking after I have stopped."

"O, indeed! I did not know what I was doing. I really am in a sort of delirium. I know nothing!"

"Well, call Kimbei and I will give him his money."

Kimbei was summoned and the daimyo informed him that he was about to pay for the drum, much to the man's delight.

"But", said the daimyo, "before pay-

ing you I want to hear you play on the drum yourself."

At this the man was much taken aback and declined, but the daimyo pressed it and Kimbei could not refuse.

Kimbei took the drum and began tapping on it with much hesitation, when to his surprise the daimyo began to make a sound just like that of a fox, in fact a much better imitation than that practised by both Kimbei and the secretary.

"Ah", said Kimbei, your lordship is now barking.

"Is that so? Well, perhaps it is because I am so used to hearing you fellows at it that I have well learned how

to do it, and so I did not even know that I was doing it. The sound of it is indeed so charming that one cannot help barking."

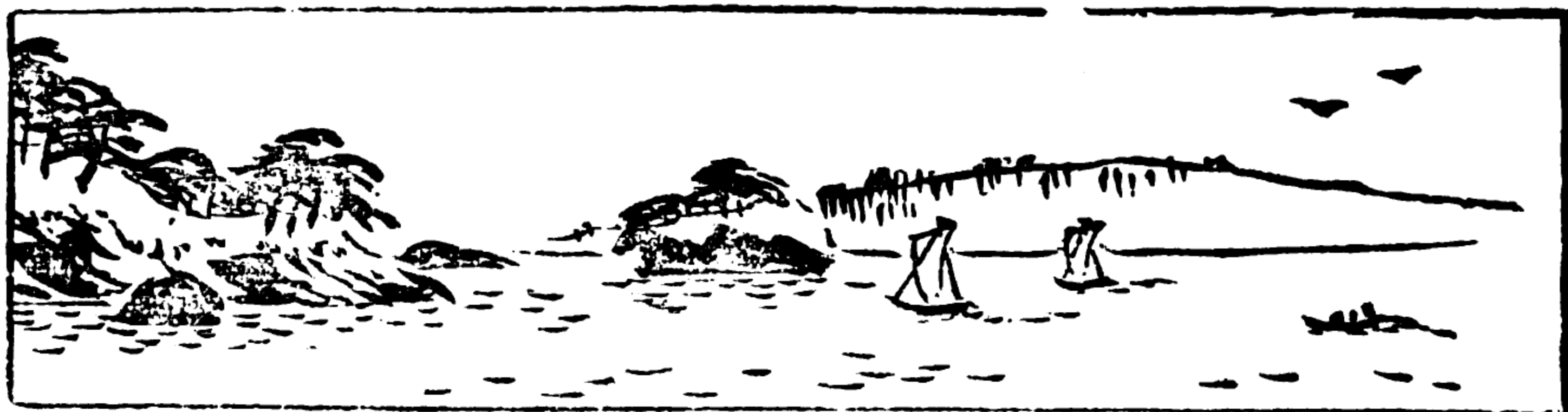
"Then he handed Kimbei the money. But when the latter counted it, lo, there was only five *ryo* instead of one hundred.

"There is only five *ryo* here!"

"So there is, and that is quite enough", said the daimyo.

"How so?" exclaimed Kimbei.

"You see", said the daimyo, "when I deducted the number of barks given by my secretary, and then those given by myself, the sum paid to you was all that was left!"



# CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

## Learning To Die

For the past four years the great war has been calling on the young men of the western world to learn how to die; and on their parents, sisters and wives to acquiesce in the supreme sacrifice. This is a comparatively new education in Europe and America but an old one in Japan. This statement does not hold true for our British ancestors who faced the Viking and the Teuton in laying the foundations of modern Anglo-Saxondom, for none were more ready to die than they, never holding their lives dear unto them, when home and country were threatened. But in recent years we have not been thinking much on the important matter of how to die; indeed no thought was further from our minds, as we revelled in easy dreams of pacificism. But Japan has never abandoned the duty of teaching her sons how to die. This was and is the main education of the samurai. He was taught to be always ready to give up his life, and he never hesitated to do so when the time came. There is an old Japanese proverb which says: "As the cherry blossom is the best of flowers so the *bushi* (samurai) is the best of men." Thus the old Japanese ideal of manhood was readiness to die. But how does the cherry blossom symbolize the samurai,

and why is the cherry blossom the noblest ornament on every Japanese sword? The cherry and the *bushi* are alike in possessing the same spirit. The foreigner admires the cherry blossom for its colour; its perfume and its wealth of filmy-misted bloom, but the Japanese admires it for none of these virtues: he admires it only for its spirit, something which, perhaps, the alien eye does not see. The cherry blossom is full of life and beauty yet it is always ready to die when the time comes; and it always comes back again when the time comes. Thus it is ready to die yet never dies; it is immortal. Such is the spirit of Japan, or what is called *Yamato Damashii*.

Now the young men of the west are called upon to cultivate the same spirit and learn to die. It is a difficult task, for they have long been taught only how to live, to save their lives rather than to lose them. The main idea has been how to get on, and make the most of oneself; which has been generally interpreted to live for money, pleasure, fame, achievement, forgetting that the main task of life, after all, is to know how to end it. It is indeed a task that has become a duty, all the harder when we have been taught only how to live. Yet does not the thought occur to us all at this time that, perhaps, the only true way to learn



how to live is by learning how to die. Was this not the spirit of Christ? And no man ever lived so fully as He did. If men are always ready to die they will live all the better! Britain's more than 5,000,000 volunteers, and the millions that have freely joined the army of freedom in America and the British colonies show that the English-speaking nations yet possess the stuff of which heroes are made: the action of these millions of young men meant that they were ready to die. But many others have not yet learned the lesson. They have not honestly faced the question whether they have learned to die, and to accept the heroic alternative. It is a lesson that must be included in our new education programme; and perhaps the most important one: for is not the sum and substance of all education, *character*?

**Immigration To America** Recently in the Imperial Diet a Kenseikai member, Mr. Hayami, asked some interesting questions with regard to the immigration of Japanese to the United States; which indicate pretty well the nation's feeling on that vital subject at the present time. The speaker went on to say that despite the fact that Japan is on a par with America in their treaty relations, and that she receives the benefit of the most-favoured-nation clause in America, Japanese are still denied the rights of land ownership in California and restrictions are imposed upon leases. Moreover there has recently developed among American officials a disposition to treat school teachers, and clerks of important Japanese business houses, in the same manner as ordinary labourers. The increasing severity of the American authorities toward Japanese immigrants has caused the

Imperial Government to lessen greatly the number proceeding to that country, with the result that there is a dearth of labour both among the Japanese and the Americans in California. There are now some 200,000 Japanese immigrants in America; and as they gradually pass from the stage of labour to that of enterprise, there are not enough to supply the place of labour, a situation still more pronounced since the entry of America into the war. Some American capitalists have indeed been agitating the importation of Asiatic labour. The old antipathy between the white labour unions and the Japanese was no to passing away, and the present was the most opportune time for solving the immigration question. The speaker, therefore, proposed that the so-called Gentlemen's Agreement of 1908 between Japan and the United States be abrogated, and a way opened for the supply of Japanese labour in the United States. Government should also simplify the procedure for granting passports to immigrants, and should undertake the proper education of such immigrants before allowing them to go to America and should also assist them with funds. In reply to this interpellation the Minister of Foreign Affairs said that the Government had no intention of abrogating the present agreement regarding immigration with America, nor could the Government undertake to provide labour to supply the demand in that country. As to assisting immigrants by education and funds the authorities would do all in their power to facilitate such a movement.

China

In replying to questions on the floor of the Imperial Diet the Minister of Foreign Affairs admitted that the situation in China was still not all that could

be desired. Commotion yet continues, and there is no immediate prospect of the political situation in that country being settled. Meanwhile the Japanese Government has in no way changed its policy of non-interference in the internal affairs of China. It is true that some Japanese in China are in a state of great uneasiness on account of the domestic troubles of the republic, and have actually suffered considerable losses. The Government, however, was doing what was possible, by negotiating with the Chinese authorities, to protect the interests of Japanese subjects in China. The Japanese Government does not take sides with any faction in China, and cannot be accused of a partial attitude. The arms supplied to China by Japan were handed over to the proper authorities, and Japan could not thereafter be held responsible for their disposal. As to coöperation between Japan and China as regards Siberia the Government was not yet in a position to give out any information.

#### **Ships for America**

According to the latest authoritative report Japan is to supply America with 514,000 tons of shipping for war purposes, on a basis of receiving one ton of steel for every two tons of shipping. There are various sections in the agreement, however, the terms being not all the same. The Japanese Government has chartered 150,000 tons of shipping at local current rate for delivery to America in April and May, the Government to make up the difference between the local charter rate and the Allied charter rate at an outlay of some 18 million *yen*. Japanese shipbuilders will deliver to the American shipping board the 130,000 tons of shipping now on the stocks before the end of

December next, on a basis of one ton of steel for one ton of shipping; and the builders further agree to construct 234,000 tons of shipping for delivery in America in 1919, on a basis of one ton of steel for two tons of shipping. The total number of ships to be supplied by Japan will be sixty-six.

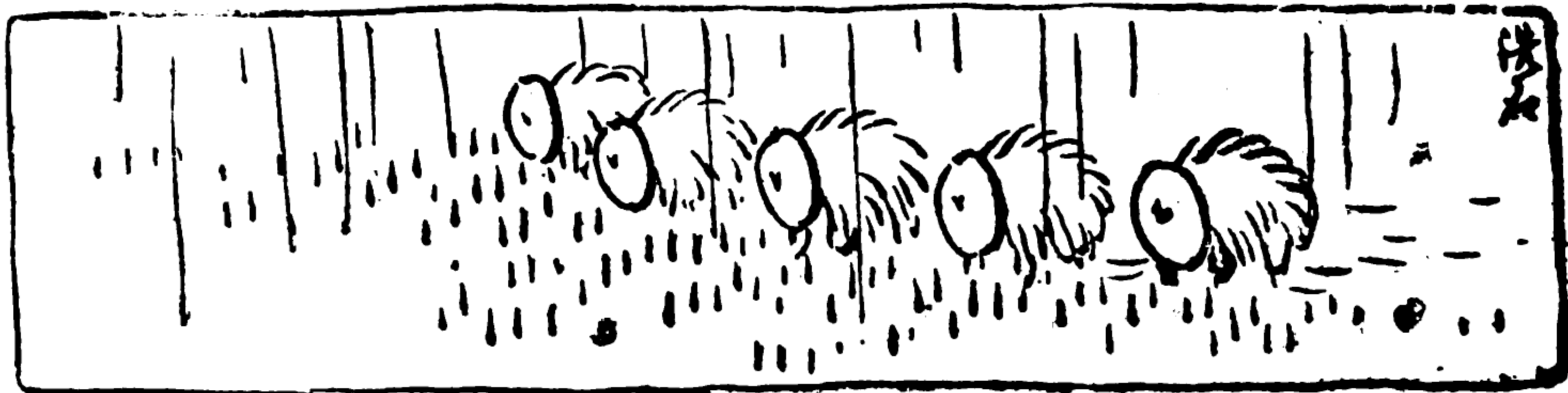
Education One of the most crying evils in connection with education in Japan is the lack of school accommodation, especially in higher education. In order to prevent too many students entering the higher institutions of learning the matriculation examinations are made very difficult, thus debarring a large percentage of the youth of the empire from further education. This practice is followed both with regard to Middle Schools and High Schools, from which more than fifty per cent of the candidates for entrance are eliminated. After a student has failed three or four times in the entrance ordeal he is likely to be discouraged or to be too old to try again. The struggle for higher education in Japan is thus a heavy one, and is as hard on parents as on children. In the opinion of the *Jiji* the demand for higher education in Japan can be met only by the provision of more private schools and colleges, as the Government cannot hope to cope with it. Yet the Government does not encourage the establishment of private institutions of learning, and in its policy discriminates against them. This is, no doubt, because the private schools and colleges are regarded as being satisfied with an inferior standard of education compared with the Government schools. In this the Government is probably right; but there is no reason, save inefficiency and neglect, why the private schools

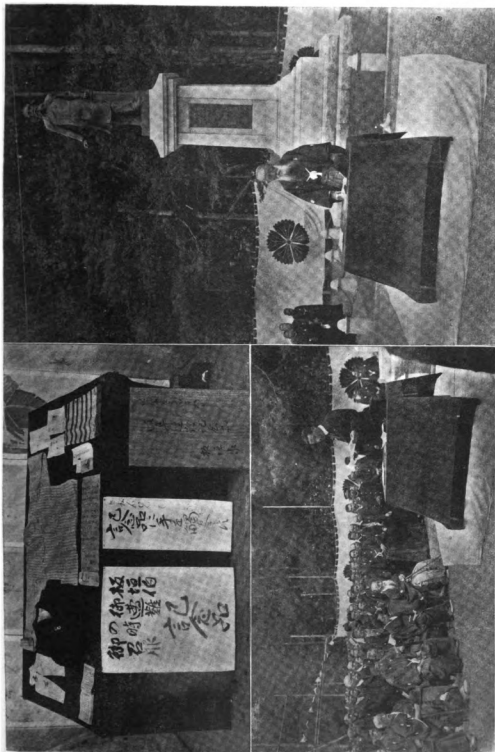
should not adopt and adhere strictly to the same standard as the Government schools. If the educational authorities would insist on the private schools being under the direction of trained educationists there is no doubt that such schools could maintain an equal standard with national schools. There is a magnificent opportunity in Japan for patriotic and philanthropic-minded citizens to establish universities of the same standard as the Imperial universities, yet no such private institution yet exists. The present private universities are too indifferent in their methods and administration and are more intent upon making money than on improving their staffs and curricula. They forget that colleges are not made of brick and stone but of educated men educating men.

#### Intervention in Siberia

The vernacular press of Japan continues to be much occupied with discussion of whether Japan should or should not intervene in Siberia. Opinion appears to be still pretty well divided. Some contend that the attitude of the Bolsheviki in Russia is practically a declaration of war against Japan, and ought to be accepted; while others hold that no notice should be taken of it, but attention should

be given mainly to the movements of Germany in Russia. The landing of Japanese marines at Vladivostock, together with bluejackets from a British cruiser, tends to bring the question to a head; and no one knows exactly what the near future may bring as regards Japan's relations with Russia. Significant conferences are now going on among the Elder Statesmen and the leaders of the Government. Such conferences do not happen in Japan usually, unless something very important is expected. The fact that the Premier promised a special session of the Imperial Diet in the near future is also taken to indicate that events of great significance are anticipated. Some of the vernacular papers are so enthusiastically in favour of an expedition to Russia that they regard it in the same light as that of Alexander the Great into India, the *Yorodsu* especially thinking it would be to the mutual good of both countries, as well as the people of the East and the West. The *Hochi* thinks such an expedition is necessary for the maintenance of a proper martial spirit in Japan, as the youth of the empire would have something to fight for and the nation be given an incentive in the war, that it now lacks.





MONUMENT AND STATUE ERECTED IN HONOUR OF COUNT ITAGAKI, THE FATHER OF JAPANESE LIBERALISM: 1. GARMENTS WORN BY THE COUNT AT TIME OF HIS ATTEMPTED ASSASSINATION 2. MEETING OF FRIENDS AT DEDICATION OF THE STATUE 3. COUNT ITAGAKI BEFORE THE STATUE





1. CAPTAIN HARDY TURNING THE FIRST SOD ON SITE OF NEW MONUMENT TO TOWNSEND HARRIS, FIRST AMERICAN MINISTER TO JAPAN
2. TOKYO V. M. C. A. SELLING POST CARDS FOR THE RED CROSS
3. BANQUET IN TOKYO TO CHINESE NEWSPAPER MEN

# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

3

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**VISCOUNT TAJIRI, NEW MAYOR OF TOKYO, ADDRESSING THE DELEGATES  
OF THE JAPAN YOUNG MEN'S ASSOCIATION**

# THE JAPAN MAGAZINE

VOLUME NINE

JULY, 1918

NUMBER THREE

## NEW MAYOR OF TOKYO

By S. HAYAMA

**T**HERE are few public men in Japan that present richer materials for a character sketch than does Viscount Tajiri, the newly appointed chief magistrate of the metropolis of Japan. To begin with he combines in himself the three important qualities of being a brilliant government official, a brilliant scholar and a foremost educationalist. In all three lines he has distinguished himself to an extraordinary degree.

On the other hand Viscount Tajiri is looked upon as a man of rather remarkable eccentricity. This trait of his character has given rise to a fund of anecdote at his expense that would be too lengthy to explore. Yet in the best sense of the word he is a favourite with all who know him, and very popular in the public mind.

For the past twenty years the chief duty of Viscount Tajiri has been as president of the Imperial Board of Audit in the Department of Finance. At the same time he has not been cut off from interest in education, for he has lent his great talent and service to the students of the Higher College of Commerce by lecturing to them on Economics and Finance; and he proved one of the most interesting lecturers on the large staff employed in that institution. A remarkable feature of his lectures was that while his large classes were steadily kept in merriment by his wit, he himself always maintained the gravest demeanor and the soberest attitude. In short his wonderful acuteness of mind is wholly unconscious to himself. He is one of the few men who do not seem to know they are clever. In the early part of this year he retired from public life; and then the opportunity was seized upon to make him mayor of Tokyo, the position having been vacant since the death of Baron Okuda.

Although he gladly accepted his appointment to the mayoralty of the capital Viscount Tajiri has always fought shy of public office. He was offered the portfolio of Finance in the Katsura Ministry but declined. One of the new mayor's most remarkable characteristics is this unselfish attitude toward office.



Ignoring all chances of fame and promotion he has devoted his whole life to efficiency and usefulness. To-day he is one of the leading authorities on national economy and finance in Japan. He is a great reader, especially in all lines pertaining to his special studies, reading western languages equally well as his own language. He has been more or less associated with education since his return from America many years ago, and many of the leading financiers and business men of Japan look back to their days under his instruction as the beginning of their career.

Among other of Viscount Tajiri's prominent characteristics are his simplicity and his indifference to criticism. No amount of attack ever disturbs his equanimity. He is so indifferent to fashions in dress that he still wears the same style that he had 40 years ago. Far from being fastidious in food he is content to appease hunger with a few plain rice balls. He always goes to his office or duty on foot, even on wet days. At the same time it must not be supposed that he is man of miserly habits, nor does he incline to eccentricity for the sake of attracting attention. His simplicity and frugality are the outcome of his character and deliberate policy, which seek to make the most of all life's opportunities. He is

very charitable, and spends much money in supporting poor students. Some of the poor students supported by Viscount Tajiri and thus enabled to get a higher education are to-day leading officials and public men. His modesty at the same time always prevents him from accepting gifts from others, unless the occasion seems to demand it. He is one of the few teachers who carefully practise what they preach.

Such a man as Viscount Tajiri naturally wields an immense influence. He has numerous admirers ever ready to do his bidding, and so he is able to accomplish much. Even as a student in the university he exercised a remarkable power over his comrades, restraining the rash or the evil, and encouraging the good to greater attainments. He himself was an excellent example to all in diligence and scholarship. He led his class all through his university career. When he entered the Department of Finance after his graduation from the university the officials there soon came to have a deep regard for his character and attainments, and it used to be said that when Tajiri left the Department, Tajirism remained. It is further said he also Tajiri-ized the Department of Audit. It is expected that he will also bring about important reforms in the Tokyo municipal office.

Viscount Tajiri is a Kyoto man, born there in 1850, his father, Jihei Tajiri, having been a samurai of the Kagoshima clan. As a young man Viscount Tajiri first came into notice by publishing a pamphlet on the necessity of a more powerful navy for national defence. Young Tajiri entered the naval school at Kagoshima, but not being able to get enough instruction in the English language there, he resolved to go up to Yedo, where he entered the Keiogijuku University, but soon he left there, as most of the students were merchant class, and he went to the Kaisei School. This he also left and entered the newly established naval college; and from there he passed to the University.

In 1871 the Kagoshima clan decided to despatch a number of promising young men abroad to study and young Tajiri was among those sent to the United States. First he entered a school in New York; but thinking himself treated too much a like child there, he went to a college at New Brunswick, New Jersey. Later he proceeded to the High School at Hartford. After a year, however, the Kagoshima clan called back its students, and young Tajiri was in despair at having to abandon his foreign studies just when he was begin-

ning to make some progress. He related his difficulty to the head of school and got so much sympathy that the president of the school offered to defray his expenses if he remained. Thus he was enabled to remain in America and go on with his study. In a year, unfortunately, the director of the High School died, but the Church to which he belonged at once determined to take his place in the support of young Tajiri. Finally graduating from the High School Tajiri entered Yale University, where he found a number of his fellow countrymen engaged in the study of law, among them being the late Dr. Hatoyama.

Viscount Tajiri decided to take up the study of economics and finance, believing it to be his mission in life to teach those subjects. He took both the pass and the honour courses in these subjects. After graduating he revisited Hartford to bid farewell to his kind friends there who had proved such valuable benefactors to him, having assisted him for so many years. In July, 1879, he left America for home. On arriving in Japan he found Marquis Matsukata as Minister of Finance, and he accepted a position under him in that department. He was promoted successively to be head of the Debt Department, the Banking Depart-

ment, to be Vice-minister of Finance, rendering distinguished service in the latter capacity, especially during the war with China. It was Viscount Tajiri who organized the finances of the war and managed the postbellum finances of the empire. Indeed most people looked upon Viscount Tajiri as the whole Department of Finance. Such famous financiers as Mr. Shoda, the present Minister of Finance, Baron Sakatani, Financial adviser to China, Dr. Soyeda, Mr. Wakatsuki, all served under Viscount Tajiri. In time Viscount Tajiri became head of the Board of Audit, and there he has done quite a wonderful work too, as controller of all the financial sections of the government. He never allowed any irregularity however, small, to pass, and was held in great awe by the various cabinets.

Tokyo is regarded as very fortunate in being able to secure such a man as Viscount Tajiri for its mayor; and in appointing him the city has conferred an

honour on itself. He said that he would not have consented to accept the office had there been any other candidate in sight. It is said that when Viscount Tajiri was leaving his friends in America he expressed deep gratitude for their kindness in enabling him to complete his long course of study in that country and that he thought that because he was a Japanese far away from them it might never be in his power to requite the kindness he had received. The only way he could repay their kindness would be to render good service to his own country. This he certainly has done. It is now forty years since he left America; and those forty years have been spent in the most devoted and efficient service to this country. If the Americans who befriended the young student in the days of his need desired in so doing to confer inestimable benefit on Japan, they could have chosen no better way to succeed in their good intention than by educating so good a man.



# AMERICA AND JAPAN

By Dr. E. UYEHARA, M. P.

(PROFESSOR IN THE MEIJI UNIVERSITY)

ONE of the difficulties facing the Japanese in their effort to understand America is that they are apt to judge others by themselves; which naturally leads them into error regarding other nations whose history and political ideas are so different from those of Japan. In Japanese history daimyo stood against daimyo, and frequently they had war with one another in the feudal days, as they were always trying to expand their territories. The same tendency appears in modern Japan, emphasised no doubt by our increase of population, so that we are liable to be misunderstood by outsiders as holding to imperialistic notions. The Japanese are thus disposed to regard the present enormous expansion of armament in America as an indication of imperialistic ambitions on the part of the United States.

It is unnecessary to say that the great increase of armament in America is due to the needs of war. Indeed America would be unable to take her place as an ally in the struggle going on in Europe without such growth of armaments. There appear to be two tendencies or opinions in America, however, one to the

effect that the stress laid on increase of armaments is the result of undue influence from munition manufacturers and capitalists; while the other view is that the increase of armaments is due altogether to the needs of the moment in connection with the war. The latter is the view held by President Wilson, and supported by the vast majority of the American people. But the enormous expansion of army and navy in the United States is a matter of utter astonishment to most of the Japanese, and even alarming to some. We should, of course, be very careful not to misunderstand America at such a time of emergency as this.

Our main consideration is what to expect from America after the war. There is a growing conviction in Japan that since America may come out of the war more powerful than any of the other belligerents she will probably try to expand her interests on the Pacific, which, on account of her great equipment and wealth, she will be well able to do. That American commercial and industrial interests should expand on the Pacific is only a matter to be expected. No exception can be taken to this. But that



America will also take an aggressive stand and try to increase and support her interests in a military way, I do not believe. Even before the war there was an active movement in the United States for increase of armament, led chiefly by such men as Mr. Roosevelt; but this party is now working harmoniously with the Wilson party, which advocates increase of armament for present purposes only.

The fact that the power of Mr. Roosevelt and the militarist faction in America has not become more popular since the war shows how the feeling in that country is not really aggressive or militarist. In fact the whole purpose of America's going into this war is to overthrow militarism, of which Germany is the world's greatest exponent. The activity of the League to Enforce Peace formed in America by professors, Christians and business men also proves that the spirit of the country has no sympathy with militarism or imperialism. This organization even urges on the war for the purpose of hastening the end of war and the overthrow of military despotism.

There is no doubt that victory for the Allies will mean prolonged peace for the world. The fact that President Wilson and his ideas are proving increasingly popular indicates the direction of public sentiment in America. This may be taken to suggest the direction of feeling in America after the war. Another sign of

the way things are moving in the United States is the defeat of Mr. Mitchell as a candidate for reëlection as mayor of New York just because he was suspected of militarist tendencies. His high character and successful record could not save him from the suspicion of standing for capitalism.

Some Japanese misunderstand America's interest in Russia, and are suspicious of all attempts at investment of American capital in Siberia. It is also said that America was strongly opposed to the despatch of Japanese troops into Siberia. These ideas indicate a further misapprehension of American aims. America naturally invests capital wherever there is an opening. And if America is opposed to any single nation interfering in Siberia it is because she thinks such a policy best for the Allies and the war. It is said America is ready to make the Philippines independent if Japan and England are ready to guarantee their permanent independence. Had America been a country of aggressive principles it would have been very easy for her to have annexed Mexico which has given her so much trouble. Despite her suffering and the murder of her subjects she has never even shown a sign of wanting to annex Mexico. America has no more intention of aggressive designs in China and Russia than she had in Mexico. Her interests in these countries are wholly economic. If the present system of government in China and Russia is established firmly

America will very naturally rejoice, as it would be a confirmation of the American system. But why not? Does not any country rejoice to see its principles confirmed in practical experience.

If there are any Americans who entertain suspicions as to Japan's ambitions in Russia it is to be hoped that steps will be taken to dispel their delusion. Japan will send troops to that country only if necessary for the protection of her proper interests and to ensure the peace of the Far East.

American policy after the war will not be left to American opinion alone, as America will have to abide by the results of the war. Some Japanese hold that this war will not destroy German ideas of militarism and that after peace is concluded all nations will go on building up armaments even more than before the war, and Germany most of all. But I am inclined to believe that in Germany there will be a popular movement against armaments. Had so intelligent and industrious a people as the Germans devoted their scientific and other agencies to commercial and industrial purposes it would have been of much greater benefit to their country than war can ever bring. After witnessing the havoc that war has wrought on Germany surely all the sane people of that country will have had

enough of it and the militarist notions that brought it about. If they went a better proof of the failure of their policy it is hard to see how they could get it. Had Germany placed the interests of humanity above those of selfish greed and inordinate territorial ambition she would have won the veneration of mankind and become a leader of nations. Instead she has chosen to throw her own people and other nations into misery. This must inevitably teach the Germans and all other nations that aggressive militarism is a failure. How could it well be otherwise, seeing it is inconsistent with modern civilization and the dictates of humanity! The nation that adopts a militarist policy in future will be cursed by the world. Although America has not suffered from the war to the same extent as the other belligerents, she knows enough to abide by her determination to oppose militarism and keep it out of her policies after the war. Even were she to change she could not afford to go against the general belief of the world.

Thus it will not be so difficult as some imagine to ascertain just how America will use her increased armament in future. Her great army and navy will not be employed as a menace to others and Japan need have no fear.

# A SCHOLAR'S DUST BIN

By K. HAYASHI

**A**T Koishikawa in the northern section of Tokyo there is an old Buddhist temple known as the Gokokuji, of historic interest in connection with the Tokugawa family. Beyond the temple rises a hill called Toshimagaoka, where there is a cemetery containing the bodies of Imperial and other personages removed from Kyoto to the Shogun's capital and who happened to die while retained there as hostages. The late Prince Arisugawa and Prince Komatsu are interred there. Needless to say the place is carefully kept and the environment is appropriately solemn. In spite of this great respect one is astonished to notice on the eastern slope of the hill certain graves that seem to be neglected, the stones tumbling about in every direction. There among the trees and grass are old stones long forgotten, no one now coming to observe them except an occasional stray dog that loses itself in the weird region. Covered with moss and dust these tombs have seen no memorial flowers or incense for many a long year, and present a pathetic sight to the eyes of all with right feelings for the dead. This forlorn spot is commonly known as *Jusha Suteba*, or the Scholar's Dust Bin.

The contrast between the scrupulous care bestowed on the Imperial tombs and the neglect visited on the tombs of the scholars is so great as never to be forgotten by any one who has seen it. It is interesting to ask what is the cause of

this strange condition of affairs. Whence so much care and carelessness side by side? How does it happen that dishonour thus haunts honour!

It must be remembered that the neglected graves contain the remains of scholars that were in high estate under the Tokugawa régime. In their lifetime they were somebody, uttering opinions that powerfully influenced the government of the day; and under ordinary circumstances one would expect honour to follow them to the grave. But the Government to which they owed their prominence has passed away and they with it. They were only scholars, and the scholar is not successful in any material sense. In any age the scholar receives far less than his worth, certainly far less than other avocations. The families of dead scholars in Japan are notoriously poor. Nothing astonishes the western scholar more than the little account that is taken of him in Japan. He may live here for years and no one notices him. Even the Imperial University will take any one that comes along rather than seek to utilize the services of scholars residing on the spot. There is even now no very great care to get the help of the best scholarship on any given subject. And when the scholar dies he is likely to be forgotten. Though his family may erect a decent monument over him at his death, as time goes on successive relations



prove unable to keep it up and the grave falls into decay. So it has been with the sacred dead who inhabit the Scholar's Dust Bin at the Gokokuji temple. Their friends and relations are now scattered to the four winds of heaven, and no one cares for their graves.

Moreover, scholarship unfortunately is something that is not hereditary. More often the descendants of scholars are people of no brains. Certainly the scholars of the Tokugawa days left no greatness behind them: nothing to enhance the reputation of their families. The famous artist families of Japan usually had to keep up their reputation by adopting sons to succeed them; and scholars could hardly do this.

Above all, these scholars had to overcome the ignominy of having served under a régime that was hated and abandoned by the entire nation. After the Restoration the people turned away from all things and persons associated with the shogunate, and even forgot the dead amid the rapid change of loyalty. Had these been scholars who served the Imperial House their graves would be treated quite differently. In fact the more useful any one had proved to the fallen administration the more was he to be abhorred and neglected by the succeeding régime. In Japan honour is apt to cling to causes rather than to persons. Virtue is social rather than individual. A man's character and attainments can never redeem him from the disgrace of being associated with an unfortunate cause. Justice is somehow inevitably connected with good luck. Thoughtful persons may now and then pay a visit to the graves of the departed scholars of the Tokugawa days, but only

to pity them in their neglected condition, not to rebuild them!

Among the more important of these abandoned tombs is one bearing the inscription Muro Kyuso. This is the name of a scholar who served under the great Mayeda, lord of Kaga. He pleaded in favour of the 47 *ronin* who avenged the death of their master, while other scholars of the day were prone to criticise them as mere rioters. His book known as the *Gijinroku* was designed to point out the true motive of the deed, and it was due chiefly to the influence of this book that the 47 *ronin* came to be regarded historically as loyal men. Kyuso, the author, was appointed to a high position under the 7th shogun, Iyenobu, and the next shogun, Yoshimune, continued him the same honourable treatment, frequently trusting him with administrative affairs. He died in 1734 at the age of 77. He was accorded a grand funeral and a monument was erected over his grave. To day he is one of the noble neglected!

Another interesting tomb is that of Shibano Ritsuzan. A native of Sanuki in Shikoku, his fame as a scholar reached the ears of the shogun and he was appointed a professor in the Shoheiko Academy, being a brilliant advocate of the Teishu school of Confucianism as opposed to the Kogaku school then trying to gain eminence in the shogun's capital. But Shibano Ritsuzan held his own bravely against his opponents and won the day, his teaching having taken strong hold on the masses everywhere. He passed away in 1807 at the age of seventy-four.

The tomb bearing the name of Bito Jishu is that of a man also from Shikoku, who, though he was only the son of a



sailor and was lame in one leg, yet made a great scholar of himself, attaining a profound acquaintance with Chinese classics. He was invited to lecture in Osaka by Rai Shunsui, the father of the great Rai San-yo, and in 1789 he became a scholar under the shogunate which gave him a residence and a regular income. He was a professor in the Shoheiko academy. He lived until 1813 when he died at the age of sixty-nine.

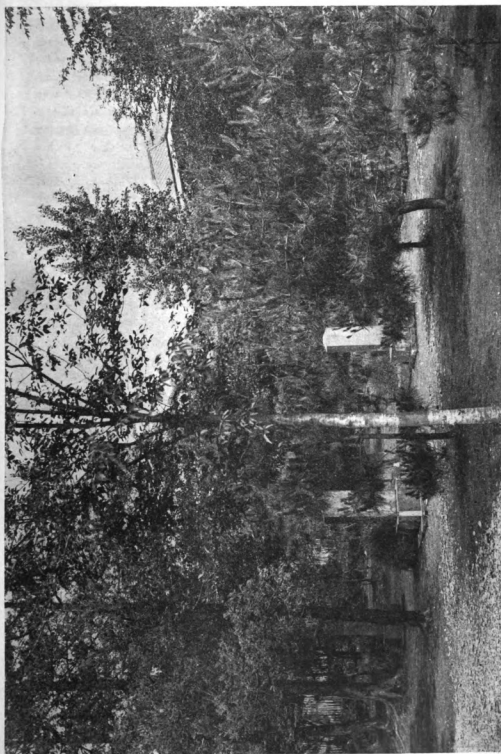
Koga Seiri is also buried in the Gokokuji temple ground. He was a native of Chikugo and served under lord Nabeshima. The lord had made it known that if any of his retainers who had done wrong, would at once make open confession of it to him, he would pardon him. But the retainers got into a quarrel among themselves as to what wrongs they should confess. On hearing of this lord Nabeshima was indignant and severely condemned their conduct, being determined to reduce their pensions. Seiri heard of this and interceded with the lord on behalf of the retainers. His advice was rejected and he forthwith retired from the service of the lord. The latter in time came to see his error, and recalled Seiri and gave him an important position. His ability and learning so greatly impressed the shogunate that he was called to Yedo and became a

professor in the Academy, dying at the age of sixty-eight in the year 1817.

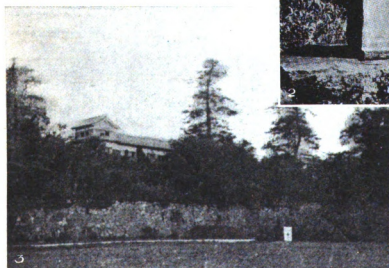
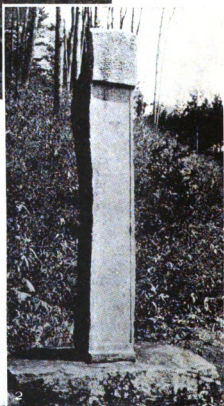
In addition to the famous names already enumerated there are those of Okada Kansen and Hitomi others. None of the tombs originally set up over these scholars was very large compared with those of succeeding generations, that of Kyuso being no more than five feet five inches in height, the stone only 7 inches square. Shibano Ritsuzan's monument is seven feet high, and the stone one foot, two inches square. Both these stones are on pedestals. Bito Jishu's stone is only three feet high, and one foot, two inches square, with a double pedestal, while Koga Seiri's is about the same size. In any case the size of the tombs even originally were small beyond all proportion to the eminence of the scholars they were intended to honour.

Recently private interests in Tokyo have been considering the duty of rebuilding the tombs of these ancient worthies; and though the plan has not reached any point of practical achievement as yet, there is little doubt that it will be carried out. Certainly for the sake of respect for the worthy dead, if for no other reason, something should be done to put these tombs in better order and redeem them from the ignominy of the Scholar's Dust Bin!





THE SCHOLAR'S DUST BIN



1. & 3. FUKUOKA CASTLE  
2. TOMBSTONE OF KURIYAMA DAIZEN

# THE KURODA SODO

By R. KIYAMA

**K**URODA is the family name of the lord of Chikuzen; and in the feudal days Kuroda Tadayuki had his castle at Fukuoka, and was head of one of the largest of the clans, with an income of many thousand bushels of rice a year. At that time there was a neighbouring temple named the An-yo-ji, the chief priest of which was Shonin, a son of Kiitani Tomofusa, a relative of the Kuroda family. Tomofusa had married a daughter of one Josui who was grandfather of the daimyo Tadayuki, and had tried once to raise a rebellion against the Kurodas but was overthrown by Josui. The life of Shonin was spared on the condition that he should become a priest and retire from the world; and he finally became head of the An-yo-ji temple. Shonin was, therefore, a cousin of the daimyo.

It is related that once when Shonin was on a journey he met a hunter whose wife had died leaving him with a baby daughter. Filled with pity for the bereft husband Shonin adopted the baby girl, who, ultimately grew up to be a beautiful woman. As the rules of temple did not permit of women living there she was dressed as a boy and stopped there under

a boy's name, Sadamura Kanamé. The priest in time fell in love with the beautiful girl.

One day while the daimyo was out riding, his horse took fright and ran away with its master, who would have been killed had not Shonin, the priest, stopped it in time. The lord of the fief was duly obliged for this kindness and called at the temple to express his thanks in a special manner to the priest. On that occasion the lord noticed the beauty of the boy who served tea, and asked if he might not adopt the lovely boy. But the priest declined to agree to the proposal, and said that the lad was sacred to the priesthood and was to be sent to Kyoto for his education.

Though the daimyo had to abide for the time by the decision of the priest, he could not forget the lovely boy. This lord of Chikuzen had once before taken a fancy to a likely youth and brought him up to be a noted retainer, named Kurahashi Judayuu, with an income of 8,000 *koku* of rice a year. To this man Lord Kuroda entrusted the affair of the boy at the temple. Discovering at last that the boy was a girl, his master was loth to believe him, so he sent two of his



servants to secure proof positive of the fact. The method adopted by the two men was peculiar but quite practical. They staggered into the garden where they saw her sitting, pretending to be drunk, and when she ordered them to go out they jostled against her, intentionally touching her breast to find out if she had the breasts of a woman. Convinced that she was a woman the two men went back to their master and affirmed that there was no doubt of it.

When Lord Kuroda heard that he had been thus deceived by the priest he was not a little displeased and immediately summoned the holy man into his presence. The priest, anticipating some misfortune, allowed the pretty girl to escape to her father's house, and then proceeded to the castle of the daimyo, where he was placed under arrest by the guards. The lord, after examining the priest, severely reprimanded him and put him to cruel torture. According to tradition the poor priest was cut on the back and boiling lead poured into the wounds.

The old priest died as a result of this treatment; and when dying he glared at the lord of Chikuzen and said: "Though we are cousins you have treated me in the most cruel and inhuman manner merely because I balked you in satisfying your lust on innocence. My father, Tomofusa, was killed by your grandfather and your father. I should have had to take revenge on you but that I was a priest. For the sake of my holy office I endured you; and also for the sake of humanity. Nevertheless you took no notice of my good will but have dared to return me such malicious treatment for my goodness. But you will suffer for this! So

beware!" The words just uttered, the old man expired.

The daimyo paid no attention to the words of warning uttered by the dying priest, but went his way and sought to find the pretty maiden who had run away to hide with her father. For a considerable time her whereabouts were unknown to the public. Kurahashi persisted in the search, however, and at last discovered where she was. So the girl was brought to Tadayuki, the daimyo, and was obliged to become his concubine, under the name of O-Hidé.

She was never reconciled to her lot, however, and determined to take drastic steps for her freedom. She looked upon her master as the murderer of her foster-father, Shonin, the priest. It was her duty to take revenge.

Her plan was well laid; for she made up her mind to do nothing rash but gradually to bring about the ruin of the daimyo. First she had him raise her father to the position of a samurai under the name of Sadamura Yajibe, with an annual income of 2,500 bushels of rice. By her pleasant manner and power of blandishment she was able to persuade the old daimyo to do almost anything she wanted. Her own father, though raised to a high position in the Kuroda clan, was one with his daughter in the secret determination to take revenge for the treatment meted out to Shonin. This man had once been the retainer of a daimyo who had been ruined by Kuroda, and for that reason also he wanted to take revenge. Therefore he joined with his daughter in leading the daimyo into various difficult positions.

At that time there was a noted man of wealth named Ito in the district. Kuroda suddenly demanded of him a

contribution of 10,000 *ryo* in gold, and the man naturally refused, and Kuroda confiscated all the man's property.

The 15th of July came when the feast of lanterns was to take place, and the whole country was gay with festive decorations and dancing. O-Hidé, the beautiful concubine of Lord Kuroda, ordered the occasion to be much more pretentious than usual. Great and imposing processions went through the streets and O-Hidé and the daimyo viewed them from a balcony of the castle. A plan was set on foot to have observers note the pretty girls in the procession and kidnap them into the castle for concubines, no matter to what class they belonged, high or low, rich or poor. The old lord was delighted with this plot of his fair concubine and congratulated her on it, while she showed no sign of being at all jealous of the girls thus captured for the harem. The citizens, of course, made a big row about it; but what could they do?

Near the place was a cape named Kanegasaki, or Bell Cape, so called because a Chinese ship laden with a big bell, once sank there. O-Hidé next proposed that the daimyo should set about having the big bell discovered and recovered. She said it would be glorious if the bell could be pulled up by a big rope all made from the hair of women. So the daimyo ordered a collection of women's hair to be made throughout his territory. All women between the ages of 15 and 45 were to give up their hair. This order caused exceeding resentment in all directions. The collection of hair had to be suspended at the instance of one of the chief retainers who feared that the popular indignation would lead to trouble.

The vagaries and luxuries into which O-Hidé led her lord began to run away with his money and at last he was at a loss to make ends meet. A plan was set on foot to distribute amulets among the people to the number of 350,000, for the purpose of keeping away diseases, and to this each person had to contribute money. Kuriyama, the retainer who had succeeded in stopping the campaign of collecting hair, now opposed the amulet business and had a heap of the amulets burned in the street, as a proof that they could not ensure against fire.

At the suggestion of O-Hidé also, the war horses of the castle, numbering 215, were sold, as being unnecessary in time of peace and as saving some thousands of bushels of rice annually. To defeat this proposal Kuriyama bought the horses himself, for he alleged that no country could afford to be without war horses, as trouble might happen any time. O-Hidé next persuaded the lord to cast cannon from bell metal; but this took so many bells that there was another protest, led by the same Kuriyama. As Kuriyama was now found to be the chief hindrance to the ruin of the daimyo which O-Hidé was striving to bring about, she made up her mind to get rid of him.

As Kurahashi, the favourite retainer of Lord Kuroda was jealous of Kuriyama, he was ready to join with the fair concubine in seeing him removed. She persuaded the lord to construct a boat of 10,000 tons; but the building of such a large vessel was prohibited in those days by the laws of the Shogun who did not permit foreign trade nor even communication with foreign countries. The concubine wanted her master to get into trouble with the shogun. O-Hidé

further succeeded in having the daimyo divorce his wife, who was the daughter of an influential noble, Matsudaira Okinokami. The alleged reason for the divorce was that the child of the concubine died immediately after it was born, and the death was said to have been due to a curse uttered on it by the lawful wife of the daimyo. Lord Matsudaira was now very indignant to have his daughter sent home to him on such a pretext.

Kurayama now remonstrated with the daimyo of Chikuzen over the deeds his fair concubine was persuading him to perform, and it became so hot for poor O-Hidé that she committed suicide to escape. Kuriyama had many enemies who were jealous of him, however, and when he tried to reform the administration the lord ordered him to retire to his mansion. Instead of doing this he went to Yedo and brought the whole circum-

stances before the Shogun, showing that Kurahashi and his set were preventing the daimyo from carrying out the reforms necessary to save the fief from bankruptcy. The Shogun interfered and summoned the retainers of Kuroda to confront Kuriyama. As a result the lord of Chikuzen was obliged to abdicate and yield place to his son, many of the former retainers being at the same time dismissed. Kurahashi was condemned to commit harakiri; while Kuriyama was invited by the young lord to take a leading part in the new administration. He declined all promotion, however, as he was the means of having his old master retire. Then the Shogun ordered Kuriyama to withdraw from Chikuzen and enter the service of Lord Nambu, where he spent his remaining days in peace; and the Kuroda trouble came to an end, in 1635.



# FIREFLIES

By Dr. KANNOSUKE MIYAJIMA

(THE KITAZATO LABORATORY, TOKYO)

**T**HOUGH the elaborate little insect we call the firefly is not peculiar to Japan it is entirely a different species from that found in other lands. Fireflies abound in all parts of Japan and propagate very rapidly. The people of the country everywhere love to see them glimmering through the trees in the evening. Poems are composed about them, parties are held for catching them and they are kept in cages as pets. The Japanese are great lovers of insects, but perhaps they may be said to have cultivated a greater intimacy with the firefly than with any other. For centuries it has been as much an object of study as of common admiration, and the writings of Japanese scientists on the subject are considered high authorities by the scholars of western countries.

great scientific advance was made in the subject until Dr. Watasé of the Tokyo Imperial University began to deal with the matter. He was chiefly interested in the auto-illumination of animals and insects, and was determined to ascertain the cause of the illumination. He discovered that at the very end of the insect's abdomen there is a cluster of cells covered with a thin transparent film, and from this source comes the illumination. These yellow cells glow with light on coming in contact with oxygen, the act being at the will of the insect. Between the cells are very fine tubes, and through these capillaries there is respiration; and whenever the insect inhales air the fresh oxygen makes the yellow cells emit light through oxidation. An American scientist has recently made a similar study

of the firefly and hold that there are two kinds of cells, one supplementary to the



other ; but the researches of Dr. Watasé are some ten years previous to the work of the scientist alluded to.

From their study of fireflies Japanese scientists have made some further discoveries of great importance in the realm of disease. One of these discoveries is that *Nosophola Katayama* is eaten by the larvae of fireflies, this being the medium of the schist which is the cause of a dangerous disease. Dr. Watasé has not devoted much attention to the food of the firefly, nor have western scientists done so to any extent ; but I have been studying this subject now for a considerable time, and have discovered that the firefly is the natural enemy of *Nosophola Katayama*. And I was not led to the discovery by any scientific tradition.

In reading some ancient Japanese writings I was struck with a statement to the effect that decayed grass causes insects to emit light, and that horsedung has the same effect on certain flies and worms. Among some of the ridiculous things asserted was that fireflies were transformations of shell fish left in fresh water. The proof of this was said to be the fact that in seasons when fireflies were plentiful numerous empty shells are found in the fresh water streams, big shells being found where big fireflies abounded,

and small shells where small flies were seen. This all seemed to me quite absurd at the time. I had once seen it stated in a foreign book that the larvae of fireflies prefer swampy haunts and eat snails. So I thought that perhaps there might possibly be some connection between shell fish and fireflies in regard to the food of the latter. Unlike the European species, those of Japan, which are known as *luciola vitticollis*, and *luciola piclicollis*, do not eat snails, with the exception of a species in Tsushima known as the Autumn firefly. Putting all these remarkable things together I resorted to a small rivulet where fireflies abounded, and brought back some *Nosophola Katayama*, and put some firefly larvae into the shells with other food. By this experiment I discovered that the two species of firefly above mentioned eat shell fish, though not one kind of shell fish only. I made various other experiments leading to interesting discoveries that are too technical for treatment here. It may be mentioned, however, that the female *luciola vitticollis* lays about 200 eggs, and the *luciola piclicollis* about 100 eggs ; and the larvae enter the smaller *Nosophola Katayama* when small, and as they grow larger they enter larger *Nosophola Katayama* shells. Each larva devours the inside of one shell

fish in three days, and one insect consumes from 60 to 100 shell fish by the time it is full grown. The larvae are quite ready, however, to eat other shell fish provided the shell be crushed so that the meat can be had with ease. It was evident to me that growing fireflies artificially would not be a difficult task. The above, with much other interesting information, I am embodying in a book soon to be published.

As to the habits and customs of fireflies they are very interesting indeed. In remarking on this point I do not wish to be held to any very great degree of scientific accuracy. At the height of the firefly season the trees of the neighbourhood are all lit up at night by the insects, to the delight of all beholding such illumination. It is such a sight as this that inspires the Japanese poet, and many a line has been indited thereon. The Japanese indulge in firefly catching chiefly in early summer evenings, the custom having been in vogue from ancient times. Assembling along a stream where the insects are plentiful the crowd uses a fan to sweep the insects into nets or cages, the competition being as to who can secure the largest number of fireflies. Such an evening passes very merrily. The insects are duly taken home and liberated one by one to see them escape

into the night. During the process of capturing the insects the children sing little songs in praise of the firefly, suggesting that the insects have accepted the invitation of the party to attend the occasion. Most of these songs, which differ in different localities, agree in inviting the insect to come to the singer's side of the stream as the water there is sweet and clear, warning that the opposite side is bitter. Catching fireflies is regarded as poetic and elegant among the people of Japan. In Japan the firefly is a symbol of the midnight oil of the student, as is also snow on a window pane.

Why such an idea arose is said to be explained by the Chinese as follows. Once in China there lived a scholar named Shain who was so poor in boyhood that he could not even purchase a candle, and so he read his books and acquired his great scholarship by the glimmer of the fireflies which he caught and kept in a thin paper bag. In view of the currency of such a legend it is not unnatural that the firefly should be a symbol of hard study. The reason why snow on a window is a sign of hard study is based on the same sort of tale about a Chinese who became a scholar by reading at night from the reflection of snow which he placed on his

window for light; but this tale is, of course, much more far-fetched than the other.

One of the most popular songs in all graduating exercises in Japanese schools is the one called *The Glimmer of the Firefly*; which indicates the honour in which the insect is held in this country. Families and neighbours are all bound together with firefly tradition and custom, literary or social; and many literary men have symbolized the fitful fervency of love by reference to the intermittent glow of the lightning insect. Basho, one of the greatest composers of poetic epigrams in Japan, has some famous verses on the firefly, one of which reads:

Hotarubi ya

Kusa ni Osamaru

Yoake kana!

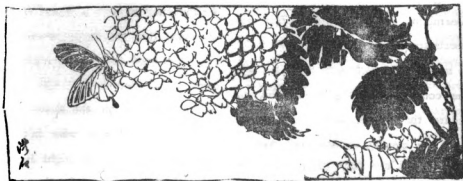
The fireflies hide

Behind the leaves:

And dawn appears!

The picture suggested is that the light-emitting insects, busy all through the hours of darkness, glowing in fervent light, are glad to rest their weary bodies behind the grasses, giving way to the dawn of day.

It may not be out of place to say that not only do these delightful insects please man's aesthetic faculty and humour but they at the same time do so innocently, harming nothing and no one; and where the *schist* disease prevails they should be protected by law and even encouraged artificially, as the best means of destroying this disease. This shows that the instinct of the Japanese through the centuries in loving and appreciating the firefly is based on scientific as well as aesthetic truth, and one in which our nation may well take pride.





1. NIGAO-E BY TOYOKUNI & KIVOMITSU
2. NIGAO-E BY TOYOKUNI
3. NIGAO-E BY TOYOKUNI





1. NIGAO-É IN OIL BY R. TANAKA. 2. NIGAO-É BY TORII KIVOTADA  
3. NIGAO-É BY NATORI SHUNSEN

# NIGAO-É

By F. YAMAZAKI

**T**HE *nigao-é* is a picture painted to represent the characteristics revealed by the actor in a play. Most of these portraits bear some resemblance to the faces, but always in a highly embellished form, so as to depict the ideal face. The *nigao-é* is painted often to emphasize the idea of an actor entertained by his lady admirers and other friends. The *nigao-é* of famous actors is usually sold as a color print, and finds sale chiefly among the friends of such actors.

Just when this custom of printing and selling idealized portraits of actors first began in Japan is not now known. In early days, however, when the life of the actor was regarded as low, such pictures had little vogue, and in their composition never commanded the talent of first-rate artists. The first painter of importance to give attention to such art was Torii Kiyonobu who died in 1702 at the age of fifty-eight.

Torii Kiyonobu had been associated with theatres from childhood through his father who painted theatrical posters. In time the father came up to Yedo and painted posters for the theatres there, chiefly for the Ichimura theatre. It was in this way that the son, Kiyonobu,

became a skilled hand in portraying the faces of actors.

After Kiyonobu began to set out as an independent artist he showed the influence of his father's trade, as well as that of Hishikawa Moronobu and the style of Kaigetsudo, a noted contemporary. At first Kiyonobu made the face of Ichikawa Danjuro, a noted actor of the day, his specialty. Danjuro was distinguished for a bold and vivacious manner of acting, and the portraits of him made for color prints by Kiyonobu were accordingly as agitated as they were exaggerated. Kiyonobu became as skilled in the portraiture of the real Danjuro as he was in painting his idealized or exaggerated likenesses. As there were no other artists to compare with him in this line of painting, Kiyonobu became very popular and his color prints of actors were in great demand.

Between the years 1751 and 1763 there appeared another artist named Toriyama Sekiyen who painted the *nigao-é* of Nakamura Kiyosaburo, a famous actor of female parts at that time. His picture of the artist an Kwannon presented to the shrine at Asakusa is

famous. It was this picture which made the *nigao-é* of actors popular among the Yedo folk.

Another noted painter of *nigao-é* was Katsukawa Shunsho who lived in 1768 and onwards. It was he who painted the *nigao-é* of the actors in a play that was very popular at the Nakamura theatre; which achievement made him famous. After that many great artists tried their hand at *nigao-é*, among which one of the foremost was Toshusai Sharaku who flourished between 1781 and 1794. Sharaku brought all the characteristic features of his remarkable skill with the brush into his portraiture of the noted actors of his day, taking the utmost pains to be true to life. His half-length pictures of leading actors had a great vogue, as they were wonderfully like their originals, especially in regard to characteristic expressions. *Nigao-é* of the fifth Danjuro, Matsumoto Koshiro and Onoye Matsusuké were all painted by Sharaku. Perhaps he erred a little too much on the side of exaggeration, which made the picture seem unnatural to those unacquainted with the original; and often he was rather too true to life, bringing out the defects of his subject as well as his virtues; and this did not tend to make Sharaku's pictures very popular at first. The public did not care to see the defects of their favourite actors exaggerated or made fun of in any way. To-day, however, people are ready to pay a fortune for a color print of

Sharaku's, as they are in great demand among European connoisseurs of Japanese art.

Such artists as Ippitsusai Buncho made themselves famous by painting *nigao-é* of the great actor Ichikawa Yazo; and Okamoto Masafusa made a specialty of the *nigao-é* of Nakamura Utaemon. Perhaps the most renowned of the *nigao-é* artists of this time was Utagawa Toyokuni, the first of that name, as he elaborated the process to something not before attained, using very loud colors which caught the eye of the populace. Toyokuni had special rules for painting a *nigao-é*. He used to say that the artist should begin with the nose, then the mouth and next the eyes, after which the portrait will be naturally well drawn. He was accustomed to note carefully the peculiarities of his subject on the stage, and incorporate them into the picture. While Sharaku endeavored to portray the peculiarities of expression revealed by his subjects on the stage, Toyokuni tried to bring out their main characteristics in action. In the painting of *nigao-é* Toyokuni did not make progress beyond a certain point, after which he seems to have lost interest and shrunk to formalism and vulgarity.

In the painting of actors' portraits Utagawa Kunisada, one of the pupils of Toyokuni, was eminently successful. When Nakamura Utaemon came up from Osaka to play on the Yedo stage in 1808 Kunisada painted his portrait to

the great admiration of the theatre-going public, winning for himself a reputation he had not obtained in the depiction of graver subjects. Having made a hit, the artist continued at this sort of portraiture, though his work always showed too much convention and adherence to type. His anxiety after overcoloration and decoration rather spoiled the effects which his admirers first sought in his achievements.

A pupil of Kunisada, named Kunichika, was also successful as painter of *nigao-é*; his pictures of the ninth Danjuro and of the fifth Onoye Kikugoro, the most famous actors of the day, won for him an undying reputation, though it cannot be said that his art represented more than the more defective aspects of that of his master. After this time the *nigao-é* craze seemed to decline, such color prints being unpopular. But of late there has been a tendency to revival under the auspices of features imported from Europe.

One of the leading artists in the new *nigao-é* school is Natori Shusen, whose pictures of actors vividly reveal characteristic features of countenance and action, including even the peculiarities of the subject. His paintings are not published as color prints, however, but appear mostly as frontispieces in popular magazines or as lithographic posters. Some of his pictures have been reproduced as illustration from wooded blocks without the vivid colouring of the originals.

Matsuda Seifu is another modern painter of *nigao-é*, but in pure Japanese style, yet showing considerable foreign ideas; while in oil paintings of *nigao-é* Tanaka Ryo stands first. His attempts at color-print effects in oil have been not altogether unsuccessful, producing certainly something better than the mere sketches offered by others. In modern Japan, though the color print shows some slight indication of revival, the public is more taken with woodcuts and picture postcards in *nigao-é*.





# RED POPPY

(GUBIJINSO)

A NOVEL

By SOSEKI NATSUME

## XI

**A**NTS are attracted by sweetness and men by novelty. Amid the struggle for existence to-day men complain of ennui. None but civilized people thus suffer from their own dullness. Strange, how civilization dulls the nerves of men! A crowd of these jaded people thirsting for some new stimulus flock together as to an exhibition. The exhibition is modern civilization which shakes its crowds together at the bottom of a bag of stimuli. The Taisho Exhibition was going on at Uyeno Park; and at night it glowed under brilliant illuminations.

"What a fine sight!" cried Ito-ko.

"Yes," responded Fujio, "the night is really more splendid than the day."

The two girls were followed by their respective elder brothers, Kono and Munechika.

"Aha," said the latter, "the buildings are like the dragon's palace."

"Do they not impress you?" said Kono to Ito-ko.

She turned and glanced at him; but Munechika, her elder brother, interrupted and asked if she were not surprised to see so fine a sight; while Fujio asked the same question of the two men.

"No," said Munechika, "it is no surprise to me, as I have seen it three times already."

"It is always a pleasure to be surprised," remarked Kono looking down at Fujio, whose eyes sparkled as he continued: "Women are always glad to have something to feel pleasant about!"

"Is that the Taiwan Building?" inquired Ito-ko.

"The one in front a little to the right," said Munechika. "That one is the finest of the lot. Don't you think so, Kono san?"

"Yes, that is so at night anyway," said Kono with caution.

"Ah, a dragon palace indeed," Munechika kept on saying; and Ito-ko acquiesced.

"And what do *you* think of it?" said Munechika to Fujio.

"It is rather vulgar."

"Do you mean the architecture?"

"No, I mean your description of it as a dragon's palace."

"Fujio san thinks it too vulgar to call such a building a dragon's palace, Kono san," laughed Munechika, "but it is one nevertheless."

"Any description or name is vulgar if it is quite fit," remarked Kono.

"And what of it when it is unfit?" asked Munechika.

"Then it becomes a poem, perhaps," said Fujio.

"Because a poem does not square with reality," said Kono, to which Fujio added, "because it is higher than reality."

"Then are we to hold that a suitable adjective is vulgar while an unsuitable one is poetic?" And Munechika requested Fujio to give him some instances of unfit qualifying words or phrases.

"Just apply to my elder brother," said she. "He always knows."

Fujio looked at Kono with her piercing dark eyes, with a twinkle that suggested philosophy was an instance of unfit qualifying words, Kono's specialty being that subject.

"What is that building a little to one side?" inquired Ito-ko.

"That is the Foreign Building; and to the left is the Mitsu Bishi Building which is quite big. Now how would you qualify that building?" concluded Munechika.

"A crown of rubies," answered Fujio promptly.

"Indeed, it seems more like a watchmaker's advertisement," remarked Munechika decisively.

"It is more like the Pope's mitre," said Kono, smiling.

"Now what do you think of that qualification, Fujio san?" asked Munechika. "Perhaps you like that of watchmaker's advertisement better!"

"I like neither!"

"Are both objectionable, Fujio san?" said Munechika. "But we have no queen's crown, you know," he concluded, addressing Kono.

"Well, Cleopatra had one, replied Kono.

"Ah, how do you know that?" asked Fujio promptly.

"Why," said her elder brother, "your book shows one, does n't it?"

"Water is so much more pretty than air," remarked Ito-ko irrelevantly.

"And see how that bridge is packed with people!" said Munechika, looking toward the Kwangetsu bridge over the Shinobazu pond.

As they gazed they saw three persons coming from the bridge. There was Ono, the old scholar from Kyoto and

his daughter Sayo-ko. Ono was quite fashionably dressed, but the others in old style, which made him feel shabby, and so he was keeping a step ahead of them. The girl evidently did not enjoy crowds and felt weary. The three entered a teahouse of foreign style near the pond; and there they saw Kono, Munechika and the two girls.

"I say, Fujio san, there is Ono san, just behind you," said Munechika.

"Yes, I know," said she, but her head never moved. Fujio's black eyes shone strangely and her cheeks flushed hotly.

"Where is he?" said Ito-ko, turning gently.

Sayo-ko's white face looked straight ahead beside Ono's.

"He has a companion, I see," remarked Ito-ko.

"A pretty girl, too, don't you think, Ito-ko san," said her elder brother.

Fujio's eyes moved visibly.

"A pretty girl, did you say?" said Ito-ko, as she looked towards Fujio, who in turn was composed and indifferent.

"Yes" said Fujio simply and in a whisper.

But the others wondered whether she really meant "yes" or "no." Generally none can surpass a woman in being able to deny in words what she affirms with her looks, and vice versa.

"Have you seen Ono's companions, Kono San?" asked Munechika.

"Yes, I have."

The men were somewhat surprised to see with Ono the girl they had seen in Kyoto. Ono and his friends soon left the teahouse.

"Ono has gone," said Munechika, gently touching Fujio's shoulder.

"Well, one always feels pleasant when surprised, and so women are usually happy," repeated Kono, for some reason or other. But Fujio bore his words in mind and felt the sting of scorn until bedtime.

## XII

No profession is less remunerative than that of a poet, and yet no one needs money more. And so a poet in

modern times, buried in the mists of civilization, has to compose his verses on the money of others and live what life he can at the expense of his friends. It was but natural therefore, that Ono should rely on Fujio who was wealthy, and pretty as well. At least Ono hoped that she would have a good dowery coming to her on her wedding day.

For four or five days Ono did not come to see Fujio, as he was busy attending to the old scholar who had educated him. This considerably disturbed him so that he could not set his mind on study. He put on his foreign clothes and was about to go out when the maid came in and said:

"Are you going out? Please, wait just a moment."

Sayo-ko suddenly entered the room. The two sat down face to face. The girl thanked Ono for his kind attention of the evening before in taking her father and herself to see the Exhibition, adding that her father had told her to accompany Ono whenever she wished and to buy anything she liked.

"Is that so?" said Ono in surprise. "Well, now I have to go out on important business. May I buy for you what you want and bring it when I return?"

And so the old man's plan to have his daughter go out shopping with Ono and get in with him had failed. The girl returned to her father much disappointed. As she departed Ono at once went out, and hastened to the home of Fujio.

"Good morning" said he to Fujio, entering with a bright smile.

"Good morning" she replied simply, with a grave look in her eyes.

"I am sorry that I have not been able to call on you for the last few days," he explained.

"O, never mind!"

As she said no more than this Ono felt somewhat dejected.

"The weather is getting quite warm

now, Fujio san," he went on, trying to make conversation.

"Yes," said she, and no more.

Ono could not very well guess the exact cause of this coldness on the part of Fujio. Was it because he had not called on her or was it because she had seen him at the Exhibition with Sayo-ko? He was anxious to get at the reason.

"I understand you visited the Uyeno Exhibition last evening," he ventured at last.

"Yes."

"It was very pretty, did you not think?"

"Yes, it was very pretty, and the men too."

"Is that so?" said Ono awkwardly.

"O, I saw a great many nice-looking people."

"I have been very busy for the last few days."

"Even in the daytime, too?" inquired Fujio.

Ono was puzzled how to answer her.

"Was the Exhibition illuminated by day also?" asked she. "You will hardly get that gold watch if you are not more diligent."

Ono was quite at a loss how to understand the drift of these remarks, and began to feel irritated.

"As my old teacher came up from Kyoto a few days ago," Ono began to explain, but she interrupted him and said:

"O, is that so? Then you had to take care of him. I went to see the Exhibition with my elder brother and Munechika san, and we had tea at a house near the pond."

"O, indeed!"

"Have you not visited the Exhibition yet? It would be nice to take your old teacher to see it. As for me, Munechika is going to take me again some time," and so she tried to rub in the name of Munechika well.

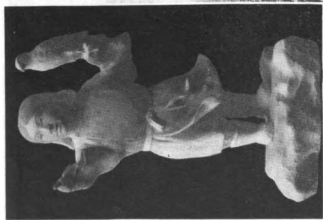


**SNOW RAVINES ON TATEYAMA**

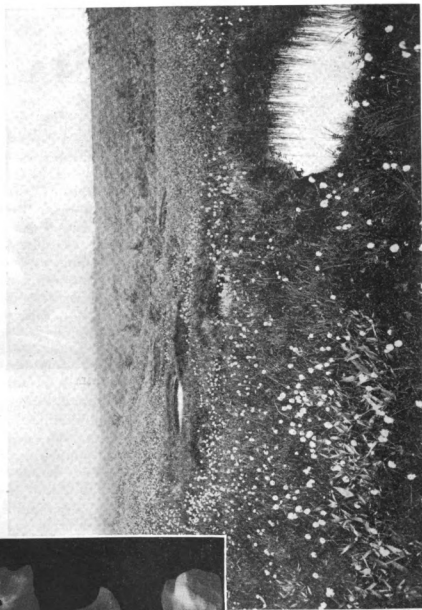


**GORGES ON TATEYAMA**





STATUE OF ARIVORI IN  
OYAMA SHRINE ON  
TATEVAMA



WILD FLOWERS ON THE SIDE OF TATEVAMA

# TATEYAMA

By F. SANTO

**A**S the summer season approaches the lovers of mountain climbing will be thinking of objectives, and many in Japan will, as usual, be attracted towards the famous Mount Taté, or Tateyama as it is known in this country. Mountain climbing is rather a new thing in Japan, and now amounts almost to a craze. In old Japan the same idea prevailed that was conspicuous in Europe in the Middle Ages: namely, that mountains were the abode of evil spirits and all sorts of dangers, and while well worth viewing from afar, were not much to be frequented. This may have been due to the fact that outlaws often took refuge there, and superstitions as to the mountains being haunted with spirits and goblins were rife.

Tateyama is one of the peaks of the Japanese Alps; and the best time for its ascent is during the months of July, August and September. With the exception of Fujisan, this peak is one of the most popular with Japanese climbers. The peak is in the province of Etchu, and from its heights commands one of the finest panoramas imaginable. The peak is not so very lofty, as mountains go, being only 2,995 feet in height; but it is surrounded by some seventy other peaks forming the Japanese Alps and presenting a scene of wild rock formation not to be seen outside of Switzerland or the Canadian Rockies. Among foreigners who have distinguished themselves in explora-

tion of the Japanese Alps are the Rev. Walter Weston and Professor Basil Hall Chamberlain; and these regard the climb of Tateyama a great feat to accomplish. Mr. Weston's book on the Japanese Alps gives a good description of the dangers of the climb. Of course Tateyama has been ascended by Japanese climbers for centuries; but the climbers were never many, or frequent.

As one reaches the summit of the mountain the view is something far beyond words, and not equalled even by the view from the top of Fuji. The grandeur of the vista is incomparable. One gazes down into abysmal valleys some of which have never yet been trodden by the foot of man. There are snow glaciers that seem to have been there from remote antiquity. The melting snows rush over great precipices forming picturesque waterfalls, among which the Shomyo is the most beautiful. At the base of the giant peak are hot springs, too, of which Jigokudani is the most interesting, the name, "hell valley" being certainly appropriate. The noise made by the boiling cauldrons of water gushing out from the heart of the mountain is weird in the extreme. The colour tones of the seething mass are remarkable, changing from black to yellow and even bloody hues.

In the province of Etchu the mountain is held in such regard that not to have ascended it is to be accounted nobody. It

is the verdict of geologists that Tateyama is the result of violent volcanic action in prehistoric times. It is recorded that there was an eruption of the mountain in the year 704 A. D. when the western side of the peak was blown off; and again in 1839 there was a severe eruption when lava came out in the region now known as Hell Valley, the ash of the eruption falling on the surrounding villages.

Tateyama has a shrine on its summit, known as the Oyama shrine, but when it was erected no record states. There is a tradition that it was set up in the year 703 during the reign of the Emperor Bunbu by one Sayegi Ariyori; but, if so, it has been many times since rebuilt. Among the more interesting features of the mountain are its peculiar rock formations, as, for example, at Zaimokuzaka where tall basalt columns look like a forest of big trees. Much sulphur is taken from Tateyama, and from a spur of the mountain at Komurobe the valuable metal known as molybdenum is taken.

The flora of Tateyama is immense, there being a great variety of rare specimens of plant life. On the plateau known as Midagahara the wild flowers in bloom are a scene never to be forgotten. The road and pathway leading up the mountain is decorated with wild flowers most of way. Some of the plants are of medicinal value; and the makers of nostrums resort thither to obtain raw material, a special business being made of this at the town of Toyama. One of the most remarkable of the wild flowers found here is the black lily. The story is told that when Sassa Narimasa killed his beautiful mistress, Sayuri, she cried out that Heaven would avenge her death, and from that time

black lilies bloomed on the mountain. Certainly it is true that the family of Narimasa came to a bad end under the severity of Hideyoshi. The natives believe that the spirit of the fair Sayuri is in the black lilies and the flowers are held in reverence. No one would think of pulling one or even carelessly disturbing it.

The Jogwanji river flowing from the upper reaches of the Tateyama region is one of the six large streams rising in the district. Ordinarily it is a dry bed or else with a tiny trickle, but in spring and in the rainy season it is a furious rabid rushing through rocky gorges and tearing its way to the lowlands. One time the government authorities sent a Dutch engineer to see whether the stream could be brought under control; but when he saw it he exclaimed in horror that the proposal was impossible as the whole river was one long waterfall. The upper part of the torrent is known as the Shomyo river, and passing a cataract known as the Shomyo-ga-taki it hurries on between great rock walls through steep ravines. The Shomyo fall is one of the most beautiful in Japan, being divided into four parts, the first drop being fairly long, the second and third drops rather short, and the fourth and last drop quite long, the entire fall being about 480 feet.

Far up where the mountain begins to branch out in various spurs there is a tiny village called Ariminé, which is not very far from Kamitakimachi. It is, however, quite difficult of access and the inhabitants do not cultivate acquaintance with outsiders. Most of the villagers there are quite uneducated and live after a very primitive fashion. A remarkable feature is their ignorance of the usual

religious notions and superstitions that are familiar to hill people. If the foot marks of a bird are seen on the ashes spread over the grave of the dead, they believe that the departed has turned into a bird ; and if the foot marks are those of a fox or any other animal they believe the departed spirit has assumed that form. So it seems that their main idea is transmigration from human to animal life. But they hold that a good natured man will be reborn into a good animal and bad natured man into a similar animal. Fear of such a fate is their only motive to a better life.

From Tateyama extends another peak known as Tsurugisan, so steep that few have ever attempted to ascend it. On its summit stands a small shrine, which may be seen through a telescope. The natives say this shrine came down to the mountain top from heaven. In 1907 Mr. Yoshitaro Shibazaki, of the Land Survey Department of the Imperial Government, made an ascent of the mountain with great difficulty, and discovered that there was really no building there, but only a square rock that resembled a structure from a distance. On the top he found a cave some 6 feet deep and running some 24 feet into the summit of the mountain ; and as pieces of burnt wood and cinders were found in the cave it is inferred that some person or persons must have been up the mountain in historic time. In emulation of the government officials six others have attempted the ascent of this peak since ; but no foreigner has yet been up Tsurugisan. But the ascent of Tateyama is now becoming common, an average of some 8,000 persons going up annually.

There is a remarkable tradition as to how the shrine first happened to be erected

on Tateyama. It is said that some 1,200 years ago there lived in Inuyama a man named Sayegi Ariwaka who was appointed lord of Etchu by the Government of the day. He had a hawk or falcon, all white, and he was very proud of his bird. He had a son named Ariyori, who at the age of 16 was a famous archer. One day while the son and his companions were playing with the falcon it escaped and flew away, to the dismay of the lads. They made due apologies to the father, but he was gravely displeased and would not allow his son to enter the house. The son set out in search of the bird hoping to be reinstated in his father's favour. On and on the lad went, further and further into the forest and up the heights until at last he was lost. Thereupon an old man with white hair and of venerable mien appeared to him and said : " The bird you seek has gone toward the southwest." The lad went that way and saw the white falcon flying across a valley and alighting on a cliff. Greatly rejoiced, he whistled for it in the usual way ; and the falcon, well acquainted with the sound, flew towards the lad and perched on his hand. He caressed it in great joy and then started back. On the way he met a big bear, which attempted to attack him ; and this frightened the falcon, so that it flew away again. Shooting an arrow at the bear, the lad again set out in search of the bird, But not seeing it, he followed the blood marks left by the wounded bear, which led him to a cave far up the mountain ; and when he looked into the cave believing the bear to be in it, he saw a light gleaming around a Buddhist image. The image had a wound in the breast, from which blood was oozing ; and so the youth fell down and apologized to Buddha for wounding the bear. The image at once

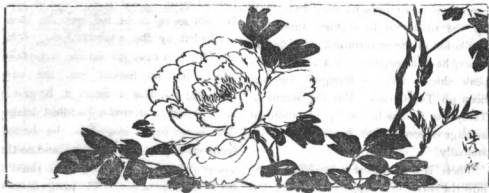


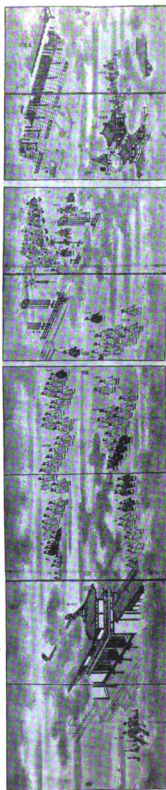
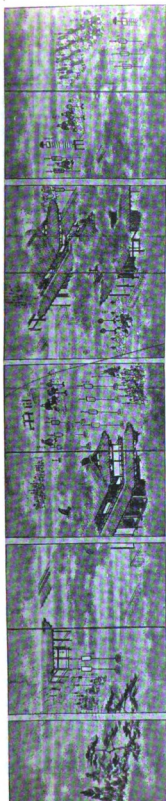
spoke and said that the young man need not apologize, as Buddha had taken the form of both the falcon and the bear to lead the young man to the mountain where Buddha wanted a shrine built commanding a magnificent view of the environment, in order to induce a great many people to come and worship there. So fine a view would much tend to purify the corrupt minds of people.

The young man hastened down the mountain and acquainted his father with all that had happened. With his father's approval the lad now entered the Buddhist priesthood and built a temple on the spot where he had seen the vision; and that is now known as the Oyama shrine on the summit of Tateyama. In climbing the

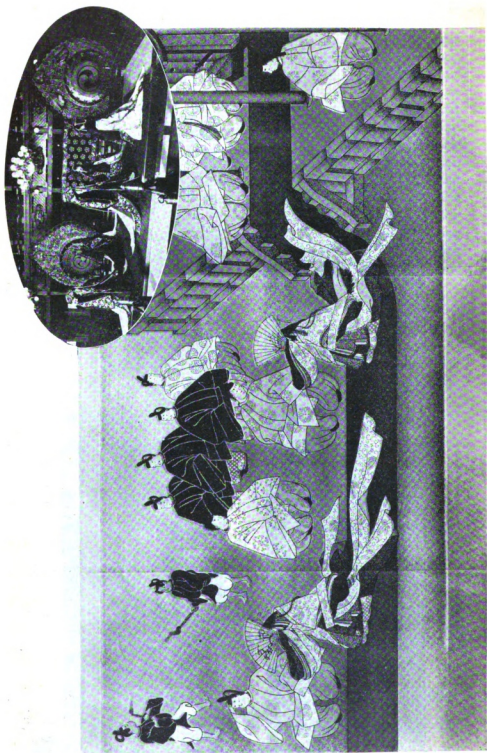
mountain one comes to a cave known as Tamadono-Iwaya near the summit. This is the cave where Ariyori saw the image. A relative of the youth, Sayegi Ariyoshi, is now an official in the Department of the Imperial Household in Tokyo and is a great authority on the traditions of old Japan.

In making the ascent of Tateyama it is best to leave the train at Toyama station and take the route up the mountain road through Kamitakimachi, about ten miles from the railway. At present a fund is being collected for the purpose of erecting a bronze statue to the memory of Sayegit Ariyori, the sculptor being Mr. Hata Shokichi, of Tokyo.





OLD PAINTING OF THE CHOGA CEREMONY



ANCIENT PAINTINGS OF THE GOSECHI DANCE

# IMPERIAL CEREMONIES FOR A YEAR

By T. IKEDA

**D**URING the four seasons of the year Imperial House observes carefully certain rites and ceremonies connected with the national faith and polity, which shows how Japan still tries to retain the characteristic ideas that have formed her present civilization. Some of these ceremonies have come down from a remote period, originating partly in the customs of certain localities and clans, and in time they were adopted by the Imperial House as the family or clan representing the custom happened to gain a predominating influence at Court.

One of the most ancient and interesting of these ceremonies is known as Shihohai, and still celebrated by the Emperor on every New Year's Day. His Majesty has to rise 4 a.m. for this ceremony; and purifying the body by prescribed ablutions, clean robes are put on. Then proceeding to the Imperial Shrine the gods of the four quarters of the earth are worshipped and their help invoked for the prosperity of the Japanese Empire and people for the coming year.

Immediately after the Shihohai comes the Chôga ceremony, wherein His Majesty retires to the Daigoku-den, or official office, and receives the greetings and good wishes of the officers and other officials of the Government. In former times it was the custom to relate to the Emperor at this ceremony all the happy events of the past year, and to intimate all the most happy events that were to be hoped and prayed-for for the coming year; but the Sozui ceremony, as it was called, is not now observed. In forecasting the lucky events of the year Chinese customs were resorted to, such as the signs indicated by a white pheas-



ant, a white tortoise, or an eight-eared rice plant.

On the last day of January also comes the Sechiye, or festal ceremony, when the Emperor gives a banquet to the officials of the Government. At this time also took place the Haraaka-no-so, when a trout was presented to the Emperor, the fish being brought from Kyushu. This custom was first observed in the year 743 A.D. in the time of the Emperor Seimu. The presentation of a rare fish from a distant place was regarded as a token of good luck and a sign of peace.

On January 7th came the Aouma-no-Sechiye, when the Emperor attended the Horaku-in Hall to see 21 white horses from the Imperial mews, after the inspection of which an Imperial banquet was given to the officials. This inspection of white horses was believed to act as a charm in keeping away pestilence, for the reason that the horse is a very active and healthy animal, and white represents the cheerfulness of spring.

The Jimoku ceremony came on January 11 to 13 when the new civil and military officials for the year were

appointed. On the 16th of January the Emperor again attend the Horaku-in

and saw the best dancers among the Court ladies perform for the Imperial pleasure, the officials of the Court being permitted also to witness the entertainment. The Sharai was a ceremony that took place on the 17th of the first month, when His Majesty visited the hall of state and the officers of the Imperial guards skilled in archery gave an exhibition of prowess for the entertainment of the Emperor. The Kyokusui-no-yen was a ceremony of Chinese origin which took place on March 3rd, when Court nobles gather along an artificial stream down which wooden cups came floating; and their task is to compose a Chinese poem before the cup gets past them and then drink saké or the cup. This was one of the most attractive literary amusements of the Imperial Court. Doubtless many of these shrewd gentlemen had their poems all ready for the occasion.

The Kwanbutsu was celebrated on the 8th of April, taking place in the Seiryoden, or a hall where the Emperor usually lived. The Tango ceremony which

came off on May 5th was attended by the Emperor in person at the Butoku-den. A dinner was given to the Government officials, and also *kusudama*, or balls of medicine made from plants, to be hung in a room to ward off poisonous vapours and prevent the intrusion of troublesome insects! The guests at this ceremony adorned their heads with wreaths of iris as a preventive of disease. This form of Tango was evidently more aesthetic than western Tango.

The Kikkoten ceremony came on July 7th when four tables and nine lamp stands were placed in the Imperial room and also a *koto*. Incense was burnt throughout the night. This ceremony was really in worship of the star called *shokujo*, the patron of weaving, and the chief worshippers were the Court ladies who wished to become more proficient in silk spinning and weaving.

The Sumo, or wrestling fêtes, came off on the 26th of July when the Emperor attended the Jinju-den Hall and witnessed the wrestlers at practice. Then on the 28th His Majesty went to the Nan-den Hall to see the real game. There were

in all seventeen contests between famous wrestlers. On the 29th the Emperor gave audience to the champions in the contest, who were known as the nukidé.

On various dates in August the Emperor inspected the horses sent up for Imperial use from the various pastures of the Empire, those from Shinano being inspected in the 16th of the month, those from Kai on the 17th, the Ono horses on the 20th, the Musashi on the 23rd, Tachino on the 25th and Kodsuké on the 28th and so on.

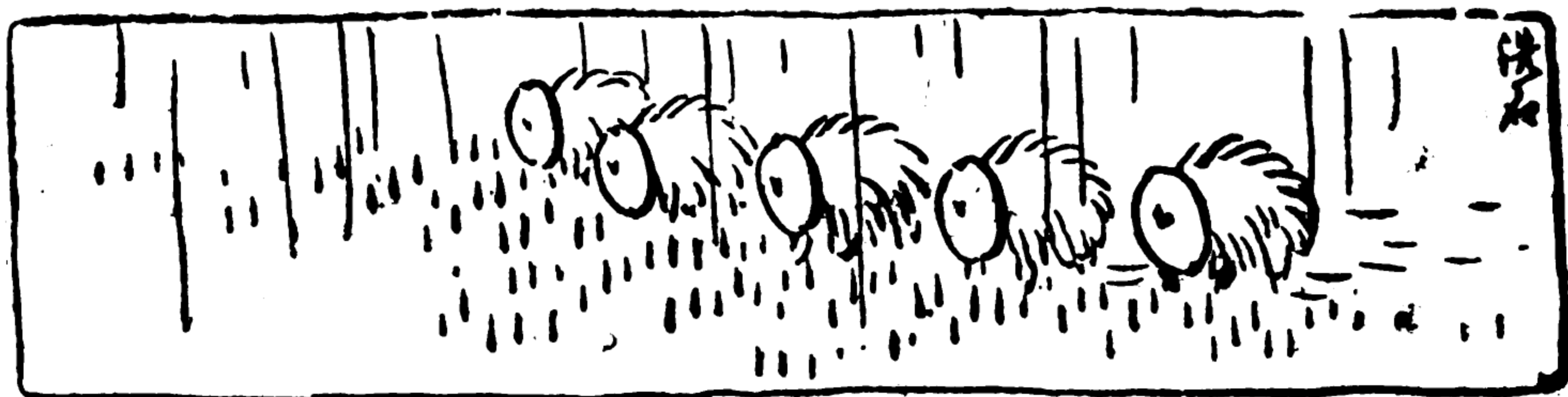
The Choyo-no-yen ceremony was held on September 9th when wine with chrysanthemum petals steeped in it was drunk at the banquet. The Gosechi was a ceremony when the Emperor attended the Jonéi-den Hall on the day of the Ox in November, and ate the first rice with saké as the first fruits of the year. After which a dance was given by five girls.

This ceremony was performed at the recent coronation of the present Emperor of Japan at Kyoto. The Nozaki was a ceremony in which offerings from various parts of the country were made at the Imperial tombs on a lucky day in

December. Tsuina ceremony took place of the Imperial Family and Household, on December 31st to prevent epidemics and alms were given to the poor and a banquet to the Government officials at the Shishii-den Hall. For the entertainment of the guests music was played and Chinese poems recited or composed in congratulation of the occasion. This ceremony was repeated thereafter every ten years up to the age of 90. The same custom obtained in the case of a retired Emperor or Crown Prince, and is observed to this day. The Genbuku ceremony was observed on the Crown Prince's attaining his majority, rites being performed with due solemnity.

There were other movable dates for ceremonies, in addition to the above, such as the day for binding her Imperial Majesty after quickening had taken place, the ceremony of giving a newborn child of the Emperor its first bath, and the ceremony of putting the first *kimono* on the Imperial baby.

The Sanga ceremony took place on the 40th birthday of the Emperor, when His Majesty received the congratulations





# 新小説



KODAN KURABU  
SHINSHOETSU

DIAMONDO  
SHIN-YENGEI  
FUJIN SEKAI





MITA BUNGAKU

TEIKOKU BUNGAKU

WASEDA BUNGAKU

BUNSHO SEKAI

SHIRAKABA

# PUBLICATIONS PROHIBITED UNDER THE SHOGUNATE

By S. HOTTA

**T**HE art of printing was highly developed during the Tokugawa period and many books were published, some of which were printed with ordinary type and others from wooden blocks, though the type was also of wood. A sharp eye was kept on all books to avert the appearance of any calculated to disturb the existing order of things; and the policy adopted in this connection gives a very good idea of the inner thought of the government of the day.

The books of which publication was prohibited were of seven kinds: Books on Christianity; on the history of the Toyotomi family; on Foreign countries; on national topography; on the private life of any member of the Tokugawa family; on the Tokugawa shogunate by way of criticism; books likely to disturb the public peace; books detrimental to morals.

Books on Christianity were prohibited because the Bakufu authorities came to believe that the foreigners who represented this religion were bent on undoing the government of the country and having their own countries exercise power over Japan. The Tokugawa shoguns not only stopped the publication and circulation of Christian books but instituted a policy of severe persecution against Christians.

Even books on astronomy and mathematics were banned if they contained references to the Christian religion. In 1665 a work was published entitled "The Eradication of Christianity," and it was promptly put under the ban and soon went out of print. This book did not attempt the propagation of religion: only a history of the Christian persecutions; yet it was rejected by the authorities, probably because it was thought the description of Christian endurance under persecution might inspire faith in others, and cause resentment against the authorities which enforced such cruel treatment.

Books on the Toyotomi family were naturally prohibited because the Tokugawa shoguns had overthrown the family and succeeded to its power and prestige. The public did not regard the Tokugawa treatment of the Toyotomi family as justified, and friends of the heirs of Hideyoshi long continued to exist among the Tokugawa followers. On these the shogun always kept a very watchful eye. No one was allowed to say anything good of the family that had been practically exterminated; and anyone writing on the subject was unmercifully punished. When the *Kojo Zoroi* was published in 1649 it was at once prohibited. It consisted of a collection of old letters,

including one from Ieyasu, the first of the Tokugawa shoguns, to Hideyori, the son and heir of Hideyoshi, threatening him with an attack if he took sides with Ishida Mitsunari, and also a letter of Hideyori promising to act discreetly. As the letter from Ieyasu showed artful cunning, the shogun feared its effect on the public, immediately ordered its suppression and promptly beheaded the publisher, Nishimura Denbei of Osaka.

Another book that came under the ban was the *Taikoki*, a fictitious description of the life of Hideyoshi Toyotomi, which appeared in 1698. The novel was subsequently printed but each time it was at once suppressed and destroyed. In 1804 a book called *Yehon Taikoki*, giving an illustrated account of the Toyotomi family, was published, and the illustrator and printer were ordered to be put in handcuffs for thirty days, the work itself being confiscated. Jippensha Ikku, the famous author of the *Hizakurige*, was also fined and imprisoned for writing a book describing battles between ghosts, which clearly portrayed the struggle between the Tokugawa and the Toyotomi families. All this showed how uncertain of its tenure was the Tokugawa government as well as considerable guilt of conscience.

Books about foreign lands were prohibited in accordance with the shogun's policy of forbidding all communication with foreign countries concomitant with the prohibition against Christianity. Presumably it was thought that knowledge of foreign lands might weaken opposition to foreigners. In 1765 a book called *Komodan* was published, describing the manners and customs of Holland and explaining the European alphabet. This description of the foreign alphabet was

regarded with mysterious awe, as it was supposed that from a knowledge of it anyone might be able to read Dutch and thus gain the information which the government had prohibited. A book entitled the *Sangoku Tsūran* by Rin Shihei was also placed under the ban because it described Korea, Luchu and Yezo.

It was perhaps only natural that the shogunate should prohibit books on the Tokugawa family, as an accurate account of its rise to power might well impair its dignity in the popular mind. In 1716 a book called the *Banpo Zenshū* was published, giving an appraisal of old pictures and illustrations, and containing examples of the calligraphy of some of the Tokugawa shoguns. It aroused the anger of the *Bakufu* authorities and was soon under the ban. A novel by Ryutei Tanehiko drew illustrations freely from Tokugawa history, and was remarkably true to life. The *Bakufu* disapproved of this and had the author confined to his house for a certain period, until he died. It was said that his wonderfully accurate knowledge of the inside life of the Tokugawa family was obtained from a relative of his who had been a waiting maid in the Tokugawa family.

The Shogun's government had naturally many enemies and it was very difficult to keep down writings in criticism of its policy. Yet there were always patriots ready to take their lives in their hands and challenge the policy of the *Bakufu*. In 1687 Kumazawa Banzan wrote his *Daigaku Wakumon*, unreservedly pointing out the evils of the age and suggesting reforms to the existing administration. He even presented a copy to the shogun. The latter was indignant and ordered the author to be incarcerated. Soon after this a biography

of Tanuma Okitsugu appeared, in which was given a description of the corrupt practices of certain Tokugawa officials. The book was banned and the author banished into exile. Great men like Yamaga Soko, Hirata Atsutané and Watanabé Kwazan were ordered into exile and finally to commit suicide because their books criticised the Tokugawa administration.

Some of the books prohibited on grounds of disturbing the public peace appear simply ridiculous or very funny to people of modern times. A book called *Dasaifu Tenman-gu Kojitsu*, published in 1685, and giving an account of the life of the famous patriot Sugawara Michizané written by Kaibara Yekiken, contravened the idea that this hero was a god. Such a heresy excited the wrath of the priests of the shrine where the hero was worshipped and the government prohibited the book to preserve the peace. In 1769 a book was published entitled *Meiwa Gikan*, purporting to give an

account of the lives of popular actors of the day, modeled after the books giving lists of the daimyos; which the authorities considered disrespectful to the daimyos, and so the publisher was sentenced to banishment. In 1805 a book appeared giving a somewhat spicy account of the life of a lawless priest named Enmei-in. It was put under the ban because it might cause strife in religious circles.

In the books prohibited because of their bad effect on national morals were included those of an obscene character either in print or picture. In 1722 books by Ihara Saikaku, a famous novelist, were prohibited; but in regard to such books the authorities were hardly consistent and many works of a lewd character escaped detection or were connived at. Later the regulations were enforced with greater strictness and the authors were put under handcuffs for a period. Tamenaga Shunsui died under the suffering caused by this confinement, in 1841.





# PERIODICALS AND PUBLICISTS

By K. CHIBA

## III

ONE of the most representative Japanese monthlies is the JITSUGYO-NO-NIHON which has a long record and is devoted chiefly to commercial interests. The editor is Giichi Masuda, and among its contributors are such distinguished names as Dr. Inazo Nitobé, Dr. Ukita, Baron Shibusawa and others, who are regarded as representing the maximum of wisdom for the rising generation, especially for those aspiring to success in trade and commerce. This magazine is as much concerned with the culture and character of the business man as with the material aspects of his calling. Each number has a map of Japan on the cover, giving the most prominent commercial districts in colour according to the nature of the product.

An imitation of the above monthly is the JITSUGYO-NO-SEKAI, but it is much more active and aggressive in policy than its parent, although not commanding so great a degree of reliability and respect. The editor, Aoyagi Yubi, formerly a schoolmaster, is noted for somewhat eccentric ideas, especially

on the woman question. Another magazine, called the DIAMOND, is also a commercial organ, devoting much attention to the promotion of industry and banking. It is, perhaps, one of the leading economic publications in Japan, with a circulation of some 40,000 or so. The TOYO KEIZAI is also a prominent economic review, sometimes known as the Oriental Economist; also the ZAISEI KEIZAI JIHO, the former being under the editorship of Tetsutaro Miura and the latter under Dr. Seiichi Honda; but neither of these have so large a circulation as the DIAMOND.

The FUJIN SEKAI, or Woman's World, is the leading magazine devoted to the interests of the fair sex in Japan, with a circulation of some 170,000, the largest circulation enjoyed by any magazine in the country. The editor-in-chief is Kyosui Takanobu and each issue has interesting articles on culture, household themes, the education and training of children and so on, such noted women as Madam Shimoda and Madam Hatoyama being among the contributors. Novels

by leading authors of the day appear serially in the pages of the FUJIN SEKAI. Its large circulation is due mainly to the fact that all its articles are rewritten by the editor in a style that appeals to the popular taste among women, while the price is remarkably low. There are numerous other magazines for women but none of them possess any merit that is not shared by the FUJIN SEKAI.

The SHIN ENGEI is a pictorial magazine devoted to amusing illustrations and interesting characters and episodes. It is an expensive production and hardly pays, naturally having a small circulation. But the publishers comprise a big firm manufacturing rouge and other cosmetic and toilet articles, and some of the profits from sales are devoted to keeping up the magazine as an advertisement. The editor is Reiichiro Yuki, formerly on the *Kokumin* newspaper.

The SHINSHOSETSU is a kind of fiction magazine, publishing novels by leading authors, something like Munsey's All-Story Magazine. Its policy has considerably changed of late, however, and now it seems to be apeing political influence under the editorship of Jun Tanaka. This monthly is especially influential in literary circles. Another monthly of influence among men of letters is the BUNSHO SEKAI, issued by the Hakubunkwan publishing house. In its columns appear original contributions by young aspirants to literary distinction.

The editor, Sakujiro Kano, is himself a young novelist of promise, and a graduate of Waseda University. The SHIRAKABA is also a literary periodical, and exercises great influence, considering its slender patronage. The magazine is published by a party of young nobles interested in the promotion of literature and literary taste. Important novelists of the younger schools, like Takeo Arishima, Ikuma, Satomi Jun and Mushakoji Saneatsu were trained in the pages of the SHIRAKABA. The TEIKOKU BUNGAKU is also a literary review devoted to contributions by literary men of the Imperial University, but it does not command any great degree of patronage in literary circles. The GEIBUN is the literary magazine of the department of literature in the Kyoto Imperial University; while the WASEDA BUNGAKU is a review of similar principles representing the literature faculty of Waseda University. The literary magazine of the Keiogijuku University is called the MITA BUNGAKU.

The KODAN CLUB is a monthly devoted to stories and popular novels as well as various sports and games, appealing to a distinctly lower class of readers than the foregoing publications. It is alive with gay pictures of geisha and actors, and has a circulation of about 70,000. Kinematograph magazines are now a feature of the Japanese publishing world, and many of the pictures in the

KODAN CLUB are of this type. The SUKOBURU is a comic monthly with Gaikotsu Miyataké as editor, a very eccentric character. The public regards him as the incarnation of genius and humour. The editor started in his career as proprietor of the Osaka *Kokkei*, which reached a circulation of 70,000 in its first issue, but its prosperity was cut short by Government. The SUKOBURU is most energetic in ferreting out all sorts of strange news and turning it to humorous account for the delectation of a curious public, including both foreign and domestic themes. The extraordinary drawings are a feature of this monthly, the chief illustrator being the editor himself. The name of the periodical SUKOBURU, means Too Much, or an Overdose.

It would indeed be impossible to give any adequate account of the numerous periodicals that burden the news stalls from week to week and month to month in Japan. Those already mentioned deal

with subjects appealing to the general public; but there are many publications devoted to special subjects as well. There are over 2,000 magazines published in Tokyo alone, some of them in English, French or German. It is said that the number of writers living on the return for contributions is over 5,000 in Tokyo; but remuneration is low and writers do not flourish. One of the leading novelists got only 500 *yen* for one of his novels last year for serial rights, but one obtained as high as six *yen* a page from the CHUGAI. Some of the special illustrators for Japanese magazines make out fairly well, if they display unique skill and become popular. Owing to scarcity of paper since the war the Japanese publishing world has been greatly put to it to keep up without increasing the prices of periodicals; and although many of the leading magazines have put up the price the number of subscribers seems not to have fallen off, but indeed rather increased.



# CANNED FOOD EXPORTS

By M. HAYASHI

**J**APAN'S canned food industry, though only begun a few years ago, now enjoys unbounded prosperity, due especially to the demand for tinned goods created by the European war. The slogan of America's food commissioner, Mr. Hoover, that "Food Will Win," has taken hold upon the public mind and the demand for preserved food of all kinds is now immense. This has created a situation that the Japanese tinned food industry exactly needed, and of which it is taking full advantage. In the production of tinned food Japan can help the Allies more than she can in many other way. She has the capacity to produce cheap food beyond all her rivals, and if she pushes her advantage in this respect to its fullest limit she will place her canning industries on a permanent basis.

Since America entered the war she has exported meat to the value of at least \$600,000,000 to her European Allies; and this enormous exodus of meat has naturally caused a shortage at home, so that economy in this food is now regarded as essential and meatless days have been inaugurated. In spite of all care and precaution the demand for meat is not yet fully met. Even in fish and vegetables the need for economy is greatly felt and insisted upon. Resort is being had to the soya bean and to peanuts to make up

for the general food deficiency. But western taste in food cannot be thus abruptly changed; and the only way by which America can hope to meet the situation is to look to the Far East to obtain relief. China, Korea and Japan are the great sources of supply in meat and vegetables. In these countries there is no great demand for meat, as the natives do not much partake of such nutriment. Consequently there is always a big opportunity for production and export of such food at prices not one-twentieth of those obtaining in the United States. The only obstacle is the shortage of ships for export of food from the Far East. In any case it is more convenient to send such food out in tins than to send the live cattle. If inspection of meat be carried out in the East and the meat be tinned here it will be a great saving as well as a great convenience. The inspection, of course, would have to be under the supervision of American officers or officials; which would obviate the necessity of inspection in the United States.

What is most needed now to ensure appropriate transactions is better coöperation among Japanese exporters and American importers in regard to tinned foods. The food of Americans and Europeans has fats and albumen as a basis while



that of Asiatics has starch as a basis ; and this circumstance offers ample opportunity for exchange of products. For her needs in albumen and fat Japan depends on fish and vegetables. Japan does not, of course, supply enough meat to meet her home demand, and therefore has no surplus for export ; but she has plenty of fish, vegetables and legumes, which western nations are now turning to as substitutes for meat. She can thus supply the deficiency in this respect now experienced in western countries. It is in tinned fish that Japan has the most ample supplies for export. It is safe to say that the fish caught in Japanese waters is the best in the world. For delicacy of flavour and high quality it cannot be surpassed anywhere. Japanese tinned salmon and crab have already won the confidence of importers in all parts of the world, as these have long been found on the tables of the best restaurants and hotels in Europe and America.

In addition to her immense supplies of tinned fish Japan has ample resources in tinned beans and peas. The professor of food chemistry in the University of California has stated that Japanese tinned beans are among those possessing the most delicious flavour and the highest food value, being more nourishing than milk. He says that the Japanese bean soup known as *misoshiru* is better than milk and has been advocating its use in America. This soup can be imported in tins very cheaply, and thus one of the best of foods is at once available to all Americans. This bean soup is the daily food of millions of Japanese ; and their long experience in making it renders the Japanese without a rival in its preparation.

Japanese tinned pork and beans also promise to be in great demand among the

food exports from the East. The product is made from boiling together pork and soja beans, and the food is greatly relished by Europeans. Both pork and beans are cheap in Japan, and the supply too is ample for export. Thus Japan can produce these goods at a figure below anything possible to western suppliers of tinned foods. The Japanese are the most expert of orientals in the cooking and preparation of beans for food. In fact western nations are now studying our methods to try and learn our secrets in this art.

Canned oysters and other shell fish are a further feature of the tinning industry in Japan, with exports fast increasing. The market price of oysters in America is thirty times higher than in Japan ; so that there is no possibility of competing with the Japanese goods in price.

The only obstacle to the progress of Japan's tinning industries is the scarcity of tin for making cans ; and this, combined with the strict regulations as to food inspection in America, greatly retards the expansion of the industry. At present the cost of the tin is higher than the contents of the can in Japan. Attempts are being made to meet the situation by making tin from Chinese iron, and relief is expected in the near future. Japan expects, too, to be able to meet all the requirements of the pure-food laws of Europe and the United States. In such colleges as the Higher Agricultural School, the Forestry School and the Fishery School special courses are given in the theory and practice of tinning food of all kinds, and it is under the supervision of graduates of these schools that all Japan's tinned foods will be put up. Thus all the tinned goods of the country will be produced under the direct supervision of experts.



## WONDERFUL RICE BALLS

**A**T Kanzaki in the province of Settsu there once lived a man named Sakunai Uyeda who was a devotee of the goddess of Fortune, Bensaiten. As the spring of a certain year drew toward the close he visited the shrine of the goddess at Minomo, and on his way back strolled slowly along, as there was plenty of time before dark. Finally feeling a little weary he sat down on a stone to rest.

As the man sat there he saw a traveler coming towards him. The stranger jovially saluted him and sat down beside him. He seemed to be a man of about 40 years age. The two began to talk and soon grew quite intimate, smoking together and chatting familiarly about various things. The man told Sakunai that his name was Sugiyama, and that he lived at Ashiya in the province of Settsu, being also a believer in the goddess Bensaiten. The two men arose and were about to resume their journey together when Sakunai suddenly started at the sight of something very extraordinary on a rock in front of him. "See what it is," he suggested to Sugiyama.

Sugiyama proceeded to the rock beside the river and there found a bag which he brought back to Sakunai. On opening

the bag it was found to contain eight gold pieces. Sakunai remarked that some one must have left it there, but now it would be very difficult to ascertain the owner. So he suggested that the finder should take it along. Sugiyama, however, preferred that Sakunai should take it, because it was he who first saw it on the rock. Sakunai refused on the ground that it was Sugiyama who went and got it. Thus they contended as to which should take the bag of gold, each insisting that the other should do so. Sugiyama at last said that if Sakunai would not consent to take the bag it must be left just where it was found.

Sugiyama was starting off, and Sakunai was puzzled what to do, as it seemed foolish to leave the bag for some one else to take. He therefore took the bag and both started to descend the mountain. By this time the two men had become such fast friends that they did not like to part from one another, but so far their courses lay in the same direction. On reaching Sakunai's house he took his companion in and introduced him to his wife and daughter, the stranger and the daughter becoming fast friends.

Next morning Sakunai still insisted on the stranger taking the bag of gold, but Sugiyama again declined. After breakfast the stranger offered the most grateful thanks to his kind host and went his way, carrying a nice lunch of rice balls given him by Sakunai. As Sugiyama proceeded along the highway he came to the river Muko where he met a *kago* carrier who asked him to allow himself to be carried. This Sugiyama declined, as he was then nearly home; but the man entreated him, saying he had nothing to do that day and was without money and tobacco. Sugiyama expressed regret at the man's misfortune and offered him the lunch he carried. So doing, he departed on his way.

As Sakunai and Sugiyama had become sincere friends they continued from this time to keep up communication with each other. Sakunai had a fine boy named Sakujuro who had been going to the bad by too much indulgence in saké and gambling until his father was obliged to disinherit him. Sakunai told his sorrow to Sugiyama.

One day a friend of Sakunai's named Tsuchida called on him and said that he thought the boy Sakujuro was reforming since he was disinherited, and said the son had asked him to apologize for him to his father and request forgiveness of him. So saying he begged Sakunai to receive the lad back again. This Sakunai, of course, desired to do, but he could not be sure that his son had really repented. So he did not listen to the entreaty. Tsuchida came to the house of Sakunai several times on the same errand.

Sakunai at last found out that his son was now engaging in the corn trade at Muko and was getting on well; and so he consented to have him back again. During the years of separation from his father the son had become so much changed that the father hardly knew him. He was now a steady fellow and took life rather seriously. Sakunai visited his son's house and admired its richness and good taste. Even his own house at Kanzaki was not superior to it. As Sakunai gazed in admiration at the fine house with all the latest appointments

and the spacious warehouses and big shop he wondered how it was that his son had got on so well, and how he had come to reform his ways. By way of explanation the son retailed the following story:

"Seven years ago you disinherited me and sent me adrift and I became a miserable beggar, hardly keeping body and soul together as a *kago*-carrier. One day I chanced to meet a gentleman whom I asked to take a ride on my *kago*, but he declined and then I asked him for some tobacco. He gave me some rice balls instead of tobacco; but when I began to eat the rice balls my teeth struck something hard, and when I examined the mouthful, to my surprise I found a gold piece. In the next ball I ate, I found another coin. By this time I was so ravenous for rice balls that I set to work to devour all as fast as possible, and I found a gold coin in each, eight pieces of gold in all. I thought some mistake had been made and searched for the traveler who had given me the lunch, but he could not be found. So I took the gift as from Heaven, and asked Heaven to help me to reform. I therefore accepted the offer of Heaven, gave up my bad ways and reformed wholly. With the money I determined to start some useful business, saying to myself that as soon as I made a success of it I would ask forgiveness and restoration of my parents.'

Sakunai, needless to say, was surprised and delighted to hear the story. He asked his son for further description of the stranger who had given him the rice balls, and from the answer he knew that it must have been Sugiyama, into whose lunch he himself had placed the gold when giving him the rice balls. He told his son how it had all happened, and now realized that Sugiyama had given the rice balls to Sakujiro not knowing him to be the son of his host and friend. The whole thing was the work of the goddess Bensaiten, thought Sakunai, and thanks must be duly given her for this mercy. When Sugiyama heard the story he too was deeply pleased. Sakujiro now married Sugiyama's daughter while Sugiyama adopted Sakujiro's sister; and thus the two families were united in prosperity.

# MONTHLY RECORD OF EVENTS

(APRIL 23 to MAY 23)

**APRIL 25.**—The Imperial Government issued regulations for controlling the price of imported rice, and arranged to import rice itself for that purpose.

**April 26.**—The Tokyo Municipal Office decided to increase the number of electric cars in the city and extend the tramway system, at an outlay of some 30,000,000 *yen*.

**April 27.**—According to statistics issued by the Tokyo city authorities the number of houses in the city is now 62,076, and the population 2,349,830, of whom 1,262,373 are males and 1,087,457 females, an increase of 68,409 in the number of inhabitants in the metropolitan area.

A number of Tokyo capitalists, including Mr. S. Hayakawa and Mr. Kichibei Murai, decided to form a company to erect a beautiful hall in Japanese architecture for the use of public meetings in the capital, the site to be at Uchisaiwai-cho and the cost 1,500,000 *yen*.

**May 2.**—The annual general meeting of the Japan Red Cross Society was held at Hibiya Park in Tokyo, and attended

by her Imperial Majesty, the Empress.

**May 4.**—At a convention of public school teachers held in Tokyo it was decided to extend the age of compulsory education from 6 to 8 years.

**May 5.**—Over 1,000 delegates attended the annual meeting of Young Men's Associations convened in Tokyo.

**May 10.**—The Japan Red Cross Society appointed as its delegates to the Red Cross Societies of the Allies the following gentlemen: Prince Yoshihisa Tokugawa, Dr. Ninakawa, Dr. Sawamura, Mr. Y. Naito, Mr. Kageyama, and Mr. Yoshida as interpreter.

**May 13.**—Several thousand Chinese students attending colleges in Tokyo held a mass meeting to protest against the new convention between Japan and China, and about one thousand decided to leave for home to emphasise the protest. The Japanese authorities did what they could to appease the indignation of the students by assuring them that there was nothing derogatory to the dignity of China in the new treaty, but without much effect.

**May 14.**—The Government promulgated



regulations for the proper taking of an official census of the empire, the work to begin October 1, 1920. This will be the first time that such a work has been scientifically and accurately attempted in Japan.

May 15.—The second agreement between Japan and the United States for exchanging steel for ships was signed by both parties at the American Embassy in Tokyo, the total ships in this case to be 28, representing a tonnage of 246,000.

Passenger rates were raised on the Imperial Government Railway throughout Japan by 25 per cent and freight rates 20 per cent, to begin from July 16.

May 16.—The military Convention between Japan and China for the better policing of Manchuria, and Siberia if necessary, was signed in Peking by representatives of both governments, the details not being made public.

Mr. Amano Kashun, one of the Legation guards who helped to save the life of the British Ambassador when the building was attacked by the Mito ronins during the last days of the shogunate, passed away at the age of eighty-three. He was the first Japanese to receive a decoration from Queen Victoria and was received in special audience by Prince Arthur of

Connaught during his last visit to Japan.

Yokohama decided to erect a new Higher Technical School at a cost of 750,000 *yen*.

May 19.—Mr. Arai Keizo, an official of the Mitsui Bank, was run over and killed by a train with which his jinrikisha collided, the two railway guards whose carelessness allowed the accident committing suicide afterwards.

May 20.—The Government began the sale of foreign rice to control the price of staple food in Japan.

The Japan-American Association held its annual meeting at the Tokyo Bankers' Club with an attendance of 80 members, including the American Ambassador and Viscount Kaneko and other distinguished persons.

May 21.—According to an official forecast the wheat and barley crop in Japan this year will be about 10 per cent below normal.

May 22.—The Oriental Colonization Company held its annual meeting and passed a resolution to increase the Company's capital to 20,000,000 *yen*.

May 24.—It was officially announced that Mr. Arthur E. Bryan, the new Trade Commissioner for Canada, had arrived in Japan and opened an office for the Canadian Government at Yokohama.

# CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

**New Foreign Minister** In the appointment of Baron Shimpei Goto to the post of Foreign Minister Japan has secured a director of foreign affairs very different in some respects from most of his predecessors in this office. A man of scientific erudition and wide political experience, Baron Goto has had little connection with diplomacy, and is, therefore, an official not unlike the type usually selected for diplomatic positions by the Government of the United States. But the fact that Baron Goto was chosen by the late Prince Katsura to accompany him on his important mission to Russia indicates the confidence which that master of men had in Baron Goto as a man of affairs. Both as Civil Governor of Formosa and as head of the South Manchuria Railway Baron Goto revealed a remarkable gift for administrative ability, which will stand him in good stead in the arduous duties of the Foreign Office, where his firmness and quickness of decision have already begun to be felt, to the discomfiture of pedants, mere talkers and a noisy press. Baron Goto's arrival at the Foreign Office is especially significant at this stage of the European war, as his intelligent understanding of the situation from an Allied point of view is well known, and his sympathy with the Allied cause is keen; while his familiarity with the difficulties devolving upon Russia makes his appointment no less timely and wise.

**Japan and Russia** In a special article on Japan's relations with Russia Baron Korekiyo Takahashi tells the readers of the *Kokumin* that the only thing Japan can do to improve the situation in Russia is to assist in directing the new political movement in that country along healthy and judicious lines. In this, of course, Japan must coöperate with her Allies. America, in particular, should be induced to see Japan's good intentions and to cooperate as far as possible with her in mutual interest as well as for the good of Russia. Those who are jealous of America's economic undertakings in Russia simply reveal the narrowness of their outlook. Russia is in need of and is waiting for industrial improvement of every kind;

and Japan cannot help her to any very great extent in this respect without the coöperation of America. In spite of her more than 1,000,000,000 *yen* of specie reserve Japan is without adequate means to invest in the gigantic industrial development of Russia; while America can easily draw on her immense resources of wealth to accomodate Russia in her hour of need. If Japan really wishes to enable Russia thus to compete with the economic interests of Germany she must be ready to encourage American enterprise in Russia.

#### Reversal of Trade

In a speech some time ago the Minister of Finance made some interesting statements with regard to the decreasing balance of trade experienced in Japan during the first four months of the present year. The Minister does not hold the decrease in excess of exports over imports as a sign essentially unfavourable to Japan, as the increase of imports is largely due to arrivals of raw materials like raw cotton and iron as well as machinery, which only increase the producing capacity of the nation; while the obstacles to increased trade on the other hand have been unavoidable, such as lack of freight space and the ban on imports in belligerent countries. Mr. Shoda intimates that there is reason to believe that the excess of exports over imports for the present year will reach at least 400,000,000 *yen*, in addition to which some 250,000,000 *yen* will be due to

Japan on shipping and other accounts, while the inflow of gold for the year will probably total some 650,000,000 *yen*.

#### American Justice

In a somewhat violent article some time ago the *Yorozu* takes America to task for what the paper regards indifference to justice and consequent inconsistency with the professed ideals and principles of the great Republic. America and every President as he comes into office constantly repeat allegiance to justice and humanity, says the *Yorozu*, but the world is often surprised to find that America's conduct does not fall in with the dictates of humanity. While condemning German territorial aggrandisement America has in the past not hesitated to deprive other nations of their territory, as witness the crafty methods adopted in Hawaii, and in snatching the Philippines from Spain. In this strain the paper goes on making uncalled-for allegations against America and reflecting on the conduct of American soldiers in China, in a manner that even the Hearst papers in America have never done in regard to Japan. The United States is further accused of trying to work out secret designs in China to the disadvantage of Japan; and recently similar designs are alleged to be under way in Russia on the part of American propagandists. Thus America is openly accused of inciting both China and Russia against Japan for her own advantage. The tirade concludes by asking where is America's respect for just-

ice and humanity in trying to get the Japanese out of China and Siberia. Americans, of course, will read this in the same spirit in which the Japanese sometimes have to read the same sort of thing in certain yellow journals in the United States. It will be taken for what it is worth; and that is not much. Yet one is none the less tempted to feel that somehow it smacks of influence from enemy gold. It is indeed remarkable how some journalistic logic-choppers can have the face to argue unjustly against the alleged injustice of others, and fearlessly throw stones while dwelling in glass houses.

**Marquis  
Okuma On  
Diplomacy**

In an article in the *Kokumin* Marquis Okuma indulges in some remarkable remarks on diplomacy. International relations, says the Marquis, are quite unlike those subsisting between individuals. Morality and sincerity do not govern a country's diplomacy, which is guided by selfishness pure and simple. It is considered the secret of diplomacy to forestall rivals by every crafty means available. Reviewing the diplomacy Germany has pursued during the past thirty years, it will be seen that while Britain and France saved Turkey from a crisis, even to the extent of waging the Crimean war, the Kaiser won over Turkey by a single visit to Constantinople; and by the time of his second visit on the pretext of visiting the Holy Land, the scheme of extending the

Bagdad Railway to the Persian Gulf had been almost completed. Present-day diplomacy is indeed conducted in this manner. The Hague Peace Conference has no authority over the Powers. So long as there is no organization strong enough to exercise a restraining power over international relations this will continue to be a world where the weak must fall a prey to the strong. Ever since the inauguration of international law in the days of Grotius it has been trampled under foot in time of international conflict; so that unless a country has sufficient wealth and military force to enforce its contentions and authority it must go under. This gives rise to the theory of armed peace, which is, after all, only the strong-army principle. In this respect the Marquis seems to regard the enemy as an example for the Allies.

**Evils of  
National  
Egoism**

The Osaka *Asahi* has a timely article on the evils of that type of national egoism which has brought Germany into clash with Europe and America, and warns those Japanese who cherish similar ideals for their country. Extremes of egoism have the same effect on nations as upon individuals by leading to the contention that might is right. Germany's ambitious schemes to dominate the world are entirely due to such a mistaken conception of national ideal, and have thrown the world into a bloody conflict. When a nation thus loses its head over a monstrous ideal

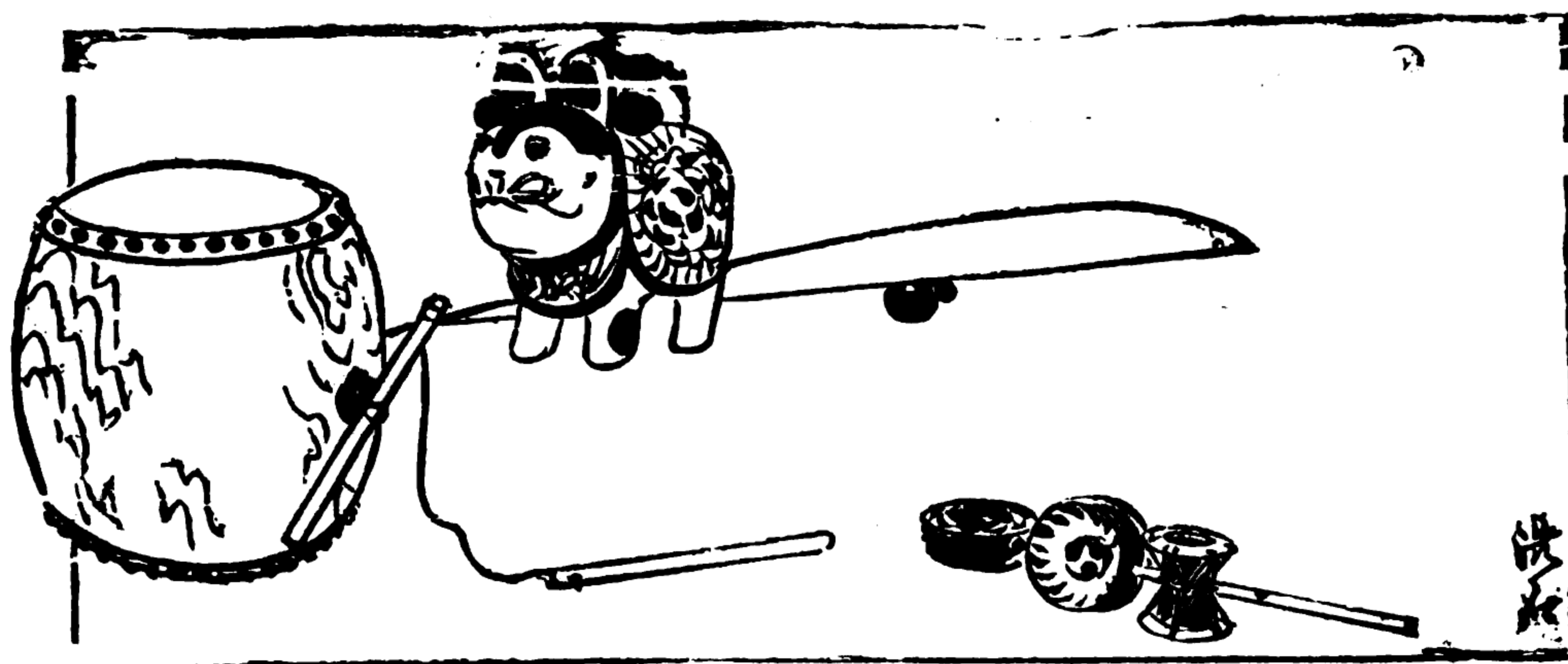


there remains nothing to do but for the world to undertake its overthrow, as the Allies are now doing. President Wilson and Premier Lloyd George have appropriately emphasised the necessity of punishing those nations that menace the peace of the world, and their appeals to the world's sense of justice have dealt a severe blow to German pride and pretension, so that the representatives of Germany have now the impossible task of trying to justify the morality of their cause to mankind. Germany has been shifting from one pretext to another in the mad endeavour to justify her cause; but it will be impossible for her to vanquish the Allies and persuade the world that she has respect for freedom and justice. Those Japanese who are

dazzled by the monstrous policy of Germany should take warning from the outcome of such egoism, which draws upon it the ire of all the world. The trouble with Japanese diplomacy, says the *Asahi*, is that it fails to choose between national egoism and a sense of justice, and so it always ends in distrust and hostility.

#### Japan's Gold Specie

According to returns published by the Finance Department the gold holdings of Japan are now about 1,101,000,000 yen, of which 457,000,000 is at home and 644,000,000 abroad. It will thus be seen that notwithstanding the decrease in exports that has characterized the foreign trade of the past four months, the nation's specie holdings continue to increase.





1. H. H. PRINCESS NAGA-KO KUNI, BETROTHED TO THE PRINCE IMPERIAL, AND WILL BE THE NEXT EMPRESS OF JAPAN
2. MISS T. SATO, APPOINTED COMPANION TO THE LITTLE PRINCESS
3. MISS HIRAYAMA (MORRIS), DAUGHTER OF HON. S. HIRAYAMA, ALSO APPOINTED COMPANION TO THE FUTURE EMPRESS OF JAPAN



PRINCESS YASU-KO FUSHIMI RECENTLY MARRIED TO THE SON OF  
MARQUIS ASANO, WITH VIEWS OF THE WEDDING PROCESSION IN  
THE STYLE OF OLD JAPAN



1. LIEUTENANT-GENERAL AOKI COME FROM PEKIN, WHERE HE HAS BEEN ACTING AS MILITARY ADVISER
2. S. S. UNYO MARU, OF THE MARINE EXPERIMENTAL STATION, HOME FROM A LONG CRUISE





1. CAPTAIN OGAWA (RIGHT) AND CHIEF ENGINEER TAKEZAWA OF THE TAITEN MARU, SUNK BY A GERMAN SUBMARINE
2. COUNT OGIMACHI, NEW IMPERIAL CHAMBERLAIN
3. NEW BOLIVIAN MINISTER TO JAPAN AND HIS FAMILY

# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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**PRESIDENT**  
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**MANAGER**  
Y. Nakatsuka

**EDITOR**  
Dr. J. Ingram Bryan

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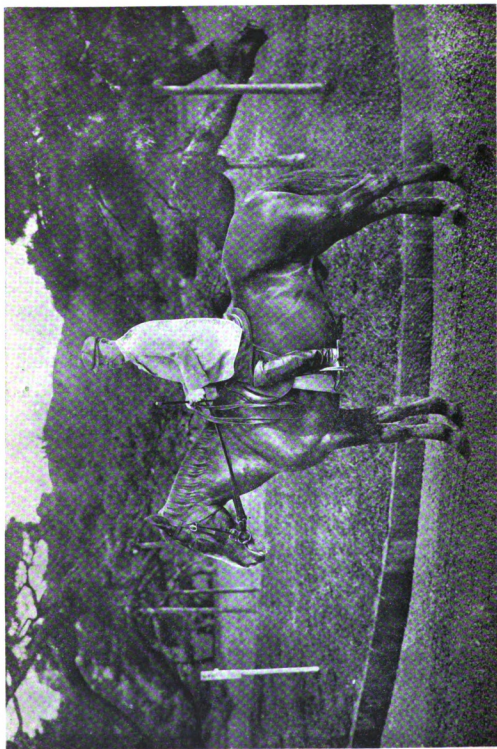
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THE MINISTER OF FOREIGN AFFAIRS, BARON GOTO, TAKING A MORNING RIDE

# THE JAPAN MAGAZINE

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## NEW FOREIGN MINISTER

By T. HAYAKAWA

**I**N the far north of Japan near the Kitagami river lies a little village named Mizusawa. It is on the site of a fief held in times of old by a samurai whose name was Rusu, a retainer of the great Daté family and coming down from the Kamakura age. Mizusawa is not of interest to-day save as a distributing place for the rice and raw silk produced along the banks of the Kitagami river; but it has produced some great men. In this place was born in 1804 Takano Choyei who led his countrymen in opening Japan to intercourse with foreigners, for which he was compelled to commit *seppuku* by the Shogun's government. Baron Saito, ex-minister of the Imperial Navy, was also born in Mizusawa; and last but not least, comes Baron Shimpei Goto, now Minister of Foreign Affairs, who in many ways well upholds the tradition of the Rusu family for grace of presence, dignity of manner and acuteness of intellect.

According to the *Bunmei Tozenshi*, Takano Choyei was a man of imposing presence, with fair skin and piercing black eyes, his beard descending to his breast; and Baron Goto reveals the same physical characteristics. Taller than the average of his countrymen, with delicately lined aquiline nose, on which there are usually *pince nez*, he strides along with electric step,

a man of commanding mien, whom once to see is never to forget. In his restless zeal after knowledge Baron Goto is also like his ancestors of the Rusu family. On account of taking sides against the opponents of the Shogun the Daté family suffered at the time of the Restoration, and their retainers with them; and this made it very difficult for young Goto to obtain the education he desired. Like Baron Saito he had to fight his way up from the position of an office boy to his present place as one of the foremost statesmen of his country.

As a lad young Goto served in the office of Yasuba Yasuka, a councillor on the staff of Masuda Hanko, Governor of the prefecture of Mizusawa. His master liked him so well that he foresaw in him future greatness and gave him his daughter to wife, the gracious lady who passed away a few weeks ago, lamented by a large circle of friends. The immediate ancestors of young Goto were physicians, and he wanted to follow in their footsteps. First he began the study of medicine in a school for that purpose at Sukagawa in Fukushima, and finally secured license to practice medicine. His father-in-law now became Governor of Aichi prefecture and he made the young doctor director of the prefectural hospital in recognition of his services already rendered in the profession. He was then no more than 22



years of age. Even at this early age he began to reveal that skill in administration that has since been one of his most distinguishing characteristics in the many high positions he has filled in the Imperial Government.

In the early days of the Restoration feeling ran high between parties, and it was as much as a man's life was worth to oppose the clan or the family holding the reins of office. Members of the opposition camp were apt to be regarded as traitors. When Count Itagaki was attacked by the assassin, Aibara Shokei, for his liberal opinions and stabbed in the breast with a dagger, the Governor of the prefecture could not afford to visit the wounded nobleman lest he should be thought to be disloyal to his party. The Governor even failed to send a physician; and the friends of Count Itagaki were justly indignant. But young Dr. Goto, of the neighbouring prefecture, was sent for to attend the wounded hero, and he immediately came, in spite of the warnings of his friends against it. The young physician then took the stand which he has ever adhered to since, that science and humanity are above national and political as well as partizan boundaries, and benevolence is the first duty of man. He was ready to act upon this principle even at the risk of losing his position. Under the care bestowed by Dr. Goto on the wounded man, Count Itagaki soon recovered. As the veteran statesman became convalescent Dr. Goto did not talk with him in the condoling manner usually adopted by physicians, but said: "There, you are a well man, and you should be proud to have suffered so bravely for liberalism."

Count Itagaki, then and ever since,

has continued to express great admiration for the skill and character of Baron Goto. He is a man who always does things in the grand manner: he was a splendid physician and he is also splendid as a politician; and no doubt the grand manner will be his as a Minister of State. The chief officials of Aichi prefecture have always been proud to realize that it was an official physician of their district that did not hesitate to face the bitter partizan prejudice of the day and go to the rescue of the wounded count.

Not long after this the chief inspector of the Sanitary Bureau of the Imperial Government was visiting Aichi on a tour of investigation, when he heard of Dr. Goto and saw something of his work for medical science. He was not long in availing himself of the assistance of the young physician in the central bureau of the Government. Dr. Goto became an important official in the Sanitary Bureau of the Government, and was thus placed above medical men who were graduates of both home and foreign universities in medicine. This naturally led to some jealousy of him; but as he proved equal to all tasks imposed on him his fame increased over all feeling against him.

In recognition of his service Dr. Goto was sent for further study to Germany in 1890 where he made a through study of the sanitary system of that country, as well as took important courses at medical colleges in Berlin and Munich, obtaining the degree of doctor of medicine in three years. On his return to Japan he was appointed director-in-chief of the sanitary bureau.

When the war broke out with China the science of sanitation became a subject

of still more pressing importance, and Surgeon-General Ishiguro recommended Dr. Goto to become chief director of quarantine at Hiroshima, the Imperial Army Headquarters. There he came in contact with the celebrated General Count Kodama who at once recognized the great talent of the young medical officer; and when General Count Kodama became Governor-General of Formosa he made Dr. Goto Chief of the Civil Administration of the island.

Baron Goto's career as director of the civil government of Formosa is too well known to need repetition here, the great success which he achieved there doing much for the subsequent progress of the colony. He soon brought about many needed reforms, and inaugurated the opium policy and the camphor monopoly system still followed by the Imperial Government. The radical improvements which appeared in the method of cultivating and manufacturing sugar and promoting industry generally in the island are due largely to the insight and energy of the director of the civil administration. Indeed the remaking of Formosa is due for the most part to Baron Goto. At this time he was raised to the rank of Baron in recognition of his eminent services to the empire.

After the war with Russia when the South Manchuria Railway came into prominence in Japan's administration of the new territory, Baron Goto was appointed president, as the position involved far-reaching administrative ability. He it was who laid the foundation of the present prosperity of the company and raised the railway to the position of a national undertaking. He chiefly became distinguished for the

number of clever assistants and workers which he soon gathered around him, many of whom have since become prominent in various department of enterprise and administration.

When the time came for him to leave post for something more important still, Baron Goto was entrusted with the selection of the men to succeed him, and he made his selection without difficulty or error, choosing men remarkably young for the various posts of trust. Quick to discern budding ability he likes to take young men who have in them the makings of the kind of officials he wants, and then train them for their work. On giving up his post as head of the great railway in Manchuria he was appointed Minister of Communications in the second Katsura cabinet, 1908. At the same time he was director of the Imperial Railway Bureau. During his direction of the Bureau he inaugurated the important system of hydroelectric motive power which has since made such rapid progress in Japan, while telephone and telegraph lines were remarkably extended.

Baron Goto was from the first much concerned with the evils pertaining to political circles and set about trying to remedy them. He soon saw that it was practically impossible to do what he wanted unless he had some connection with a political party. To avoid the evils in existing political parties he thought it best to form a party of his own. This party, which he helped to form under the auspices of Prince Katsura, was known as the Doshikai. After Prince Katsura's death the name was changed to Kenseikai. But after Prince Katsura's death things were different, and Baron Goto withdrew from

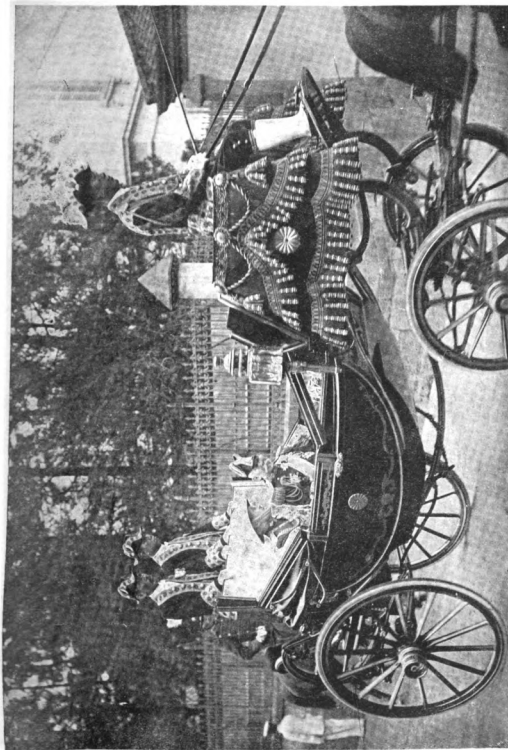
the party under its new name. Some regarded his abandonment of the party an act of treachery or disloyalty, but when his advice was repeatedly rejected he felt in honour bound to withdraw from it. In a way he was glad to be free again from membership in a political party; for he had found that all such parties were more concerned with party than with national interests; and this selfishness he regarded as inconsistent with Bushido and the spirit of loyalty to the State. As the civilization of Japan is different from that of western countries Baron Goto saw the evil of trying to impose the exact forms of western politics on those of Japan. He did not think that the best way to help Japan was to Anglicise or Americanize her politics.

One of the most prominent features of Baron Goto's administrative policy is its tendency to State Socialism, and the promotion of local self-government, as well as of industrial guilds. As Home Minister he has done much for the progress of various industries, and for riparian work.

Fault has been found with the present Government for appointing as Minister of Foreign Affairs a man who has had little or no diplomatic experience. But it must be remembered that in the past some of Japan's most eminent Ministers in this department were men without such experience. On the other hand some of the Foreign Ministers regarded ample as failures were men with foreign experience, such as Count Nishi and Viscount Aoki; while Count Mutsu,

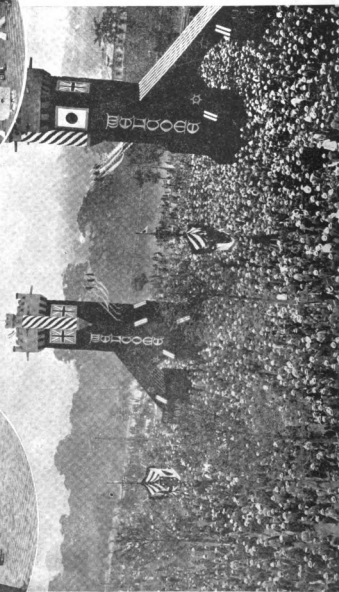
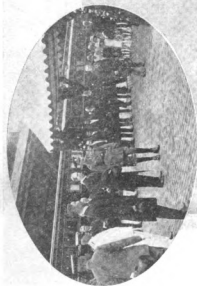
whose statue now adorns the entrance to the Foreign Office, and Marquis Okuma, were without foreign experience but were quite successful as Foreign Ministers. Baron Goto has a more profound knowledge of men and affairs than most of his predecessors at the Foreign Office, and a common sense and tact equal to any of them. In the time of Count Mutsu and later under Marquis Komura it was the rule to bring no one from outside into the Foreign Office, although these two ministers themselves were outsiders. Baron Goto's presence there now shows the power of the exception that proves the rule. It is to be hoped that this will be a signal to open the door for the many able men who in the past have been prevented from thus serving their country.

As the great war goes on waging towards victory for the Allies, the presence of Baron Goto at the Tokyo Foreign Office will prove valuable to Japan's relations with her comrades in the vast international struggle. He may be depended on to stand out for principle above all contention and discord. At the same time the Allies must see to it that Japan suffers no injustice through inadvertence or neglect in international councils; for such a patriot as Baron Goto would be the first to resent any sign of injustice. There is perhaps no public man in Japan to-day who is more truly typical and representative of the Japanese mind than Baron Shimpei Goto, Minister of Foreign Affairs.



H. R. PRINCE ARTHUR OF CONNAUGHT WITH ADMIRAL IJUN IN IMPERIAL CARRIAGE PROCEEDING TO THE IMPERIAL PALACE TO PRESENT THE BATON OF A BRITISH FIELD MARSHAL TO HIS MAJESTY THE EMPEROR OF JAPAN





1. PRINCE ARTHUR OF CONNAUGHT WELCOMED AT YOKOHAMA PIER BY THE BRITISH AMBASSADOR AND HIGH JAPANESE OFFICIALS 2. THE BEAUTIFUL DAUGHTER OF MAYOR ANDO PRESENTS A BOUQUET TO THE ROYAL GUEST 3. THE CROWD WELCOMING PRINCE ARTHUR TO TOKYO



**PRESENTS TO PRINCE ARTHUR OF CONNAUGHT FROM TOKYO, KYOTO  
AND NAGOYA, RESPECTIVELY, FROM TOP DOWN**



1. PRINCE ARTHUR WITNESSES MILITARY EXERCISES AT THE TOKYO CADETS' SCHOOL 2. PRINCE ARTHUR AT THE YOMEI GATE, NIKKO 3. THE PRINCE PAYS HIS RESPECTS AT THE TOMB OF GENERAL BARON NOGI, AN OLD FRIEND

# JAPAN'S ROYAL GUEST

By "STATESMAN"

**T**HE recent visit of His Royal Highness Prince Arthur of Connaught to Japan to present to His Imperial Majesty the Emperor the baton of a Field-Marshal of the British Army at the instance of His Britannic Majesty the King of England is the best answer that can be given to those mischiefmakers who keeping constantly harping on the possibility of Japan concluding an alliance with Germany after the war. To raise such a question at all is really an insult to Japan as much as it would be if raised in reference to any of the other Allies. But it is well that such events as the visit of the British Prince to Japan should take place to show how false are the assumptions or insinuations that would reflect on the loyalty of Japan and how firm is Britain's faith in the character and good word of Nippon. There is no doubt that the visit of so high and so gracious a personality as Prince Arthur of Connaught must do much toward cementing the feelings of the two nations; and the fact that the distinguished visitor braved the dangers of the German submarine to carry out his mission made his visit all the more appreciated by Japan. There is no sane man but believes that the mutual friendship of Japan and Britain must stand for the peace of the world. They are the nuts on the head of the bolt that binds the world together. And with America as the wrench that keeps the nuts tightened, there can be no possibility of Germany getting either of the nuts off.

From the day that Prince Arthur landed in Japan until the hour of his departure he received the warm attention and regard of every Japanese citizen from the highest to the lowest, including the courtesy of the Imperial Court and all the great personages of the Empire. The great battle-cruisers Hiyei, Kongo and Kirishima under Vice-admiral Yamaya came to Yokohama to welcome the Prince and accompanied him to safe harbour. All the ships in the harbour were in full dress to join in the welcome. The



customs pier where Prince Arthur landed was a scene of gay decorations and national emblems with high officials of city and nation to extend greetings, while some 6,000 citizens and foreigners lined the approaches to get a sight of the Royal guest and cheer his appearance. As the ship bearing the distinguished guest approached the wharf the warships fired a salute of 21 guns, and launches bearing high officials, Japanese and foreign, came along side the ship.

As the Prince landed he was seen to be in the khaki uniform of a British army officer; and as he stepped from the vedette sent out for him, the band played the British National anthem. The Prince looked fresh and cheerful after his long and dangerous voyage, and shook hands kindly with all the officials who came to welcome him. When he entered the temporary reception room on the pier the mayor of Yokohama read an address of greeting, to which the Prince appropriately replied. Then took place a very pretty event, when the beautiful daughter of the mayor, Miss Aya Ando, stepped forward and presented a bouquet to the Prince, after which six British boys and girls came forward as her attendants. This sight was sufficient to send the crowd into enthusiastic cheering. Attended by

Admiral Ijuin, Field-Marshal Kawamura and the British Ambassador, Sir Conyng-ham Greene, the Prince now boarded the Imperial train and started for Tokyo amid a salute of fireworks and other demonstrations of welcome and good will.

Tokyo station was a scene of splendid decoration to receive the nation's guest. British and Japanese flags were crossed along every pillar with the word "Welcome!" in large letters to catch the Prince's eye. Two select companies of infantry formed a guard of honour, led by Major Tamura; and just as the train was approaching the station his Majesty the Emperor issued from the Imperial waiting room and stood on the platform to receive the representative of England's King. The Emperor was attended by the Princes of the Blood and many of the highest State officials, including the Premier and the Minister of Foreign Affairs. As the two distinguished personages met, a military salute was heard reverberating over the city, and the scene, though picturesque, was still and solemn. Entering an Imperial carriage the Prince was conducted by a guard of honour to the Kasumigaseki Palace. His Majesty himself went to the palace too but withdrew after seeing the Royal guest safely in.

At the Palace the Prince at once received his attendants and officials of the British Embassy, who drank to his health. After lunch the Grand Master of Ceremonies from the Imperial Palace was specially sent by the Emperor to welcome the Prince and to confer Imperial decorations on the British officers accompanying him. To the surprise of his retinue the Prince expressed a desire to drive in the city during the afternoon and he was taken through some of the principal thoroughfares, visiting also big departments stores and here and there purchasing Japanese things he fancied.

On the second day of his sojourn in the capital Prince Arthur proceeded to the Imperial Palace in the morning and formally presented the Field-Marshal's baton to the Emperor. Dressed in the uniform of the Scots Greys Prince Arthur reached the Palace about 11 a.m. under a guard of honour. The scene of the presentation was something that can never be forgotten by those fortunate enough to witness it. Clad in the uniform of a Generalissimo and wearing all the Imperial decorations as well as that of the Garter, the Emperor at the appointed time entered the Throne room and ascended the Throne, accompanied by a brilliant retinue of Princes and high

officials. As Prince Arthur approached, the band struck up the British national Anthem. The Prince took his position opposite to the Emperor, where he was seated. Rising at a given signal he read the letter from King George bearing a personal message to the Emperor. His Majesty received the message with a salute and delivered it to his Aide de Camp. The baton was then formally presented. Then the Prince returned to the Kasumigaseki Palace and sent a cable to the King informing his Majesty that the ceremony was over.

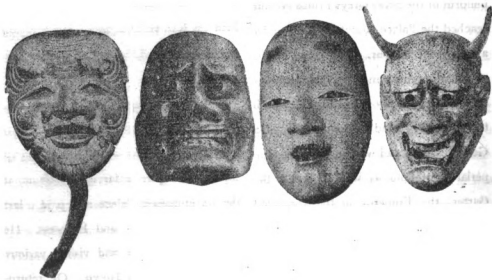
In the afternoon Prince Arthur received a call from his Majesty the Emperor, when there was conversation for some time. That evening the Emperor gave a grand banquet at the Imperial Palace in honour of the Prince, when he took the arm of the Empress, the Emperor taking Princess Kan-in in to dinner. After dinner the Emperor and Prince had further conversation.

After completing all the functions associated with his mission Prince Arthur gave himself up to seeing something of Japan. He gave a farewell banquet at the Kasumigaseki Palace and paid a last call on the Emperor and Empress. He went to the theatre and visited various places of interest in Tokyo. On return-

ing from Nikko Prince Arthur went to the south of Japan, taking in Nara and Kyoto where he seemed to enjoy himself very much. Before leaving the country he was presented by Tokyo with valuable swords made by ancient masters of the art.

What impressed the Japanese most of all was the simple, unaffected demeanour of the Prince, who was most affable with everybody he met and had none of the airs usually associated with royalty. He walked about the street when shopping in an off hand way, and served himself without waiting for others. When he visited Nikko the people were astonished to see him in civilian clothes, the first

prince they had ever so seen. When a batch of school girls and boys once stood around a street corner to get a glimpse of him, instead of speeding by in his motorcar, the Prince at once noticed what they wanted, and stopped the car, got out and walked in front of them as though he were reviewing troops, to their eternal delight and gratitude. No school children in Japan had ever before been so honoured by a Prince. School girls and boys wrote essays on the Prince and the significance of his mission to Japan, and some of the best of these, printed in the daily papers, showed considerable knowledge and appreciation of the event.





SOME EXHIBITS AT THE ELECTRICAL EXHIBITION AT UYENO, TOKYO





HON. K. UCHIDA, VICE-MINISTER OF COMMUNICATIONS

# DEVELOPMENT OF ELECTRIC INDUSTRIES

By K. UCHIDA

(VICE-MINISTER OF COMMUNICATIONS)

**A**MONG the many industries that have experienced remarkable development in Japan of late none has seen more progress and expansion generally than the electrical industry, and now it occupies a position of commanding importance in the nation's economy. Twenty years ago Japan could not boast such industry to any extent. In 1887 the Tokyo Electric Light Company was organized, and from the new dynamo station in Nihonbashi the city was illuminated by electricity for the first time. This represented Japan first electrical enterprise. In the following year an electric-lighting company was established in Kobé, and in 1889 Osaka was lighted by electricity. Tokyo started with only 200 lamps, Kobé was using only 20 kilowatts and Osaka no more than thirty kilowatts. Electric plants then appeared in rapid succession in Kyoto, Nagoya and Yokohama; yet at the end of 1888 the total power in use amounted to only 500 kilowatts, which increased to over 11,000 by the end of 1890.

Most of the electricity used in Japan at this time was generated by steam power. It was not until 1891 that plans of a practical nature were laid for utilizing the immense water resources

of the country for electric purposes. The first hydro-electric plant was erected at Lake Biwa. After the war with Russia industrial enterprises of all kinds began to multiply rapidly, and electricity among them; and from that time the growth has been steady, until now electricity is used in almost every town of any size in the empire. More than 72 cities and 1200 towns are supplied with light and motive power from the electric plants of the country, while electric railways are to be seen in all the more important centers of traffic.

At present the total capital invested in electrical enterprises is something over 650,000,000 *yen*. Of this 1,380,000 kilowatts are devoted to lighting purposes, representing some 11,000,000 lamps; and 740,000 kilowatts are used in motive power. During the last 12 years the total of capital invested in electrical enterprise has increased 35 per cent for lighting power and 37 per cent for motive power. But the total increase experienced has been over 190 per cent, the largest being seen in capital devoted to hydro-electric plants. The hydro-electric power is twelve times what it was ten years ago, while the steam-generated power plants have increased four and one half times what they are to a decade ago.

Of course the hydro-electric power plants are showing a much more rapid progress than the others.

The rapid expansion of electrical enterprise in Japan is due mostly to the rapid growth of enterprise generally in which electric power is chiefly used. The great development seen in chemical industries and the manufacture of electrical apparatus also has had an expanding effect on the progress of electrical supply. Electricity is now everywhere in Japan recognized as the most economic and convenient motive power for factories and machinery generally. The growth in utilization of electricity for factory purposes has been indeed phenomenal. In 1914 the electricity used for motive power in Japan amounted to about 390,000 horse power; in 1916 it had increased to 620,000 horse power; and the amount used for motive power was six times that utilized for lighting purposes. The enormous increase in the price of coal since the war has given further impetus to the utilization of electric motive power, as many factories are abandoning steam and gas engines. In chemical industries the utilization of this power was for the production of electrolytic copper, but it is now being utilized for the production of nitrogen, and in the iron industry and the soda industry also; which are all coming to occupy places of increasing importance in the industry of the country. The following table will indicate the industrial products due to electric power in 1916:—

	¥
Carbonate of lime ... ..	1,782,158
Nitrogen and sulphuric acid...	4,773,468
Phosphorus ... ..	579,872
Chlorate of Potash... ..	5,720,145
Soda oxide etc. ... ..	325,170
Caustic soda ... ..	361,280
Bleaching powder ... ..	463,785
Electrolytic copper... ..	83,225,346

	¥
Gold and silver ... ..	12,183,020
Iron and copper ... ..	2,795,202
Electric zinc ... ..	5,229,242
Sulphate of copper... ..	363,399
Iodoform... ..	30,900
Soda Chlorine ... ..	4,224

¥117,727,211

The following figures will show the development as compared with the four preceding years:—

	¥
1912 ... ..	45,250,009
1913 ... ..	45,258,022
1914 ... ..	46,486,132
1915 ... ..	56,279,651
1916 ... ..	117,727,211

The further progress of electrical enterprise in Japan is seen in the remarkable expansion of production in electrical apparatus, the output of which in 1916 was valued at more than 100,000,000 *yen*. The small electrical machines that were produced a few years ago now see added to them machines of every size and description; and imports of electrical machinery are fast giving way to exports of machinery made in Japan, the latter now having an annual value of some 12,000,000 *yen*.

Notwithstanding the rapid development witnessed in the growth of Japan's electrical industries during the last few years, such industry here is yet nothing to what it is in Europe and America. Taking the year 1913, the latest statistics available for Europe, we have England's 33,000,000 lamps against Japan's 6,148,000; while Germany had then 26,000,000 lamps. The United States 77,000,000. During the same year England generated 1,100,000 horse power for motive uses; Germany 2,190,000 horse power; America 4,130,000, while Japan generated only 100,000 horse power. The figures for 1913, however, are now no indication of the wonderful development that has since taken place in electrical enterprise.

The benefit of Japan's hydro electric industry to the nation is seen when one considers her necessity of economization in coal, her resources in this respect being much less than those of other countries. The United States has 480 times as much coal as Japan; Canada 154 times as much; Germany 53 times, China 52 times, England 24 times, Austria-Hungary 7 times and France twice as much coal as Japan. This economy in coal consumption will become more marked in Japanese industry as times goes on, and the influence on expansion of electrical industry will be still more marked. Fortunately Japan is one of the richest countries in the world in resources of water power, so that the erection of hydro-electric plants is sure to increase. It will not be difficult for Japan to produce at least 5,600,000 horse power by electricity, which will compare very favourably with such countries as France, Norway and Sweden, where electric enterprise is highly developed.

If the necessary expansion in hydro-electric power is to be experienced in Japan there must be a good deal more diffusion of knowledge on the subject. This has been done very effectively of late by lectures and exhibitions, as well as by the reduction of charges for electric power and the simplification of its utilization. Most of the hydro-electric plants in Japan were erected primarily for the purpose of supplying lighting power, with motive power as a secondary object; and now since the latter is coming to be the more important industry, their water standards are insufficient, and the expenditure on enlargement will be considerable. In Sweden, for example the expenditure per kilowatt for constructing hydro-electric plants is from 100 to 200 *yen*, and not more than 165 or 230 at the very highest; while in Japan the lowest is 267 *yen* and the highest over 500 *yen*. Consequently the charges for electric

power are higher in Japan than in Europe and America. In Sweden the charges per kilowatt are between 20 and 32 *yen*; in the United States about the same, but in Japan it is as high as 60 *yen*. This is due to the fact that although Japan is a very mountainous country with numerous streams, the waterfalls and other sources are meagre or irregular, depending of seasons and so on. Construction of plant is therefore more costly. Japan moreover has no great water supply for motive purposes from lakes, as they have in America and Canada; and in Japan landslides are a much more frequent menace to hydro-electric plants than in other countries. Not only so, but Japan is so densely populated that all the land up to the water sources is already occupied and the securing of water rights is an expensive and usually difficult matter, much water being necessary for irrigation purposes. The water supply of towns and cities is also affected by the demands of electric water plants. The rapid development of electrical enterprise and industry in Japan has stimulated speculation in buying up water rights and resources to an extent that interferes with cheap construction of hydro-electric plants. It is hoped, however, that with the progress of electrical industry the cost of production will greatly decrease.

According to investigations carried out by the Government there are some 1536 sites available for hydro-electric plants in Japan, capable of producing 3,275,000 horse power. The authorities are still making investigations, and money for the purpose has been appropriated by the Imperial Diet, the special investigation of 600 sites being undertaken. Such investigation have to cover very carefully the water supply at every season, and in dry seasons and favourable seasons. It is expected that the result of these investigations will be a still more pronounced development in the expansion of hydro-electric enterprise.



# INTERNATIONAL JUSTICE

By K. YUMOTO

**N**OW that the world is still wrapped in the whirlpool of war after four years of struggle, Japan is gravely considering the outcome. She has done what lay with in her power for the promotion of Allied interests, and she is naturally deeply concerned with the possible situation after the war. Much will, of course, depend on the actual relations that obtain between the Allies and the enemy lands after the conclusion of peace. When war gives way to diplomatic activity what are we to expect? Will the situation then be more complicated than before? The Allies are now held together by the menace of a common danger. Will they be as closely allied after the danger is past? Can they hope to continue the present spirit of selfsacrifice and mutual compromise that prevails among them? Or will the rise of conflicting interest after the war tend to disturb these present happy relations? In all countries there is the consciousness of a keen competition that will be sure to rise after the war is over.

Thus while Japan is busy with the problem of how best to help forward the cause of her Allies, she is not neglecting to take into account the situation that may be expected to succeed the days of conflict and to try to make provision to meet the future. She must be prepared to face new situation and to deal with new conditions, if necessary. Japan knows

that racial considerations and geographical conditions will have something with the after-war situation to some extent. According to all accounts Japanese statesmen are convinced that the position of their country after the war will be more difficult than before it. Probably international relations will then be considered too important to be influenced greatly by racial motives, yet one cannot forget that racial prejudice is always likely to creep into international policies, causing intrigue and estrangement.

Japan must be always conscious of the fact that she is the only great country surrounded by unsettled government in neighbouring regions and she has to concern herself, whether she will or no, with the peace of East Asia. Her situation is always a complex one and her task never easy. Japan does not, therefore, consider it out of place to keep a close eye on her friends and consider how her interests and this may be made more mutual after the war. This is in her opinion the best to ensure happy relations. From what has been said it will appear that Japan's view of post-bellum conditions is not altogether optimistic.

There seems to be but one strong, safe way to meet and overcome the difficulty; namely, the establishment of the principle of international justice, guaranteeing respect to every nationality. As personality is paramount for the individual, so

nationality is for the race or nation. But just as the rights of the individual must be subservient to the good of the community, so the rights of nations must not conflict with the good of humanity. But rights of nationality must be placed on an equal footing in all countries. A nation should have the same respect for the rights of other nations that it has for its own. The difficulty in the past has been that while nations have been ready to uphold individual morality they have been indifferent to national morality. Personal morality cannot be violated under pretence of necessity, but international morality may be and often is so violated. Justice must, however, not be left at the mercy of brute force. The morality of nations must not be optional. It is to bring about universal respect for this principle of justice above brute force that the present war is being waged. War will never be a thing of the past until justice reigns supreme; for injustice will ever provoke war. The unjust inevitably sow strife.

The price the Allies have shown themselves willing to pay for justice is clear from their supreme sacrifices in this war. The prolongation of such bloody strife seems too terrible to contemplate; yet it is better that the war should go on than that injustice should triumph. The victory of the Allies is truly the only hope for the future of the world! In this war the people of Japan see plainly what unholy ambition leads to, and no doubt they will be careful to see that such an evil is never tolerated among themselves. The condition to which the rulers of Germany have brought their country through defiance of international justice should be a warning for all future generations.

The truly just man is not he who thinks only of his own rights, but he who considers the rights of his fellows as well. The same is true of nations. As the individual cannot ignore the social significance of his ideas neither can nations be indifferent to international bearing of their policy. Nations should not be content with mere competition, but should consider the happiness of mankind generally. We believe that Japan will enter the international arena in this spirit; and if she does she need fear no enemy, for she will have none. If the nations of the world unite on the basis of justice, as I have already suggested, the enemy of any one member of league of nations will be the enemy of all. This should prove a comforting thought to a small nation like Japan. Indeed it should be a matter of thankfulness to any nation to feel that it is not left alone to be responsible for the behaviour of those who violate international justice, but that all its allies are united in the same cause. This means that victory is sure; no nation so allied can suffer defeat. Its permanency is assured so long as it behaves itself and adheres to the principle of international justice.

But the desired league of nations has not yet been formed; and when is the longed-for consummation to be expected? Among the leaders in advocacy of this league of international justice is America. The United States may well lead in this great effort, for she has never given way to territorial ambition and invaded other states to enhance her national interests. She desires that other nations shall enjoy the independence she claims for her own people. Though Japan cannot regard the policy of America as always perfect especially in regard to oriental immigra-

tion, yet we are ready to give her a clean bill so far as territorial aggrandisement goes. In this respect America truly deserves the admiration of Japan. It is Japan's careful observance of American policy that prevents her despatch of troops to Siberia. She will never do so until convinced of the justice of the undertaking! If America is not so convinced, Japan rightly thinks well it to be equally doubtful of the wisdom of the proposal. If Japan does go into that country she will certainly evacuate the territory after the war, just as America would. In any case a territory under dispute among the Allies would have to be placed under international control.

As a result of the present war there threatens to be a considerable remarking of the map of the world; and this process of transforming territory may create ambitions inimical to the growth of that international justice that we have been advocating and hoping to see consummated after the war. In this process of apportioning territory after the war Japan should see to it that she approves no unjust adjustment of territory. She must approve no policy that is unjust to nationality. In thus striving to protect the interests of other nations she is prospecting those of her own country. Japan's best policy is to have no territorial ambitions of her own, but devote her chief attention to domestic economic and industrial development. In doing so she will be pursuing her safest and wisest course. This peaceful exploitation of the world's resources cannot meet serious opposition, such as monopolistic ambitions excite. It is a policy, too, that is thoroughly in accord with international justice. A nation committed to this policy can afford to have opinions, and to have no fear of their being gainsaid!

The best policy for a nation, however

cannot be wholly negative. Japan must not be content merely to aver that she will not be unjust: she to it that she is just, and thus win honest sympathy of her Allies and friends. So long as she is content to leave open sores in her moral and economic systems, people will suspect her of insincerity. They will regard her profession as altogether negative, and a mere theory. She must be faithful to truth; and the best proof of this do true things. Let Japanese manufactures be truly made, and her statements about them be statements of truth. Let her profession of friendship for other races be as true in deed as in word, and as fully experienced by the stranger within her gates as the stranger without. Let Japan show the world how much she is willing to sacrifice for the sake of justice. It is a nation's regard for justice and truth that proves what that nation is made of!

Japan must see to it that she never gives way to the old and savage notion that force and its resultant wealth and honour are paramount to justice. There can be no honour without justice, without which force and wealth are but the symbols of the thug and his aggressions. It is better to be poor and just than to be rich and detested as a taker of spoils. A nation that is ready to be just and to apply justice to both individual and social life, to both national and international affairs, will be a great nation, no matter what its wealth or numbers. If justice be the watchword of Japan now and henceforth she need have no fear of enemies. She will require no other policy for her defences. And if the world forms itself into a league of nations for the enforcement of international justice Japan will be not least among her friends standing for noble power justly used, increasing wealth honestly gained, and a spirit of honour second to none!



# JAPAN AND ROMAJI

By S. HATTA

**T**HE question of whether Japan shall adopt the European method of writing and printing instead of the Chinese method now long in use is a matter of increasing importance. Japan also uses in writing a style of language different from that used in ordinary conversation. I am one of those who advocate that Japan should make her written language the same as the spoken language and that she should use Roman letters and script in her writing and printing. It seems to me that the progress of Europe and America is due in great measure to the use of a common alphabet; and I was still more convinced of this during my recent visit to that part of the world. The Russians and the Germans are the only Europeans that still stick out for alphabets differing from the other nations of the West; and the result does not seem to commend itself to any thinking person.

As to language generally, it may be said that in Europe and America there is little difference between the style of language used in speaking and that employed in composition and literature; nor is there very much difference between the language used by the different classes in society or between the language of men and women. There are some important differences, of course, but nothing to what they are in this country.

Japan's greatest handicap is in the matter of written characters. While the

western child has to learn only 26 letters in order to write all the sounds of his language and read any of its books, the Japanese child has to memorize several thousand characters, or ideographs, which is an enormous tax on memory for the first ten or fifteen years of school life. This is one reason why the western child of the same age is much more advanced in general knowledge than the Japanese child. While the European and American school boy is acquiring knowledge the Japanese boy is busy acquiring a stock of ideographs sufficient to let him into the secrets of books containing the knowledge he desires. I was deeply impressed not only with the number and quality of the text books used in American schools but with the number of supplementary books read by the pupils. Thus at an early age the American schoolboy has open to him much greater sources of knowledge than is available for the Japanese boy of the same age.

One of the most noteworthy features of occidental education is the extent of the pupils undergoing secondary education; and the knowledge of such pupils is remarkably high. The onus of Japanese education is too much on the past; our educationists have too little regard for the present and less idea of the future. Ours cannot be considered a proper system of education for a progressive nation. The children of Europe



and America are brought up to be in touch with live subjects and to be familiar with practical affairs; while Japan keeps herself isolated from these advantages of the West by confining the minds of her rising generation within the iron clad limits of the Chinese ideographs. Thus our virgin strength is spent on memorizing the pictures of ideas instead of the ideas themselves, until we are machines rather than living, intelligent agents.

It is scarcely necessary to enter into an argument as to the advantage of Roman letters over Chinese ideographs, and the greater utility of the western alphabet as compared with the Japanese syllabary known as *kana*. This utility is seen not only in the diffusion of knowledge and civilization at an earlier age than in Japan but in the great convenience enjoyed in the despatch of telegrams, the *Romaji* being much more quick and accurate than our system, to say nothing of being able to use a typewriter in writing. In newspaper work and the general process of diffusing knowledge the adoption of *Romaji* would be a great advantage. Our press could then use the linotype machine, and our news agencies could send messages by telegraph as the western people do. No wonder that our adhering still to the present obsolete system of writing seems to western nations simply absurd, and enough to keep us in isolation as a people.

Even before my visit to Europe I was convinced of the inutility of taking up the minds and time of our children with learning Chinese classics; but since my return home I am doubly convinced of the unwisdom of this course. What does a child undergoing secondary education want with Chinese composition! A

knowledge of Chinese may be necessary for the children in order to acquire national morality, but for this purpose the same information could be given through Japanese means. These Chinese lessons are an insufferable burden on the minds of our Middle School students.

The advocates of national adoption of *Romaji* writing have long been engaged in familiarizing the public mind with the advantages that would thus accrue to the nation by following the example of western nations in this way; but the officials are slow to take the hint, lest the nation be led away from its old landmarks and have no way of shielding its morality from the attacks of alien minds. Most of our great scholars and philologists desire the adoption of western style of writing in Japan, and the press is full of articles in support of such a course. The only opposition to it is based on national prestige, as already suggested. Language is regarded by our old-fashioned officials a sacred deposit entrusted to the nation; and they think that any serious or radical change in regard to it would be tempering with the moral and social foundation of the nation. And this in face of the conditions prevailing in Korea and China due largely to eccentricity of writing and education. In this way the intellectual progress of Japan is suffering an enormous hindrance.

The coördination and unification of the written and spoken languages in Japan has been advocated by scholars and public men for a long time; and in some measure an approach has been made to it, as most people now use the same language when they write a letter as when they are speaking face to face, with the exception of official letters and correspondence. Formerly on official letter

could not be written with any instrument save the native writing brush and india-ink ; but now they may be written with European pen and ink. In fact they must be if they are to be copied. As for myself I always use the spoken language in correspondence as far as possible, and did so even when writing my reports for the educational authorities. I believe that when Japan comes to adopt the use of Roman letters it will be a great day for the nation and mark a new era in the development of our civilization and our increase of friendship and understanding with western nations.

The question also has an important bearing on compulsory education. At present the years for compulsory education in Japan are six, while in Germany, France and the United States they are eight. To think that Japan, with the unsuperable handicap of her ideographs, expects to get as much out of six years of compulsory education as western nations do in eight with the advantage of their superior system of writing, is simply astonishing ! Our statesmen affirm that extension of the years for compulsory education is prevented by financial reasons ; but if *Romaji* were adopted the present need for extension would not be so pressing. If the change were once decided upon it could be as expeditiously carried out as the decision to establish two new army divisions, and at much less expense. No one has any doubt as to which would ultimately benefit the nation more.

In Japan the legal age for marriage is 15 for the woman and 17 for the man, which hinders education ; but if the years for compulsory education were extended what a difference it would make in the intellectual as well as moral acquirements

of the rising generation ! It would indeed be well if our term for compulsory education could be lengthened to nine years instead of six ; and then two years of the term could be devoted to industrial education so as to prepare the pupil for earning a livelihood.

Complaint is made that in Japan there is a large number of school graduates without occupation, and that over-education lifts the population above the common tasks devolving on it ; and on account of this state, officials argue that facilities for higher education need not be enlarged. With this idea I do not at all agree. Facilities for higher education cannot be too abundantly multiplied ; for the more educated persons a nation has the more prosperous it will be in every way. If an educated man cannot find work there is surely something the matter with him ; and for this the nation is not responsible, unless indeed it has wrongly educated him. There is no doubt that the idle educated man of the middle classes in Japan is a much more difficult individual to deal with than the idle educated man of the upper or lower classes. The upper classes always have something open to them, and the lower classes are so eager to work that they soon find openings ; but the middle class man of fantastic or ridiculous notions finds it very difficult to place himself according to his own notion of his deserts. One of the most hopeful signs in Japanese society is the increasing willingness of the upper classes to enter upon active and useful careers ; but that the whole nation may be filled with a proper spirit of industry and achievement is too much to expect without the reforms I have suggested in our present educational system.

# FALL OF THE HOUSE OF TAKEDA

By S. KIYAMA

**T**HE House of Takeda belonged to the celebrated Genji family and was one of the most powerful clans in the province of Kai. Takeda Shingen, one of the leaders of the family, was one of the most noted tacticians and warriors in old Japan, and he and his followers were a terror to surrounding clans, Uyesugi Kenshin being his only possible rival. But in 1573 Shingen died and was succeeded by his son Katsuyori. For some time it was possible to keep the death of the great warrior secret, lest it might seriously affect the martial spirit of the country; but the fact in time to be known, and not a few of the clans that had been subjugated by the Takeda family began to show an attitude of independence. The new head of the family, Katsuyori was greatly annoyed at this disloyalty to his renowned father, and led his veteran army against them, including even Tokugawa Ieyasu, the first and greatest of the shoguns.

In 1574 Katsuyori attacked with great vigor the castle of Ieyasu at Mino in Mikawa with a force of 28,000 men; and then laid siege to the castle of Takatenjin. As soon as Ieyasu heard of this he

requested the assistance of Oda Nobunaga in suppressing the uprising. But before the arrival of the reinforcements Katsuyori had bribed the master of the garrison into surrender, and had returned in triumph to his province at Kofu, making a great feast for his generals in honour of the victory.

At this period of his career the new head of the House of Takeda was exposed to great danger from his friends. His generals were divided into two camps, the one averse to the other. Such generals as Yamagata Masakage, Obata Sadamasa, Baba Nobufusa and Kosaka Masanobu were able men who had served well both under his father and himself; but Nagasaka Chokan, Atobe Katsusuke and some others were rather a worthless sort, never employed in any important position by the deceased warrior. Yet Katsuyori, the young lord, made the mistake of trusting these because they set themselves to win his favour by abnormal flattery.

Knowing this, it happened during the feast in honour of the victory at the castle, that Kosaka Masanobu, one of the veterans of the Takeda cause, handed a



cup of saké to Nagasaka, saying it was a parting cup, as the Takeda family was on the decline. At this remark Nagasaka scolded the warrior, and said such remarks were out of place and might be taken as bad omens in the presence of their lord. But Kosaka coolly replied that the late head of the House of Takeda taught them to be cautious and conservative, and left them such advice on his deathbed, but that the present head of the House of Takeda was ignoring this wise advice and was attacking his neighbours in reliance on the strength of his powerful army, and boasting of the prowess of his sword. To attack such an enemy as he was then attacking was an omen of the fall of the House of Takeda more ominous than any remark that could be made. Another general named Naito Nasatoyo acquiesced in what was said.

On hearing such remarks Katsuyori was anything but pleased. Ignoring his bad humour, Naito went on to advise his lord to save the day by giving the eastern portion of Mino to Oda Nobunaga, and returning a part of Mikawa province to Ieyasu, and so make peace with these offended daimyo. If he wanted to attack any one he might try the Hojo family of Sagami province who were reputed to be weak, while their territory was full of good agricultural land which would produce not only good food but also good soldiers. Such a course would be more likely to enhance the interests of the Takeda family.

The proposal, however, was opposed by Nagasaka Chokan, who suggested that it was more advisable to proceed in the direction of Kyoto as soon as possible. The view of the worthless Nagasaka was adopted and the veterans of the Takeda House were disgusted with their young master, whose victories were wholly due to the valor of the men whose advice he now refused to take. Filled with conceit of his own importance the head of the House of Takeda seemed altogether unconscious of what he owed to his veterans.

In 1575 Katsuyori again decided to invade the province of Mikawa, in spite of the attempts of his veterans generals to dissuade him from it. Incited to the foolish expedition by his flatterers, Nagasaka and Atobe, he seemed blind to the real circumstances and did not realize how much exhausted his resources had already been on account of overmuch war. This time he besieged Nagashino castle with 20,000 troops; and Oda Nobunaga, in response to a request from Ieyasu, send an army in relief of the garrison, in all more than 70,000 men. The forces of Takeda were defeated after a fierce battle and the ablest generals, Yamagata, Obata and Baba were slain. It may be that Katsuyori was not sorry to see those whose advice was against the expedition, thus put an end to; but it was the beginning of the end of the House of Takeda.

Katsuyori managed to extricate himself from a difficult position, and now



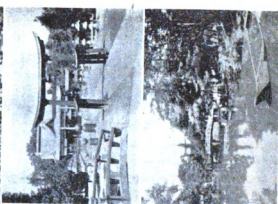
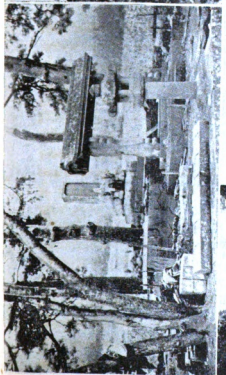
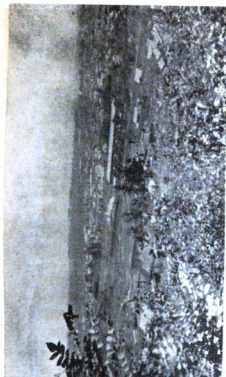
joined forces with the House of Hojo, marrying into that family, his wife being the younger sister of Hojo Ujimasa. In 1578 Hojo asked Takeda to join with him in an attack on Uyesugi Kenshin, and Katsuyori started out with an army of 20,000. Kenshin learning that he was about to be attacked on both sides, bribed Atobe and Nagasaka, through whom he had negotiated peace once, which greatly annoyed Hojo who at once served connection with Katsuyori. The latter was thus an example of base disloyalty to the spirit of Bushido.

The head of the House of Takeda managed to go on and make war, however, for some time still. In 1579 he attacked Numata castle and took it together with eight other strongholds in the province of Kodzuke. This led the young warrior into a spirit of overweening pride and now he feared nothing and nobody. Having tasted the spirit of victory often he was soon ready to stop at nothing. Thus he went on spending his forces for the mere love of war, with no useful result. He attempted to overrun the provinces of Mikawa and Totomi but was prevented by Ieyasu. He finally built for himself a castle at Shinpu and gathered around him a large number of retainers.

It was obvious that Katsuyori's ideas of war were as far apart as the poles from those of his father, the renowned Takeda Shingen; for Shingen believed that the real castle of the warrior were his people, and that with a brave and loyal people no castle is necessary. Indeed Takeda Shingen lived all through his famous career in a modest mansion at Kofu, and never built a castle for himself at all. The son's need of a castle for safety indicated the vast difference between himself and his honoured father.

In 1582 one of Katsuyori's officers, being angry at his master's giving him more than his share of military duty, made secret overtures to Oda Nobunaga, and Katsuyori sent his younger brother, Nobumori, to attack the offending subordinate whose name was Kiso. Oda went to the assistance of Kiso with 50,000 men, fully determined to make an end of the Takeda family. His men were joined by 70,000 others under his brother Nobutada, and by 35,000 more under Ieyasu; and Hojo Ujimasa sent another 35,000 men from Sagami. The Takeda forces were surrounded by this enormous army, but they fought desperately until only a thousand men were left, most of the generals having fallen. Some of his officers also betrayed him. Katsuyori's wife was a daughter of Hojo who was now joining in his destruction. He sent a message to her to hasten back to her family and save herself; but she said that she had been his wife for seven years and refused to leave him.

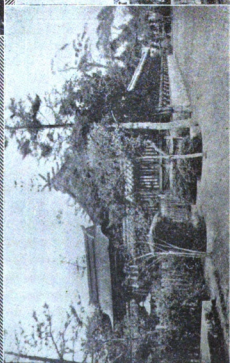
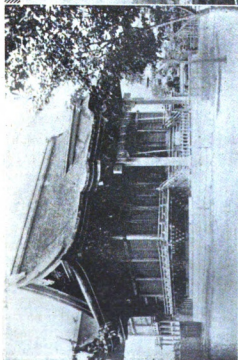
Takeda fled into the mountains with only 300 men following him. Soon surrounded by his enemies he committed *harakiri*, fifty of his relatives and retainers following his example, including his faithful wife. Thus after wielding great power in the province of Kai for more than 400 years the family of Takeda perished in March, 1572, the head of the house being only 37 years of age. When the head of Katsuyori was brought to Oda Nobunaga he cursed it; but Ieyasu in pity buried it respectfully; which act had so great an influence that many of the former retainers of the Takeda family joined the forces of Ieyasu. The deed also indicates the difference between Nobunaga and Ieyasu in matters of tact and statesmanship.



THE CITY OF KOFU

TOMB OF SHINGEN

**SCENES FROM THE PROVINCE OF KAI**



1. THE SUITENGU SHRINE    2. THE MIZUTA VALLEY    3. REMAINS OF ARIMA'S CASTLE    4. TOMB OF PRINCE KANENAGA



# THE RIVER CHIKUGO

By K. HOSHINO

ON the way from Moji to Kagoshima by rail the traveler crosses a great bridge in the neighborhood of Kurumé station, about an hour from Fukuoka. This bridge spans the Chikugo river, the largest stream in the island of Kyushu. The river traverses four of the more important provinces of the island, Chikuzen, Chikugo, Bungo and Higo, and in some places is called the Chitosé river. The river takes its rise from two tributaries, the Tsuyetatsu flowing from Ryoshidaké in the province of Higo, and from the Kusu river rising in Mount Kuju in the province of Bungo. These tributaries are known by various names, according to the provinces or districts they pass through. After reaching Kurumé the Chikugo marks the border between the province of the same name and Hizen; and, receiving further tributaries, it hastens on to the sea at Chikushi, after covering a distance of some 85 miles of which about 75 miles are navigable.

The banks of the Chikugo are exceedingly fertile, covered with green fields growing every kind of human food that land can produce. The river, however, is sometimes a bit treacherous, for it is subject to destructive floods, a feature that has marked its history from times of old. To prevent these periods of destruction riparian work was begun along its banks in 1887. In the old days when the fiefs of the clans of Kurumé and

Saga adjoined the banks of the Chikugo there were endless disputes as to who should look after the behaviour of the fickle stream, as the interests of the two fiefs did not always coincide. During the 300 years of the Tokugawa régime these two clans were mortal enemies chiefly on account of the river Chikugo. Naritomi Hyobu, an ancestor of the Saga clan won fame for himself by doing much to stay the ravages of the river in flood time, building a great embankment, known as the *Chirikudzutsumi* for a distance of ten miles or so along the river, to the advantage of his own clan, but to the disadvantage of the Kurumé clan across the river. It is not too much to say that the bad feeling excited between the two clans over the Chikugo river still exists in some degree between the people of Fukuoka and Saga prefectures.

Of course the Kurumé clan from time to time did something to control the river. The farmers of Ikuha, Takeno and Yamamoto, numbering over one hundred thousand, irrigate their extensive rice fields by means of dams and dykes constructed at Oishi, Nagano, Sarusé and Fukutono, which draw off sufficient water to meet the needs of the large districts included. Tamura Matayemon of Yoshii village built a dam at the base of Mount Fukuro and cut a canal through the rock at great expense and hardship, a distance of 7,000 feet. It is nearly 300 years since these improvements were



made and they yet stand, making the surrounding districts safe and fertile.

Along the lower reaches of the Chikugo river lie three large and important towns, Kurumé, Yanagawa and Saga, the first being the most prosperous. Kurumé has a population of over 40,000, and is the headquarters of the 18th Army Division. It produces a cotton fabric known *Kurumé-gasuri* to the extent of 300,000 pieces annually, and has large exports of azalea trees to the United States. Along the north-west portion of the town is the site of the old castle of the Arima family, strongly facing the river, with a marshy plain to the south-west. The stronghold was erected by Mori Hidekané, son of Mori Motonari, the adopted son of the famous Hideyoshi Taiko, who had an annual income of over a million bushels of rice. Subsequently the Tokugawa government transferred the fief to Tanaka Yoshimasa with an income of over 1,500,000 bushels of rice. In time the Tanaka family became extinct and the fief passed to Arima Toyouji whose family held sway there until the Meiji Restoration. The Arima shrine near the castle has some fine old cherry trees, whose bloom in April throws a filmy shade over the passing waters of the stream, attracting flower-viewers from all parts of the country.

A little further down the Chikugo is the Suitengu shrine at the village of Senoshita, a sacred site greatly revered by the Arima family, and of which there is a branch in Tokyo, known as the Kakigara shrine, Nihonbashi. As it is said to be dedicated to the Emperor Antoku it has a great many worshippers. This emperor, it will be remembered, fought against the enemy at Dannoura and was worsted, fleeing to Chikugo. An old history of Kurumé says that the shrine was formerly called Amagozen, and it is now regarded as the guardian of riparian work on the river Chikugo, with its annual festival on the 5th of April. Another festival, however, is hold on

August 15th, when the opposite side of the river is lighed up, presenting a scene of fairylike picturesqueness. Charms sold at the Suitengu shrine are very pupular as it is believed they prevent calamities from flood or water, and that when it is thrown into the water in search of the drown it will pause over the place where the body lies. The Arima family applies the income from these charms to educating promising youths of the clan. There are to-day many army officers and university graduates who owe their education to this assistance.

The Jojima saké of Chikugo is among the more famous brands of that beverage made in Japan. It is said to derive its admirable qualities from having been made from the waters of the Chikugo river, though saké-tasters are prone to think the quality is due more to the brewing. Jojima, where the saké is made, lies some 7 miles from Kurumé and along the river. Great quantities of the popular saké are sent out to all parts of the empire and beyond.

In the neighborhood of Ajisaka took place the famous battle of Chikugogawa in June, 1359, when Kikuchi Takemitsu, a loyal retainer of the Southern dynasty under Prince Kanenaga led 8,000 men against Dazai-Shoji Yori-hisa. The armies were encamped on either side of the river; and Takemitsu suddenly crossed the stream and attacked, the enemy retiring to Ohara where he was defeated, the Imperial forces losing some 1,800 men killed and still more wounded. Thus the Imperial army put to flight an enemy 7 times their number. Near by is a village known as Tachiarai, so called because Kikuchi Takemitsu washed the blood off his sword at that place after the slaughter was over. The Government has decided to have this as the site for the Kyushu aviation corps.

The Chikugo river is noted for its trout, the size and flavour of which are known all over the empire. The famous old poet, Rai Sanyo, went to see the river Chikugo during his historic visit to Kyushu and composed a characteristic Chinese poem on the occasion, as he passed the scene of the old battlefield.

# A JAPANESE COUP D'ETAT

By S. FUJII

**T**HOUGH Japan is to day ranked among the first-class Powers her existence thirty years ago was hardly recognized among western nations. That she has made such remarkable development in so short a time is due almost wholly to the loyal and tactful efforts of her own statesmen, though she had considerable assistance from nations like England and the United States.

When the Minister of Foreign Affairs, the late Marquis Inouye, was endeavoring to revise the treaties with foreign nations in 1887 he did not attempt any very radical revision lest the Powers should hesitate, and the terms asked were not at all what the nation had a right to expect, as an independent state. They did not attempt to place Japan on a level of equality with those with whom she was in negotiation, and seemed ready to accept one-sided measures. That there was great need of treaty revision no one doubted; for the old treaties had been hurriedly agreed to be the authorities of the Shogun without much knowing what they were about; and as the treaties soon proved decidedly disadvantageous to Japan an agitation was at once begun for their revision. This was the occasion of Prince Iwakura's mission to the United States in 1871 as a special envoy with powers plenipotentiary to arrange new treaties. He was not, however, even

given a chance of proposing treaty revision. Counts Soyejima and Terajima as well as Marquis Inouye, in turn took up the question of revising the foreign treaties, the latter official being noted as a pro-European and thus likely to meet success.

Inouye's idea that the Japanese should completely transform themselves and their country after a European fashion before they could hope to be placed in a position of equality with European nations and obtain their proper treaty rights. He was no doubt quite conscientious in his theories; for he supposed that no proper degree of intercourse could be brought about between Japan and the people of the West without a change in Japanese manners and customs. So he encouraged the adoption of western dress and the holding of balls and dancing parties and even went to the length of suggesting that his countrymen might substitute the English for their native language. In spite of all his efforts and attempts at compromise, however, the question of treaty revision still hung fire, to the immense dissatisfaction of the whole nation. Though the daily lives of the people were being forcibly Europeanized their treaty rights were denied by the nations they were emulating and imitating.

Now when the public began to realize

that they were being forced into imitation of nations that despised them, naturally there was brought about a crisis. Soon a reaction set in against everything European. Two opposite schools of opinion arose and fiercely contended for the mastery. The conservatives wanted no more of Europeans and their civilization. The liberals, who represented the more intelligent class, regarded a change to western ways as the surest way to overthrow the clan bureaucracy, and so did all in their power to hasten the westernization of Japan. They were vehement in their blame of the Government for its failure to revise the foreign treaties, Y. Ozaki, S. Suyehiro, M. Oishi and others taking a leading part in the agitation, with Count Shojiro Goto as head.

On a certain auspicious day in the midst of the agitation Mr. Ozaki called on Count Goto and said to him that as he was a peer he had the right to make a direct appeal to the Emperor to bring before his Majesty the situation as to the new foreign treaties, and suggested to the leader that this was the most effective way of bringing the question to ahead. Count Goto at once acted on Mr. Ozaki's suggestion and proceeded to the Imperial Palace to seek audience of the Emperor. The Minister of the Imperial Household, Count Hijikata, however, refused to entertain the proposal for an Imperial audience. Nothing disconcerted, Count Goto renewed his application for an audience with the Emperor no less than six times, but in vain. He reported his failure to Mr. Ozaki; and the latter now suggested that the Count should take 3,000 of his followers and march to the Imperial Palace asking for an audience, or at least to make patriotic demonst-

ration; and Count Goto again accepted the suggestion and acted on it. Circulars were sent out and in a short time an army of patriotic citizens was ready to accompany Count Goto in the proposed demonstration.

As communication facilities at the time were very imperfect it took all the delegates a long time to assemble from various parts of the country, and before all had arrived the first comers were short of money to maintain them in the capital and had to return home, which prevented the carrying out of the demonstration. Meanwhile some of those who managed to stay in Tokyo, visited the Foreign Office and plied the authorities there with numerous inconvenient questions on the situation. The eloquence of Count Mutsu was such that he was able to convince his interviewers that all would be well, though some of them threatened to resort to force if he was obdurate.

Then some of the rougher element organized a gang of toughs who held a meeting at a big restaurant at Ryogoku and a mass meeting at Ueno Park, making a noisy demonstration against the Government. At this time the leaders of the opposition, Ozaki, Suyehiro, Oishi and Goto, held a meeting at the residence of the latter in Takanawa, Shiba, and began to lament that the agitation was beginning to fizzle out.

The chief of police, hearing of what was going on, regarded the agitation as very serious, and consulted with the Minister of Home Affairs, who is now Prince Yamagata, as to what should be done to suppress the movement. Drastic measures were resolved upon; and the police issued a proclamation ordering all who had come up to the capital on

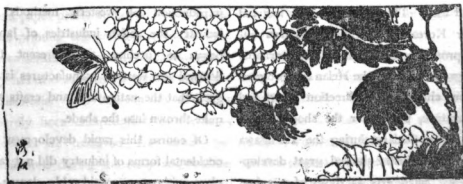
account of the agitation, to leave for home within 24 hours. The police duly made preparation for enforcing the order, summoning their numbers to be in readiness for action, and arranging with the Tokyo garrison to be ready to assist in case of emergency. Even the fire brigades of the city were told to be prepared to help. The entire city of Tokyo was placed under martial law. The chief of police expressed the opinion that it would be rather a difficult task to get all the agitators out of the capital; but the Minister of Home Affairs was so bent on executing his plan that he threatened to lead a force against the politicians in person if the police were not successful. Consequently the police were given strict orders to carry out the command, and threatened with arrest should they fail to accomplish it.

About three hundred in all received the official command to disperse to their homes from the city. Among them was Kenkichi Kataoka, who afterwards became President of the Lower House in the Imperial Diet. He refused to obey the police order, on the ground that he had done nothing amiss and had a right to his freedom. He was immediately arrested and taken off to prison from his inn in Shiba, being sentenced next day to

two years in the penitentiary. Mr. Ozaki was also arrested while his wife lay ill of child-birth at home. Thus the official order was most ruthlessly executed and all those agitating against the Government were banished from the city.

Naturally the reaction against the bureaucratic methods of the Government was extreme and daily gained strength. The Minister of Foreign Affairs was compelled to resign without proceeding further with treaty revision; and the Government, fearing to defy public opinion further, published the national constitution, but public indignation was not thus to be mitigated. Extreme means were determined upon by a certain section of the agitators and a bomb was thrown at Count Okuma, blowing off one of his legs.

On the 25th of November, 1890, the Imperial Diet was convened for the first time, with hopes of appeasing the people whose representatives were therein to be given a voice in national affairs. But the events that led up to constitutional government in Japan will never be forgotten, and the action and defeat of the Bureaucracy immediately before the assembling of the Diet is known in Japan as the *Coup D'etat* leading to the preparation for constitutional government.





# SOME CHARACTERISTIC INDUSTRIES

By PROFESSOR ROKUZO YASUDA  
(THE TOKYO HIGHER TECHNICAL SCHOOL)

**L**IKE all races having potentialities of evolution and progress toward higher civilization the people who settled the Japanese archipelago had some primitive though characteristic industries ; and after the fusing tribes of the Yamato islands came under the influence of Korean civilization various arts and crafts sprang up and made rapid development, especially after the introduction of Buddhism. When intercourse with China opened later the development of industry was still more marked.

Naturally the first efforts were mere copies of what came from Korea or China, but time showed that the Japanese mind was capable of modifying and adapting its models to its own interests and uses. Thus Japan not only imitated her Korean and Chinese models but improved upon them in a remarkable degree. During the Heian era progress went chiefly in the direction of art and literature, but under the shoguns, and more particularly during the Tokugawa régime, industry showed great development. Such arts as those of weaving,

dyeing, embroidering, lacquer-making, pottery, color-printing, block-printing and beaten metal work, all reached a degree of artistic attainment that still astonishes the lover of beautiful things. With the advent of western civilization in the Meiji era every kind of occidental industry was introduced into Japan, and the development in this direction now rivals even some of the countries who were Japan's teachers.

The industries of old Japan were purely individual and manual, with little attention to public demand or national economy, while these of the west are for the most part scientific and mechanical with economic interests chiefly in view. Naturally with the introduction of western methods of industry the native industries of Japan began to decline. At present the demand for western manufactures is so great that the native arts and crafts are quite thrown into the shade.

Of course this rapid development of occidental forms of industry did not take place without a considerable degree of

encouragement from official sources. From the beginning of the process of transformation in industry the Government took part in establishing model factories and training men as skilled labourers and artisans. Industrial exhibitions under official auspices were also held from time to time in various important centers to educate the public demand. The progress of Japanese industry became especially rapid after the war with Russia since which the demand for Japanese goods came to be world-wide. It was not long, however, before the progress of industry in Japan began to be marked by the same features that characterized its development in other lands, such as trusts and other combinations to control output and price.

The development of Japanese industry has been not a little retarded by the European war, owing to lack of raw material for manufacturing purposes. Weavers and dyers have been especially inconvenienced by want of materials, while shipbuilding has suffered a severe blow. Suspended supplies of pulp have sent paper prices up beyond bounds, and the printing and publishing trades have been seriously affected. Japanese industry has also suffered for want of sufficient chemicals. Our losses in this way have hardly been compensated for the large orders we received for arms and munitions during the early stages of the war; and now we lack the necessary

materials for meeting the demand for munitions. This circumstance has aroused great interest in the question of Japan's duty of becoming independent of other countries in time of war, and a big movement is on foot to promote selfsupport in regard to many important industries, the Government lending every encouragement.

Already the movement toward self-support is making great headway in regard to such industries as chemical production, dyestuffs, glycerine, plate glass, chlorate of potash, cement, pulp, fertilizer, celluloid and enamelled iron ware. In the matter of iron and steel, too, immense progress has been experienced in the last two years, rendering brighter prospects for shipbuilding and engineering works.

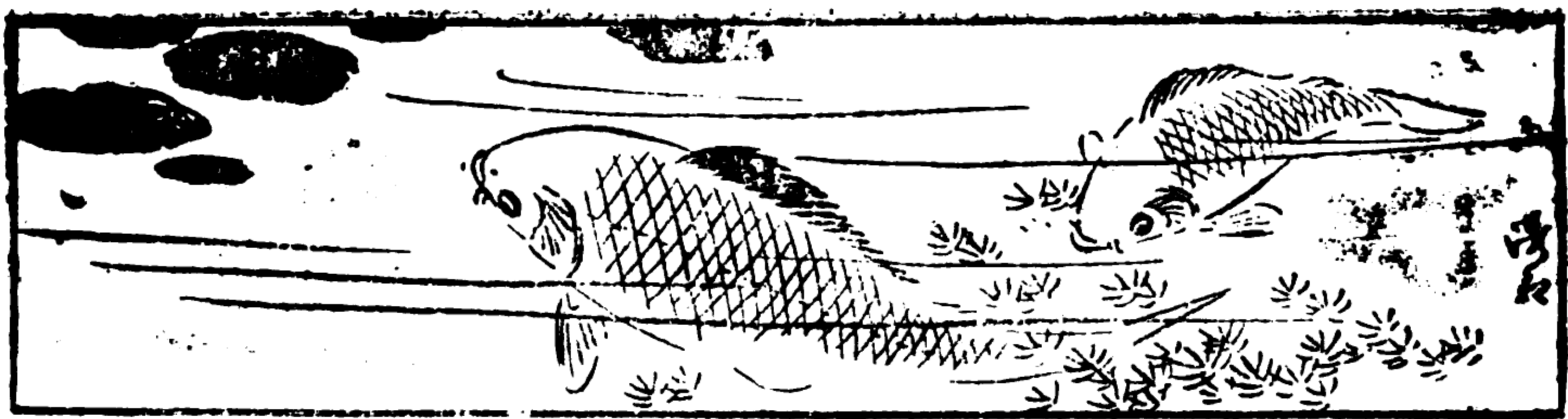
All that has been said goes to show how radically the old characteristic industries of Japan are being supplanted by those from the West. As the Japanese are a more deft-fingered race than Europeans it is clear that in time they will have good hope of beating occidentals at their own game, and Japan will one day be one of the leading industrial nations of the world.

Owing to the mountainous nature of the country Japan cannot hope to produce many of the raw materials of which she is most in need, such as raw cotton, iron, wool, hides and so on; and in this respect it will not be easy for her to compete in certain lines of industry

with countries like England and America, which can profit as much by exporting raw materials as by manufacturing them. Japan is deprived of this great advantage. Her best hope, therefore, lies in developing her technical industries to a characteristic degree, so as to supply what other countries cannot so cheaply produce, and thus she can create a system of mutual exchange in products. At least Japan can expect raw materials from Europe and America in return for certain finished specialties which Japan can produce to greater advantage than other countries. At present Japan is labouring under the stress of embargoes on exports from foreign countries, but this will disappear after the war and our industries will resume their wonted prosperity.

One of the hindrances to Japanese trade has been the ignorance of western trade customs and principles displayed by our merchants and manufacturers, resulting in the manufacture and export of goods not up to sample. Steps are being taken, however, to remedy this

defect, and official supervision of exports will soon remove possibility of sending out from the country any goods below the quality desired. Every reliable manufacturer in Japan is now as anxious as his customers turn out goods that will give the best satisfaction to consumers. One reason why there is such a quantity of crudely made goods at present is that the rapid progress of industry has brought in too much unskilled labour, greatly lowering industrial efficiency. This reckless attitude toward manufacture, created by lack of technical labour and the excitement of an immense demand for goods, is being sternly discouraged by the Government, and such manufacturers cannot hope to succeed in future. The present method of industrial education is furnishing an increasing number of technically trained men, and the products of our factories will show a corresponding improvement. This fact, together with the present system of careful official inspection, will amply ensure a satisfactory quality in output.



# STRAW AND CHIP BRAID EXPORTS

By SADA ITO

**S**TRAW braids began to be exported from Japan in 1874, but from that time up to 1892 no special record was kept as to the progress made in such exports. The returns for 1893, however, give the value of straw braid exports as 370,000 *yen*, which seems rather meagre for about twenty years of business. Five years later the value suddenly went up to 3,180,000 *yen*; and since then the value of straw braid exports has been steadily increasing until it reached 5,160,000 *yen* in 1904, representing an export of some 13,000,000 bundles of braid. By 1912 the number of pieces exported was 24,000,000 valued at 6,800,000 *yen*.

The progress in chip braid exports commenced later, and in 1900 it reached a value of 130,000 *yen*, rising to 3,440,000 *yen* in 1912. This was the zenith year for both straw braid and chip braid, for from 1913 onwards there was a decline, brought about chiefly by the European war. So great was the effect of the war on the industry that there were numerous failures among wholesale dealers and jobbers. In 1916 the situa-

tion began to show considerable improvement which continued through 1917, though never reaching the highest point of previous years, especially the years just preceding the war, when the total value for both exports was 16,028,000 *yen*.

Up to the outbreak of the war England was the largest purchaser of Japanese braids, followed by America and Canada. Considerable quantities were also shipped to France, Germany, Italy, Australia and the Philippines. Destinations have been greatly changed by the war, however, as the bulk of the exports then began to be confined to North American countries, the European importers taking less. England continued to lead in chip braid imports and America in straw and hemp braids. The figures for 1916 were as follows:

	Pieces	Yen
Straw braids .....	16,381,176	3,043,401
Hemp " .....	39,776,051	12,601,636
Chip " .....	5,599,543	547,785
Others .....	176,492	135,602

The principal destinations and value of Japanese straw braid exports for three years from the beginning of the war were as follows:



Destination	1916		1915		1914	
	Bundles	yen	Bundles	yen	Bundles	yen
United States .....	8,022,257	1,558,582	3,899,654	733,447	4,766,579	1,002,846
England .....	5,692,969	1,028,904	3,071,692	514,583	3,367,060	658,259
France .....	1,817,195	334,034	2,345,831	357,097	1,905,050	333,565
Germany .....	0	0	0	0	1,844,289	373,764
Philippines .....	540,165	72,767	389,750	44,808	314,962	41,764
Australia .....	149,756	20,457	389,221	59,288	255,655	53,698
Italy .....	105,000	18,737	319,137	41,931	339,972	68,270
Belgium .....	0	0	0	0	292,582	57,846
Canada .....	26,211	4,320	1,075	437	5,300	980
Dutch-Indies.....	20,000	4,020	0	0	0	0
Austria-Hungary .....	0	0	0	0	11,850	3,305
Spain .....	0	0	5,000	1,025	0	0
Switzerland .....	0	0	11,400	1,376	0	0
French-Indies .....	0	0	0	0	1,800	518
China .....	3,051	676	6,152	1,525	9,301	1,645
Brazil .....	2,000	474	0	0	0	0
Hawaii .....	1,170	147	50	30	640	225
Asiatic-Russia .....	816	138	285	57	363	82
Kwantung Province.....	540	140	970	254	57	12
Hongkong.....	0	0	3,600	925	47,991	8,488
Denmark .....	0	0	12,700	5,003	0	0
Mexico .....	0	0	0	0	5,800	1,321
Chilli .....	0	0	10,000	1,817	8,000	2,219
Argentine .....	30	12	0	0	0	0
Straits Settlements .....	16	4	0	0	0	0
Russia .....	0	0	20	2	0	0
Total .....	16,381,176	3,043,401	10,466,537	1,763,605	13,177,251	2,608,076

Destinations of chip braids for 1914, 1915, 1916 are given below :—

Destination	1916		1915		1914	
	Bundles	yen	Bundles	yen	Bundles	yen
United States .....	2,820,565	278,780	574,452	38,276	670,651	67,281
England .....	1,808,366	188,590	2,310,664	198,590	3,872,549	410,133
France .....	713,400	61,694	461,233	49,714	905,420	109,865
Germany .....	0	0	0	0	172,000	26,166
Denmark .....	0	0	356,565	37,413	0	0
Philippines .....	158,600	8,982	53,500	2,756	10,500	1,344
Canada .....	66,700	7,489	122,000	7,255	109	15
Hongkong .....	0	0	0	0	27,450	4,711
Belgium .....	0	0	0	0	17,650	2,451
Australia .....	32,000	2,195	51,900	5,982	123,996	17,663
Austria-Hungary .....	0	0	0	0	2,000	247
Kwantung Province .....	500	50	833	93	0	0
China .....	112	5	0	0	0	0
Others .....	0	0	0	0	120	21
Total.....	5,599,543	547,785	3,931,147	340,079	5,802,445	639,897

It will thus be seen that in the years up to the war Japanese braids occupied a commanding position in the European market, supplying some 37 per cent of the whole imports of such goods in England, and 30 per cent of the total of such imports into America, Italy and China supplying the rest. After chip

braids came on the market the straw braids were somewhat adversely affected, but the total exports from Japan continued to increase until Japan supplied more than half of the total demand in England and America. Though the trade has been gravely retarded by war restrictions there is little doubt that Japan

will be able to hold her own against all competitors after the war. A comparison of the various countries supplying braids to the largest consumers may be interesting. The following table shows the sources of American imports of braids in 1916:

Country	Value yen	Country	Value yen
Japan .....	6,630,044	Italy .....	2,154,364
China .....	1,675,526	France .....	617,162
Switzerland .....	505,392	England .....	504,990
Germany .....	40,852	German's Lease in China .....	23,782
Canada .....	19,408	New Zealand .....	6,862
Austria-Hungary .....	13,652	Ireland .....	2,076
Others .....	162	Total .....	12,194,282

#### Sources of braid imports into England in 1916:

Country	Value yen	Country	Value yen
Japan .....	5,723,043	China .....	1,830,620
Switzerland .....	1,432,575	Italy .....	399,634
France .....	201,870	Pacific German-Territories .....	84,231
British Territories .....	154,948	Total .....	9,671,773
		Grand Total .....	9,826,721

The most important centers of distribution for braids in Japan are Kobe and Yokohama, the latter handling chiefly hemp braids and Kobe exporting for the most part chip and straw braids. Though the volume varies according to market

conditions Kobe handles about 90 per cent of the whole straw braid export and 80 per cent of the chip braid, and only about 30 per cent of the hemp braid export, Yokohama taking the rest, as may be seen from the following table:

#### Straw Braids:

Year	Kobe pcs.	Yokohama pcs.	Osaka pcs.	Other places pcs.	Total pcs.
1813 .....	17,989,801	43,444	1,190	0	18,031,435
1914 .....	13,168,484	8,344	60	363	13,177,251
1915 .....	10,369,147	96,145	690	285	10,466,537
1916 .....	15,714,133	603,977	62,250	816	16,381,176

#### Chip Braids:

1913 .....	8,304,253	1,473,242	0	1,600	9,779,095
1914 .....	5,170,530	,631,915	0	0	5,802,445
1915 .....	3,752,895	177,719	533	0	3,931,149
1916 .....	5,046,859	546,684	6,000	0	5,599,543

#### Hemp Braids:

1913 .....	8,634,529	14,978,397	0	0	23,612,926
1914 .....	8,991,451	18,074,859	0	100	27,066,410
1915 .....	10,678,507	27,448,043	0	665	38,127,215
1916 .....	13,091,278	26,675,309	6,800	2,664	39,776,051

## Other Braids:

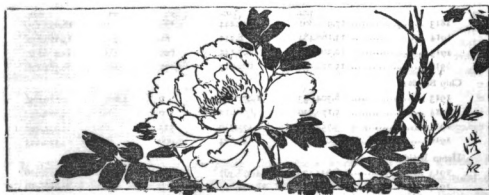
Year	Yokohama	Kobe	Total
	pcs.	pcs.	pcs.
1913 .....	982,663	4,914	987,577
1914 .....	45,000	230	45,230
1915 .....	0	4,300	4,300
1916 .....	176,492	0	176,492

The history of braid manufacture in Japan is interesting though it cannot be more than glanced at here. Hat braids were first made in Japan in 1871 by a man named Kawada of Omori near Tokyo, who tried to imitate the straw hats he saw worn by foreigners in Yokohama, and the manufacture of straw braid was taken up some four years later by the Chinese. Kawada showed the results of his attempt to a foreign firm in Yokohama and was encouraged by receiving an order for 3,000 bundles. This was the beginning and by 1874 the export of Japanese straw braid was well under way. The foreign demand increased until the industry grew to be what it is to-day, one of the most important in the country.

The most important center of production at first was Omori but it soon spread

through the prefecture of Kanagawa. Between 1882 and 1892 it began to flourish in Aichi, Okayama, Kagawa and Hiroshima prefectures. At present Okayama is one of the leading prefectures in the production of straw braid, yielding nearly 40 per cent of the total output, followed by Hiroshima and Kagawa prefectures. It will be seen, therefore, that the industry is centering largely in the prefectures around the Inland Sea.

Chip braids were first produced also by Kawada, in 1891, *hinoki* or ground cypress wood being used, but as it did not bleach well and had an unpleasant odour, a species of willow was used. Chugoku district is now one of the leading centers of chip braid production, most of the raw material coming from Yamaguchi prefecture.



# WEDDING CEREMONIES

By K. YUMOTO

**W**HEN a Japanese decides to get married and finds a suitable partner on life's journey, his next decision has to be as to what wedding ceremony he will use in tying the knot. There are quite a number of different forms of ceremony in vogue, called from the times in which they are supposed to have originated, such as the Naracho, which comes down from the Nara period; and the Heiancho, the Kamakura, the Muro machi and the Yedo; and these ceremonies differ again according to the provinces in which they are celebrated. A ceremony may vary, too, according to the family using it, certain uses following certain families from ancient times. They are as various as the old liturgies in use in medieval England. Since Japan has come under the influence of European customs her marriage ceremonies have likewise undergone some modification; and many Japanese marry according to the Christian rite, provided they are Christians. Under similar impetus the Buddhist have begun to use a form of ceremony for marriage in temples, which is a new thing.

At a Japanese wedding ceremony the goddess of the Sun, Amaterasu Omikami, is supposed to preside. Besides the bride and groom there present the go-between that arranged the match, and the parents of the happy couple and their relatives. It is only recently that Japanese weddings have come to be celebrated

at shrines. To facilitate this, in accordance with the development of foreign taste among the Japanese, a Wedding Performing Corporation was organized, known as the Shingu Hosaikai, with office near Hibiya Park in Tokyo, where a Shinto Shrine was ready to receive and marry all comers who paid the fees. Before that time the fashionable couples had the ceremony performed in the home of the groom according to the rite selected. It is interesting to note that according to the rite used in marriage at the Hibiya shrine the couple are obliged to pray to the national gods, especially those enshrined at Ise as well as to revere their ancestors.

In every prefecture the Department of Home Affairs has an office or company devoted to the performing of marriage ceremonies. The aforementioned corporation in Tokyo has some 75 branches in the provinces, while the Kambe-sho is under the Home Department and manages weddings for the provincial districts. The Hibiya corporation has a school for teaching etiquette to newly-married folk, such as the Tea Ceremony, Flower Arrangement and so on, as well as cookery and domestic science. The company does all it can to equip the young couples fully for peaceful house-keeping. The first wedding ceremony at a public shrine took place in Japan in 1901, Baron Takagi being the go-between. Since then it has been the fashionable



mode of marriage for people of high class and distinction. At present the number of weddings so celebrated number one hundred a month. After the ceremony a wedding reception is often given at a hotel or some spacious hall.

The most popular time for wedding in Japan is in November and December; after which come March, April and May, very few being held in summer. The Japanese prefer the spring and autumn for weddings. The rite used at the Hibiya shrine is modeled after that used at the marriage of the present Emperor and Empress, and is rather solemn. The shinto priest who perform the ceremony first appears before the altar, the bride and groom with guests seated on the *tatami* floor. The priest arranges the proper decorations for the altar, makes offerings to the gods and offers prayers. After which the bride and groom take their proper places. The chief priest then repeats a *norito* before the altar, the go-between acting as acolyte. The sacred libation offered to the gods is now placed on tables before the bride and groom. The groom now takes a cup and offers it to the bride. She takes the cup and wipes it, fills it and hands it to the groom who drinks it. Then the groom takes a cup and after wiping it fills it and hands it to the bride who drinks it. After this exchange of cups the happy

couple stand and bow to the altar and then retire. The next stage of the ceremony is the drinking of saké by the relatives present. The relatives of the groom take their seats first and then those of the bride. A cup is placed before the chief relative of the groom and another before the chief relative of the bride. They drink to each other in a ceremonial manner, lifting the cup to the forehead, exchanging cups and treating each other. Then all the relatives in turn do likewise. The gobetween now removes the cups and all salute and retire. Sometimes ancient music is played during the ceremony. Small girls are sometimes used to act as servers during the exchange of cups, wearing red hakama and with hair dowing.

The prayers used at a Japanese wedding are somewhat similar to those used in Christian countries, asking prosperity for the new couple; but the prayers offered by the go-between swear before the gods that the couple will never violate the laws of the gods and will mutually endeavour to help one another.

The shrines associated with the grand shrine at Idzumo are also popular places for the celebration of marriages, as it is believed that the god of that shrine is devoted to married couples. They do not in Tokyo have the number of weddings that the Hibiya shrine has.



# MONTHLY RECORD OF EVENTS

(MAY 23 to JUNE 23)

**May 25.**—Herr Gunther, former chief of the civil administration at Tsingtau, who had remained there under Japanese inspection since the capitulation of the fortress, was sent to Japan as a prisoner of war, and placed in the detention camp on the island of Shikoku.

**May 27.**—Graduation ceremony at the Tokyo Military Academy, attended by H.I.M. the Emperor, who presented prizes to the honour graduates.

Count Ogimachi was appointed Lord Chamberlain to the Imperial Court in succession to the late Prince Takatsukasa.

**May 28.**—At a conference of the chiefs of police of the Empire the Procurator-General delivered an address warning the public against dangerous thoughts and lack of harmony between rich and poor. He declared it his intention to prohibit all literature likely to

influence improperly the minds of young people.

**May 29.**—The cruiser *Tatsuta* was launched at Sasebo.

Princess Yasu-ko, eldest daughter of Prince Fushimi, was married to Nagataké Asano, grandson of Marquis Asano, the wedding being celebrated in the style of old Japan.

**June 4.**—Miss Nobu Hirayama, daughter of the Hon. Shigenobu Hirayama, and Miss Sada Sato, eldest daughter of Dr. Sato, were selected as companions to the Princess Yoshiko, who has recently been betrothed to the Prince Imperial.

**June 6.**—Lieutenant-General Akashi was appointed Governor-General of Formosa in succession to General Baron Ando, resigned.

The warship *Adsuma*, which had been operating in Indian waters, in conjunction with Allied fleets, returned to Maizuru naval station.

June 8.—Count C. Watanabé, formerly head of the Yokohama Specie Bank in London, died, leaving a widow, who is a daughter of the late Prince Oyama.

June 10.—Mr. Zenzaburo Yasuda appointed a member of the House of Peers by virtue of being the highest tax-payer in the Empire for the year.

Tokyo city decided to despatch an expert to the United States to study the management of municipal tramways, and Mr. Motosuke Masuda was appointed.

Excavation on a five-mile tunnel through Mount Itanna was commenced, which, when completed, will be the next longest tunnel to the Simplon tunnel in Switzerland. The venture will cost 10,000,000 yen and take seven years to finish. The new tunnel will shorten the Tokaido railway and lead through Atami.

June 13.—It was ascertained that the management of the Imperial Railways was carrying on business at a loss of 30,000,000 yen a year, and to make good the deficit the Railway Bureau decided to raise freight and passenger

rates, the new regulation to come into force July 16.

The new Bolivian Minister proceeded to the Imperial Palace and presented his credentials to the Emperor. He is the first Minister from the South American state to Japan.

June 14.—Prince Tokugawa and suite left Yokohama on a Red Cross mission to Europe. Dr. Tanakadaté left with the same party to attend a meeting of British scientists in London.

June 18.—His Royal Highness Prince Arthur of Connaught arrived in Japan on a mission from King George of England to present to the Emperor of Japan the baton of a Field-Marshal of the British Army. The Prince was welcomed at Yokohama by high officials and in Tokyo by His Majesty the Emperor in person. The Prince received a round of entertainments and was presented by the Imperial Court with famous gifts and by the city with swords of old Japan.

Lieutenant Sakamoto, of the naval flying corps, fell to the earth with his machine and was killed, the observation officer being only injured.





## round the Hibachi

# A JUST JUDGE

**A**T Ichigaya in old Yedo there lived a seller of fancy goods named Tokujiro. He had no shop but only a temporary stand which he set up on the side of the street at night. Tokujiro was thirty-two years old and still had no wife, as he lived with his old mother for whose sake he remained a bachelor and for which consideration the neighbours greatly admired him. Indeed Tokujiro was regarded as a good example of filial piety by all.

In October of a certain year he was stuck for money and had to borrow 5 *ryo* from a money-lender named Ichibei. The enterprise for which the money was borrowed failed, however, and Tokujiro was unable to refund the amount. When December came, the time for the settling of the year's accounts, poor Tokujiro was in a great state of mind how to meet the situation. In a sad state of brooding the money-lender found him and listened to his apology for being unable to pay back the 5 *ryo* with interest. He explained that he had assiduously sought every means possible to obtain the money but all in vain. Tokujiro seemed indeed deeply ashamed at being unable to meet his obligation as he had promised.

"Never mind!" said Ichibei. "I am not a demon. I understand when a honest man makes an excuse that it is genuine. I only wish I could say that you might return the money at your convenience, for the sake of not troubling your mother's mind, if for no other

reason: but this is my time for settling up, as you know; and regretful to say, I am unable to square my accounts without the sum you were to return!"

"I am exceedingly sorry", said Tokujiro. "I wonder what we shall do!"

"I will tell you what to do. It will be a good plan, I think. You just get 5 *ryo* somehow, for a little time; and then after I square my accounts, I will lend it back to you again until next March. Don't you think you could get hold of 5 *ryo* by any chance?"

So Tokujiro, in an effort to think how he might be able to hold 5 *ryo* in his hand for a short time, called in a second-hand furniture dealer and asked him to let him have five *ryo* on the security of the furniture for a very short time, explaining fully the circumstances to him. The dealer, knowing Tokujiro's devotion to his mother, believed in him and lent him the money. Tokujiro took the money and brought it to Ichibei, asking him to renew the loan according to his promise. Ichibei received the money and handed Tokujiro the receipt; but somehow he did not show any signs of renewing the loan after reckoning up his final account. When Tokujiro demanded of him what he meant by saying that if he got the 5 *ryo* for a few minutes he would return it and renew the loan until the following March, Ichibei simply replied that although he had said as much, he found that he could not do it, and



suggested that Tokujiro come back after the New Year, and if he could manage to lend it to him then he would do so.

Greatly grieved at the turn of affairs Tokujiro came home and told his mother. The old woman now could see nothing for it but to let the furniture dealer come and empty the house of everything, even to the bed on which she slept. The dealer was asked to postpone seizure of the effects but he pleaded that his own accounts were short and he must have the goods to obtain enough to make proper settlement of his accounts before the end of the year. So Tokujiro and his aged mother had to leave that little house and depart for a destination unknown.

On the night of the 4th of January a fire broke out on the premises of the money-lender and incendiarism was suspected. The police asked Ichibei if he knew of any one who would bear him illwill, and he named Tokujiro as likely to do so. So suspicion naturally fell on Tokujiro. After some ten days the place where Tokujiro and his mother had gone was found and they were arrested. In those days arson was a capital crime, and the examination of suspects was very minute and severe, the magistrate himself undertaking the duty.

The magistrate was no less a personage than Yoda, lord of Buzen, one of the most learned jurists of the time. He asked Tokujiro why he had set fire to the money-lender's shop. Tokujiro related the whole story of the 5 *ryo* and how the money-lender had deceived him, and the consequences. The result was that he and his old mother had been turned into the street; and to avenge himself on the money-lender for this treatment of his old mother he had set fire to the shop. Tokujiro at the same time intimated that he was prepared to suffer any penalty inflicted for the sake of his old mother.

The magistrate listened respectfully to all that Tokujiro had said, and then ordered the police to make careful investigation into the antecedents of the accused and the money-lender respec-

tively. The reports were to the effect that the accused, Tokujiro, was of blameless reputation and admirable character, being especially obedient and filial towards his mother, while Ichibei was rather a cold-hearted old villain, often guilty of inhuman conduct. At the next hearing of the case the magistrate thus addressed Ichibei:

"Tokujiro committed this crime because you were faithless to your promise and had him turned with his aged mother into the street. He deserves to be punished, of course, but that cannot excuse your conduct in deceiving him and leading him into his present trouble. I now order that you lend Tokujiro the 5 *ryo* promised, and the court will be security."

The money-lender took out the money and handed it to the judge who in turn placed it in the hand of Tokujiro, at the same time saying:

"The court will now lend you the money, and you must return 6 *sen* of it every year until it is all paid back; and after you have completed payment you will, in punishment for the crime of arson, be drawn around the streets of the city and publicly executed by being burned to death, as the law demands."

Tokujiro and his mother could not understand exactly the meaning of the learned judge's decision; but the police officials explained to them that by carrying out the judge's order one *sen* would be paid back every year and the whole sum in 80 years, by which time Tokujiro would be over one hundred years old and probably not in the land of the living. Thus he realized that while the law was satisfied by the sentence of the famous judge, the verdict was practically equal to an acquittal.

This was one of the most remarkably just ways of getting over the letter of a cruel law that Japanese history has ever recorded; and it is no wonder that the fame of the great judge went far and wide.

# CURRENT JAPANESE THOUGHT

By. Dr. J. INGRAM BRYAN

## Japan's Royal Visitor

The arrival of his Royal Highness Prince Arthur of Connaught at the Imperial Court of Japan as an envoy of his Britannic Majesty to present to the Emperor of Japan the baton of Field-Marshal of the British army was easily the leading event of the month in the Far East. Prince Arthur reached Japan on the 18th of June, and was received at the Yokohama wharf by special representatives of the Imperial Court and of the city; and after listening to an address of welcome from the mayor, was taken to Tokyo by Imperial train, where he was met by his Majesty the Emperor in person. The Prince thence proceeded by Imperial conveyance to the Kasumigaseki Palace, under a guard of Imperial lancers, and the next day he commenced a round of entertainments that lasted ten days. During his stay in the Japanese capital his Royal Highness received every possible honour from the Imperial Court and the nobility of the Empire, the number of fêtes and functions being rather more than the royal guest was able to accept. The city of Tokyo was appropriately decorated in honour of the occasion, the triumphal arche being especially imposing. This was the third visit of Prince Arthur of Connaught to Japan; and certainly no more welcome envoy could have been selected by King George. The reception tendered Prince Arthur at the British Embassy in Tokyo was exceptionally pleasant to British subjects, who in this way were afforded an opportunity of meeting their Prince, through the kindness of Sir Conyngham and Lady

Lily Greene. It is firmly believed here that the visit of his Royal Highness will have a more enduring significance as to Anglo-Japanese relations than is implied in the presentation of the Field-Marshal's baton to his Majesty the Emperor of Japan, great as is the significance such a courtesy implies.

## Premier And Minister of Foreign Affairs Welcome Prince

Their Excellencies Premier Count Terauchi and Foreign Minister Baron Goto have given utterance to some very happy sentiments, on the arrival of Prince

Arthur. Count Terauchi said: It is a matter of great joy for the Imperial Court of Japan and for the 60 millions of the Empire to welcome so distinguished a personage as Prince Arthur of Connaught from the country of our ally in the midst of this great war. The exchanging of the titles of Field Marshal means a still warmer spirit of friendship which strengthens the tie of alliance of both countries. Prince Arthur, who is already acquainted with our Imperial court and the people of Japan is now here representing the King of England, has crossed the dangerous seas to present the Field-Marshal's baton to the Emperor of Japan. The visit of the Prince is a happy event for both countries. The people of Japan must show full respect and give a hearty welcome to the national guest who is visiting our country on so important a mission. I congratulate the Prince on his safe arrival and at the same time hope the relations of both countries will be more closely united.

Baron Goto said:

I am deeply moved when I think of the significance of the mission of H.R.H. Prince Arthur of Connaught to Japan from H.M. the King of England. Prince Arthur has intimate relations with the Imperial Court of Japan and the present Emperor has been well acquainted with the Prince from the time His Majesty was Crown Prince. The present visit of the Prince to Japan is the third and he is well known among the Japanese people. There is no doubt that the intimate relations of the two Imperial Courts and the peoples of both countries will be made closer than ever by the Prince's visit and it is especially good for the sake of justice and peace.

**British  
Ambassador's  
Address at  
Unveiling  
of Monument  
to Will Adams**

"I do not suppose that there is any country in the world where the memory of those who have rendered public service is more honoured than in Japan. There is hardly a family that has not its record either of its own distinguished ancestors or of the distinguished ancestors of the clan to which it belongs. This is to my mind one of the greatest sources of strength and cohesion of Japan. But if the exercise of this virtue is praiseworthy in the case of Japan's own people, how much more commendable it is when it is extended even to those who do not belong to the land. Three hundred years ago there landed in Japan an unknown English seaman, Will Adams by name, whose sterling qualities and native worth enabled him to win the confidence of the great Shogun Iyeyasu. Today, three hundred years later, this company of Japanese, among whom I am almost the only stranger, is met together to honour the memory of that simple Englishman and to dedicate this splendid monument to his name. It has been well said that we have brought nothing with us into the world and that we shall take nothing out of it. But this we can do: we can leave the memory of our service behind us as a sacred heritage and encouragement to those who are to come. It is on this common ground that you and I, the representatives of Japan and Great Britain, are gathered here to-day, Allies in spirit

and Allies in flesh! and it is in this spirit that I thank those who have executed this monument for their memorial to a British subject, who was as faithful to the land of his adoption as he was loyal to his own. My only regret is that Prince Arthur of Connaught, who has always taken a keen interest in Will Adams and his memory, cannot be here to-day. H.R.H. is, as you know, on his way to Japan to pay his third visit to this country and its Emperor. I shall not, fail to report to His Royal Highness on this ceremony, and I am sure that he will only be sorry not to have been able to attend it."

**Japan and  
Russia**

The question of Japan's intervention in Siberia still hangs fire, though the general impression now is that Japan will take no further active interest in the matter unless she receives a mandate from the united counsel of the Allies. The general impression in Japan is that America forms the main obstacle to intervention at present. If this be no true, it should be known, because the suspicion entertained in Japan does not tend to promote good feeling between the two countries. The *Jiji Shimpō*, the most important daily in the empire, contends that Japan should take some action in Siberia, and affirms that its views are entertained by the majority of the Allied countries. The paper thinks that in the United States also public opinion will come to favour intervention. Of course if intervention should become inevitable for the sake of selfdefence Japan would have no choice in the matter, says the *Jiji*; but so long as it remains a matter merely in the interests of the Allies Japan must leave it to their decision. It is argued that Japan should not interfere until German influence begins to threaten the Far East, but then it will be too late, declares the *Jiji*. It is a questionable policy to wait until German tentacles have closed upon Russia. Whether Japanese intervention could be considered in the real interests of the Allied Cause may best be answered by the popular demand in some of the Allied countries for such intervention.



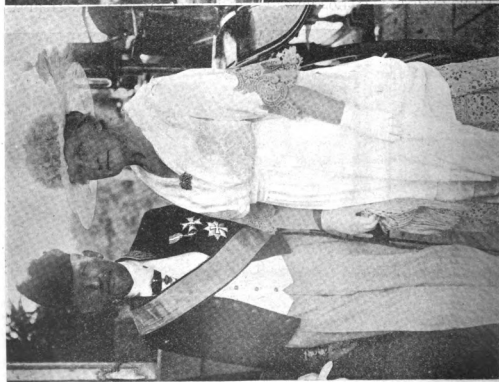


TAISHO LADIES' ASSOCIATION MEETS AT THE HOME OF MARCHIONESS NABESHIIMA



BELGIAN MINISTER TO RUSSIA RETURNING HOME BY WAY OF JAPAN

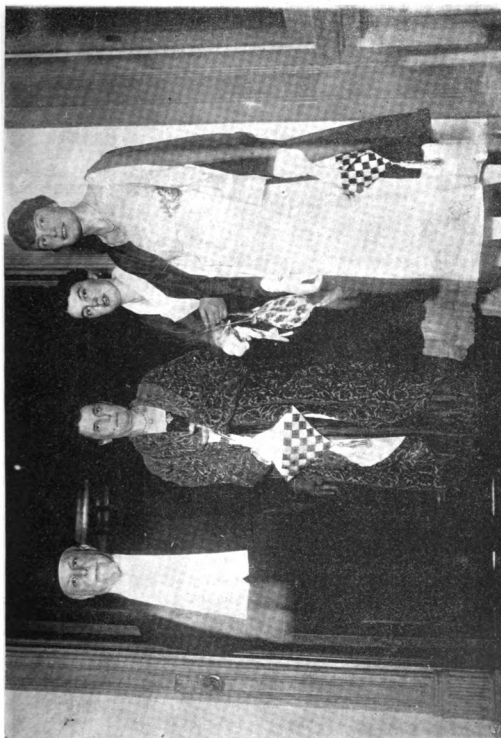




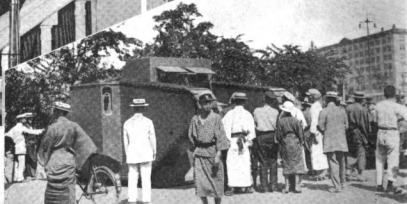
THE NEW SWEDISH MINISTER TO JAPAN, AND HIS WIFE



MR. NAKAMURA, NEW JAPANESE MINISTER TO ARGENTINA



HIS EXCELLENCY THE FRENCH AMBASSADOR, EUGÈNE LOUIS GEORGE REGNAULT,  
AND FAMILY, WHO ARE RETURNING TO FRANCE FROM TOKYO



1. THE TANABATA FESTIVAL AT SHIROKIYA'S STORE    2. MODEL OF WAR  
TANK FOR BRITISH TANK WEEK IN TOKYO    3. THE BON FESTIVAL

**Rights of Woman**

In the *Shin Jidai* Mr. Jiro Shimoda has an interesting contribution on the rights of women in Japan. In the reforms of education that are to be expected after the war Mr. Shimoda says there should be introduced a system for developing to a greater extent the individual personality of the Japanese woman, and this cannot be done without bringing about important changes also in the education of the Japanese man. While holding the two sexes to be constitutionally different, especially in an emotional way, Mr. Shimoda says the woman has greater influence over the man than he has over her, and in this lies the importance of woman's education. It must be admitted, however, that Mr. Shimoda is not very definite in his ideas as to the most effective education for women. In the same review Professor Abé, of Waseda University, takes a more radical view of the situation and affirms that the Japanese woman should be educated after the manner of the Japanese man: both should receive the same education. He contends that women are not inferior to men: they have the same mental, moral and spiritual capacities and should receive the same opportunities for education and development. The condition and quality of the rising generation depend on the character of the women of to-day. The Japanese have always been mistaken in their view that if a man has a great father it does not matter who his mother may be. Great men as a rule have great mothers. In the past female education in Japan has confined itself to making good wives and mothers, without much reference to possibilities of mental development. But the Japanese woman must be something better than a sort of

superior maidservant. Women should not only receive the same education as men but also the same privileges and - the same wages for the same work. In the past, says Professor Abé, the Japanese woman has not enjoyed the same moral and legal rights as the man. He can obtain a divorce for adultery but she cannot, while the idea of woman suffrage does not occur to a Japanese man. Every country entitled to the distinction of being regarded as advanced, should accord the vote to women. Thus, concludes Professor Abé, Japanese female education has some radical reforms to bring about before it will be up to date.

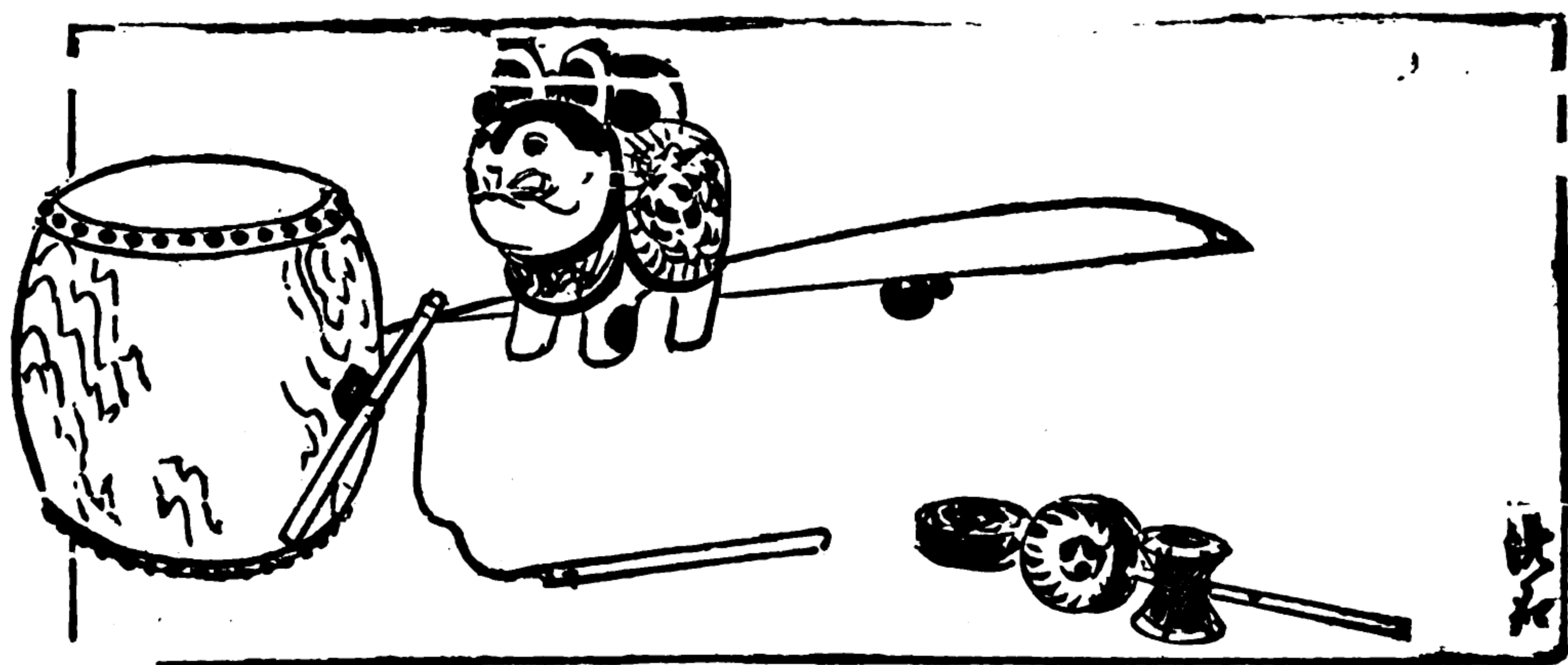
**Japan's Indifference to Scholarship**

In the *Kokumin* the veteran scholar Dr. Tetsujiro Inouye, Professor of Literature in the Tokyo Imperial University, has a timely article on the indifference of the educational authorities in Japan to the merits of scholarship. This, of course, has long been a matter of surprise to foreigners who find it difficult to understand why a progressive and supposedly intelligent country like Japan should ignore both native and foreign scholars to the extent now experienced. Foreign experts in education, literature and other academic accomplishments come to Japan and are given nothing better to do than teaching simple conversation, their stores of learning being considered, apparently, of no use to the universities of the country. Japanese students of great ability go abroad to perfect themselves in western education and return often to be treated as non-existent. Dr. Inouye says that while there has been some slight improvement in the honour accorded scholars in the matter of class rank, the treatment generally is very indifferent.



In this respect, however, the treatment given to western scholars resident in Japan is less than the little accorded native scholars. Dr. Inouye goes on to show the pains taken by Germany to confer honour on the scholars of the nation, and contends that this policy is as necessary in the interests of the state as for the good of the individual scholar. It is a great discouragement to scholarship to find the authorities of the State take no interest in scholars. In Japan this indifference to the encouragement of scholarship has at times led to such dissatisfaction among native scholars as to cause some of them to circulate ideas dangerous to the State. For this the authorities are responsible. Dr. Inouye is indeed much milder in his criticisms than the circumstances demand. He says nothing about cases where inferior scholarship is placed above superior, the

lesser preferred to the greater, even in university appointments of both Japanese and foreign professors. Japanese scholars do not receive such treatment abroad. The treatment bestowed on such men as Dr. Jokichi Takaminé and Dr. Hideo Noguchi in United States shows how America knows the way scholarship should be used, without reference to race or nationality. When British and American scholars are treated in Japan as Japanese scholars are treated in those countries a great improvement will be experienced in relations between Japan and the English-speaking countries. What the scholar wants, however, is not paltry praise or even official decoration, but honest and sincere recognition of his merit by giving him work do to that is worthy of his accredited scholarship.



# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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PRESIDENT	MANAGER	EDITOR
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GOING THROUGH SCHOOL GYMNASTICS NAKED IN MID WINTER

# THE JAPAN MAGAZINE

VOLUME NINE SEPTEMBER, 1918 NUMBER FIVE

## A SPARTAN SCHOOL

By H. NAKAMURA

(DIRECTOR OF THE SEIKEI SCHOOL)

**A** GOOD many Japanese educationists visit Europe and America for the purpose of perfecting their ideas on education: in fact they appear to think that a man cannot be a true educationist unless he has come under the tutelage of western methods. Now, while I admit that one may gain some help by studying occidental methods of education, it must also be conceded that western education has much to learn from Japan. Education must adapt itself to the countries and the minds it aims to develop; and the best system is that which most efficiently develops the mind to suit its environment. Japan has jewels enough of her own for educational purposes if her educationists were not less bent on finding them than on rumaging in the archives of occidental pedagogs. At any rate the best system for Japan is not a mere imitation of western education.

My conviction is that the best system of education will devote most attention to the spiritual and moral development of the pupil. The Spartan methods which we hear of now and then as being adopted in America and other western countries,

for the purpose of developing sufficient mental and physical vigor to withstand all onslaughts, has long been in use in Japan. For ages the Japanese youth was obliged to live a Spartan existence, and naturally the rising generation was accustomed to all sorts of mental and physical hardship. The young Japanese could die as easily as he could live, just as circumstances demanded or suggested. As for myself I have always been accustomed to a Spartan system of education.

The Seikei Jitsumu Gakko, of which school I am the director, has a primary, middle and higher commercial girls's departments. For seven years in this institution I have been endeavoring to instil into the minds and bodies of the pupils the spirit and the capacity of endurance. They have been disciplined to withstand successfully the cold of winter and the heat of summer. The seasons of extreme temperature are those best adapted to this severe discipline. This is quite contrary to the general opinion which holds that the best time for school is the Spring and the Autumn.



With this idea I am wholly at variance. People receive pleasure or pain from stimulation not because the stimulation itself is pleasant or painful but because the mind subjected to the stimulation feels so. Whether stimuli make the mind distressed or not depend on the mind rather than on the nature of the stimuli. Everything depends on one's frame of mind. One in fear of heat or cold feels much more than one void of such fear. The poor man envies the rich man, but were he to become rich he would not experience the difference of feeling he fancies in his poverty. Hardship is not hardship to the mind prepared to undergo hardship!

This system of education is just what Japan most needs to produce a race of citizens prepared for anything that may come. We must know if we have any knowledge of the world at all, that Japan is bound to have a difficult time of it in future. Her very existence will depend on the spirit of endurance cultivated successfully by her people. The more Spartan we become in our ways the more likely are we to survive the ordeal of the future. A firm and stubborn will may hope to surmount every obstacle. It is this spirit and this system that I am endeavoring to bring my pupils into sympathy with.

During the coldest season of the year all the students in the Seikei Jitsumu Gakko are forced to sit for half an hour naked; the girls are permitted to wear

only a single shirt. In the hottest days of summer the opposite policy is adopted and the girls are compelled to work hard in the height of the heat for half an hour in the open sun. No shade or hats are allowed; and they are attired in thick cotton clothes to make them feel the heat all the more. When there is no sun to help out the plan they are made to sit heavily clothed in a hot, sultry room. To many this method would appear to be too severe; but the pupils take pleasure in it. When they stand naked in the open and expose their bodies to the piercing winds of winter the warm blood rushes to the surface of the body and circulation is pleasantly stimulated. It is to them what the cold bath is to the European, only better. Similarly the torrid sun stimulates their flesh to vital vigor.

In western countries food investigation forms an important subject, and people are always thinking about how to obtain the best food. But the quality of the food will not improve the mind or the health even. The rich eat the best food, so called, but they are by no means the healthiest specimens of humanity either physically or mentally. Nor can they show the same longevity as the poor with their less nourishing diet. In Japan the priests of the Zen sect are vegetarians and from a modern point of view eat the least nourishing food, but their health is almost invariably good and their lives usually long. Food investigation is all

right provided the proper frame of mind is not neglected in those for whom the food is intended. The food cannot do its work if the mind is defective. This is an aspect of education peculiar to the Orient. When one is really hungry even a cup of cold water causes stimulation ; but to the contrary increases illhealth.

Athletics for the purpose of physical stimulation and development are all right in their place ; but still more important it is to have the body in a state of development that is able to extract the necessary nourishment from the most ordinary food. For this purpose my pupils make strenuous excursions and practice fasting, sometimes from three to five days. The beginners naturally feel a good deal of distress ; but they soon learn that they really have been accustomed to too much food, and find a pleasant difference in being freed from overnourishment. To take more nourishment than the body can absorb is to overtax the secretory organs and induce disease. Fasting for the sake of rest is good : it makes the brain clear and the body ready to respond to the stimulation of food.

The same principles I apply to mental nourishment ; and thus I do away with the cramming system which is such an injury to education. Cramming the mind with enormous quantities of undigested and indigestible facts is as unscientific and wicked as cramming the stomach with food of the same quantity and nature, and the result is just the same on the mind.

We teach our students to think and to apply the truths and facts presented to them. The pupil's own ability is called upon to act and labour to some end. My educational policy feeds the mind in exactly the same way as it feeds the body : that is, when it is hungry and ready to respond to stimulation. The true teacher must create mental hunger and appetite. Then the student is not only anxious for mental food but is able to digest it when he gets it. Thus his mental and spiritual health is not only maintained but strengthened and at the same time proper development goes steadily on. My students are obliged to practice periods of meditation and mental concentration just like the Zen priests. Every morning for half an hour they sit in a room taking deep breathing exercises and expanding not only their lungs but their diaphragms. Thus they become inured to environment and incapable of being affected by outside things.

The above is the barest outline as to the main principles of my system of education. I am convinced that the kind of citizens required to face the future successfully are those of immovable spirit and strong body. I believe that if this method in education be adopted widely in our country it will yet produce great men able to accomplish some notable deeds for the State by the supreme sacrifice of themselves. I am indeed hopeful that some such characters will come from among the students of my

school. Perhaps I may appropriately close by giving the daily time-table which my school follows :

5.00 a.m. Rising *bangi*. All pupils then rise and clean their rooms.

5.30 a.m. All pupils appear in the yard, where the director leads them in a race until all are fatigued, after which comes deep breathing and meditation, with prayer for the Imperial family.

7.30 a.m. All pupils follow the Director into school hall for the regular half-hour's meditation, after which they sing a song entitled : " Power of Mind."

8.00 a.m. to 4 00 p.m. Regular school lessons.

5.00 p.m. Supper.

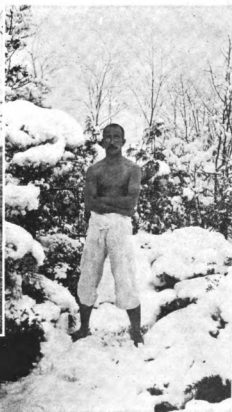
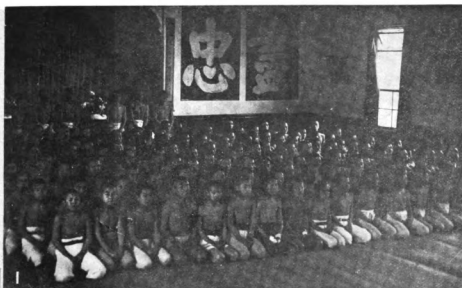
6.00 to 8.00 p.m. Preparation of lessons.

8.00 p.m. Enter room for meditation.

10.00 p.m. All say good night and retire, putting lights out.

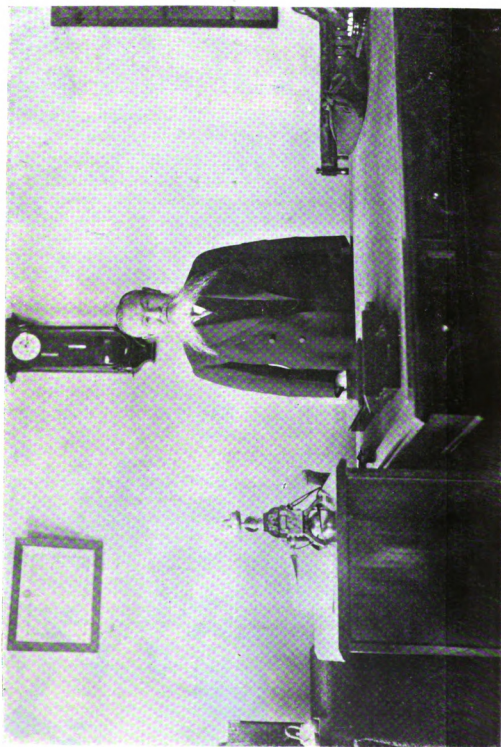
In the hottest season beginning July 23 the school takes what is called summer instruction, with first a week's excursion. In August the school has lessons from 7.00 a.m to 11.00 a.m. and Meditation at 1.00 p.m. attired in heavy winter garments, known as the thick-clothes meditation. At 2.00 p.m. pupils go in their bare feet and bare heads. By supper time every one is real hungry and ready to enjoy the food given in the school dining room. By the hour of the bath all are in good condition to enjoy the water. The pupils of my school are remarkably healthy and the best part of my system is that it is rational and works well.





1. NAKED MORNING MEDITATION IN MID WINTER
2. DIRECTOR NAKAMURA AND HIS TWO SONS TAKING A WINTER STROLL
3. DIRECTOR NAKAMURA OUT NAKED ON A WINTER'S DAY





THE HONOURABLE HIRONAKA, KONO, EX-MINISTER OF AGRICULTURE AND COMMERCE

# THE APPEAL TO THE THRONE

By Y. NAKAJIMA

**O**NE of the most significant events in Japanese history would be an appeal by the people or their representatives to the Imperial Throne. It is the last resort in case the Government is stubbornly out of harmony with public opinion, and Japanese law makes due provision for it in case of such need. It is now some thirty years since the opening of the Imperial Diet and the establishment of constitutional government; and during that period there have taken place two episodes serious enough to suggest the advisability of an appeal to the Throne.

In February, 1913, the Katsura cabinet, called into office by what public opinion regarded as a fluke, was entirely distrusted by the people and had to face the question of dissolving parliament or resigning. At first the cabinet obdurately held out against public opinion. So great did the agitation become that in Tokyo riots broke out and fires were set in various parts of the capital, with public demonstrations of a most threatening nature. Eleven years before that a similar agitation occurred when the Government in 1903 assumed what the public regarded as a very weak attitude toward Russia then pressing for concessions in respect to Japan's continental policy. Such an attitude the public thought dangerous to the interests of the Empire and all politic-

al parties united in opposing the Government. So extreme did the clash become that it was decided to resort to the most drastic measures and appeal to the Throne. The trouble with the Katsura cabinet was settled by the resignation of the Government; but in the case of the question with Russia the president of the House of Assembly, Mr. Hironaka to appeal to the Throne. This made the cabinet reflect very seriously on its policy.

It may be of more than ordinary interest to ask just what this policy was, as compared with Japan's long determined continental policy. It will be remembered that since the trouble in north China in 1900 Russia had been trespassing further and further on Chinese rights and sovereignty, with Port Arthur as the center of operations. The Russian occupation of Manchuria being a question of vital import to of Japan, threatening, as it did, her very existence, she demanded that Russia evacuate the country. As this was not agreed to by Russia negotiations what on between the two countries from 1903 up to 1904, Russia showing no willingness to concede Japan's request. Even during the negotiations Russia was increasing her troops in Manchuria, an open defiance of Japan's demands. In spite of this the cabinet in office still desired to solve the question peacefully, making concessions that seemed dangerously to threaten Japan's safety. To this attitude the public mind was sternly

opposed. It was felt necessary to resort to some drastic means to force the cabinet to assume an attitude consistent with the safety and dignity of the nation. The president of the Lower House, after consultation with some leading politicians, resolved to appeal to the Throne against the action of the ministry.

The Imperial Diet was opened on December 10, 1903, and the question was suddenly brought before the members. It was stated that if the Government policy was adopted Russia would soon be in full possession of Korea and a sword would be pointed at the heart of Japan. The question arose as to whether the reply to the Throne at the opening of the Diet should be drafted by the President of the House or by the officials of the same. It was discovered that the reply was usually drafted by the officials but the idea prevailed that it would be more proper that the president of the House should draft the reply to the Throne. It had been the usual custom to draft the reply to the Throne in consultation with the various political leaders, but in this case the president of the House decided that such a course was unnecessary. The next news was that the president of the House had decided to send in his resignation and desired to know to whom it should be handed, as he, being the first president, had no precedent to follow. This caused some alarm, as the president had the full support of the House and no one could understand why he wanted to resign.

However, when the Emperor opened the Imperial Diet on the 10th of December and the House met to hear the reply to the Throne, the president, Mr. Kono, arose to read the document, no one but himself being aware of the nature of its contents. Most of the members simply expected to hear the usual formal reply, and the president, so far as could be seen, assumed his customary attitude of composure. The members, in fact, took the reading of the reply so much as a matter of course that they did not note the import of its grave sentences and simply clapped their hands in applause when the reading was finished, much to the surprise of the president. But when the reply

was printed in the Official Gazette and it could be perused at leisure the document was found to contain an impeachment of the Government before his Majesty the Emperor. The policy of the cabinet was referred to as having failed, the people were said to be very excited and the Emperor was asked to save the situation.

When the real nature of the reply to the Throne came to be known to the public needless to say excitement was at white heat. The president was asked to explain his conduct, but he would vouchsafe no answer save that he had done what he believed to be his duty. No one was more astonished than the Emperor himself, and his Majesty naturally requested an explanation of the real situation. Late at night the Chief Secretary of the House and the Imperial Master of Ceremonies proceeded to the Imperial Palace and had an audience with the Emperor. Next the Imperial Diet was ordered to dissolve and an appeal to the public made.

This was the step suggested by Prince Katsura. But as political parties were hopelessly divided and the public did not really know what to do in the matter, the question was very difficult of solution. The outcome was the election of the Katsura cabinet which at once resolved to pay due regard to public opinion; and when the question of policy toward Russia came to be debated there was no inclination to give way to that country with regard to Japan's policy in China and Korea. Russia on her part maintained an unyielding attitude and consequently war was declared against her in February, 1904. Thus national opinion was united and the question of Imperial policy decided by the whole united empire.

It will be seen, therefore, that while an appeal to the Throne impeaching the Government is a most extraordinary proceeding in Japan, there are times when it may legitimately be resorted to in order to save the nation from an invertebrate or incapable ministry. In the above case it worked eminently for the good of the empire.



# THE SEIYUKAI

By S. FUJII

**I**T is evident to all observers of political thought and movement in Japan that the Seiyukai party is coming to be one of the most powerful and influential factors in national affairs, quite regaining its old position. This has been especially conspicuous during the recent conferences with regard to the question of Japanese intervention in Siberia, when the Seiyukai point of view was constantly deferred to by the authorities. In this connection the Seiyukai policy is of no small interest. It will be remembered that the Seiyukai was opposed to the Okuma Government's sending troops to Tsingtau, and now again it showed itself in opposition to intervention in Russia. The fact is the Seiyukai has always held that Japan should never send troops to the continent except in selfdefence. If there were any possibility of the German menace being removed by despatching Japanese troops to Russia no doubt the Seiyukai would consider it justifiable to do so ; but so long as there is no prospect of Japan's being able to attain any decisive achievement by sending troops they ought not to be sent, according to the policy of this political party, now so powerful in Japanese political circles.

The Seiyukai is of more than passing interest just at present because if there should be a change of ministry, and there soon may be, the Seiyukai would no doubt be entrusted with the formation of the new cabinet. It will be remembered by students of Japanese politics that the Seiyukai was an evolution from the old *Jiyuto* party, and originated in 1900 under the aegis of the late Prince Ito, the foremost statesman of the time. He was a great maker and unmaker of cabinets and policies and the promulgator of the Imperial Constitution, as well as the founder of constitutional government in Japan. In the midst of political degeneration and chaos such a leader as Ito was the salvation of the country. The new party was organized by him for the purification of politics. To stop the futile strife between the *Jiyuto* leader and Prince Yamagata the Seiyukai party came into existence to show the public how government could be conducted along constitutional lines. The appearance of the new party was a signal to opponents for the organization of other political parties, and the effect on national politics was electrical. Prince Ito's extreme idealism retarded the



progress of constitutional government considerably, but the progress of the representative system made great headway.

The new party set out with three important planks in its platform: the appointment and dismissal of cabinet ministers was to lie wholly in the Imperial prerogative, and could be selected either from political parties or from outside, according to Imperial will; in the second place only men of ability and learning were to be used in the administration of the country, office hunters to be ineligible; in the third place all questions were to be solved in the public interest without reference to the interests of political parties or civil corporations. These vital principles struck deeply at the root of evils that had long prevailed in politics. Whether the Seiyukai has faithfully observed its principles at all times is another matter.

When Prince Ito organized his fourth cabinet in October, 1900, the new political party came into power for the first time. Some of members of the cabinet were Seiyukai men. The cabinet held office eight months when the first Katsura ministry was formed which lasted four years and eight months, with the Seiyukai in opposition; but with the formation of the first Saionji Government in January, 1906 the Seiyukai was the Government party during the life of the cabinet, which was two years and six months. The second Katsura cabinet which came into office in July, 1908, lasted three years and one month with the Seiyukai in opposition, until the party resumed power again under the second Saionji cabinet in August, 1911, continuing so for one year and four months. The third Katsura cabinet ousted the Seiyukai in December, 1912, holding office only two months, when the Yamamoto

cabinet again brought the Seiyukai into power for one year and two months. The Okuma Government which succeeded the Yamamoto ministry in April, 1914, kept the Seiyukai out of office for two years and six months; but with the formation of the Terauchi ministry in October, 1916, the Seiyukai gained a partial return to power.

In Japan when it is said that a political party is in power it does not mean that the cabinet is formed by that party or that the cabinet is under the control of that party, but only that leading members of the party are members of the Imperial cabinet. A glance at what has been said of the history of the Seiyukai party at once shows that it has had a career of rises and falls without much explanation as the cause of such changes. The cause of the party's first fall was due to the idealism of Prince Ito, who in forming his cabinet in 1900 was determined to have none but men of ability in the administration, to accomplish which he had to ignore many of his old friends and go outside his party altogether. The result was that he had only three Seiyukai men in his cabinet, S. Matsuda, Minister of Justice; Y. Hayashi, Minister of Agriculture and Commerce; and T. Hoshi, Minister of Communications; but the men selected did not all prove up to the leader's faith in them, and the Minister of Communications was obliged to resign and was succeeded by H. Hara, leader of the Seiyukai. Dissatisfaction ensued and the Ito ministry resigned and was followed by the Katsura ministry in 1901. At that time the Seiyukai had 193 members in the House out of a total of 376. The party formed a powerful opposition to the new cabinet, which was especially effective in opposing the policy of increasing land

taxes for purposes of naval increment. The government dissolved and an appeal to the country led to the triumph of the Seiyukai, the cabinet, however, being able to remain in office on account of the war with Russia. At the close of the war a Seiyukai cabinet immediately came into office under Marquis Saionji, yet there were only two members of the Seiyukai party in the ministry, Mr. K. Hara, Minister of Home Affairs; and Mr. Matsuda, Minister of Justice. The dissatisfaction over the peace with Russia continued under the Saionji cabinet, and although the railways were nationalized the cabinet could not go on, even after having obtained 193 seats at the election of 1908. When the party came to the fore again in the Saionji ministry of 1911 and appealed to the wishes of the country in reducing the burden of national expenditure Prince Katsura defeated the policy of the cabinet by having the War Minister resign on the score of not having enough money for the expansion of the army by two divisions and so the ministry had to resign. But the ensuing Katsura cabinet did not have the sympathy of the nation, which was wholly with the Saionji ministry that had been driven out; and so a combination of the Seiyukai and the Kokuminto parties created such public agitation that the Katsura ministry was obliged to withdraw to appease the public anger. The next cabinet under Admiral Yamamoto was one with the Seiyukai, six members of which held portfolios in

it. This cabinet had to yield before the wrath of the nation over the naval scandal and the Okuma ministry was supported by the Kenseikai party; but owing to scandals within the government and the failure of the cabinet's policy in China, the cabinet had to give way to the Terauchi ministry, which had the sympathy of the Seiyukai. At present the party holds the whip hand in the Imperial Diet, with Mr. K. Hara as leader. The two Tokyo organs supporting the party are the *Chuwo* and the *Maiyu*, with the Tokyo *Nichinichi* as a close friend. The Seiyukai is supported by numerous daily journals throughout the provinces of the empire, and has an immense following among the peasantry.

As a political party perhaps the Seiyukai is no more ideal than any other, but it is the party that at present affords the most promising sphere for talented politicians and statemen to serve their country well. The aspiring patriot who would lay himself on the altar of his country's service will naturally want to be in line with the Seiyukai. If the interests of the party can always be made subservient to those of the state the Seiyukai will undoubtedly triumph over all its rivals. The fact that the Seiyukai party has, contrary to its former policy, consented to the nation's intervention in Siberia if that be the judgement of the public, proves that the party is ready to sacrifice its own interest to those of the nation.



# THE SHINANO RIVER

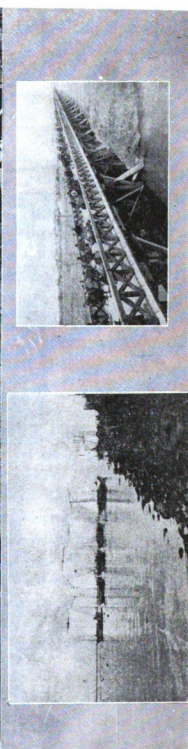
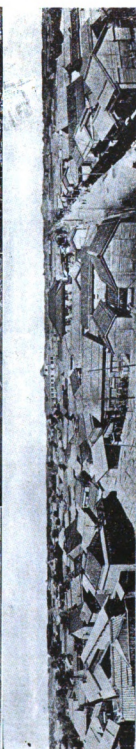
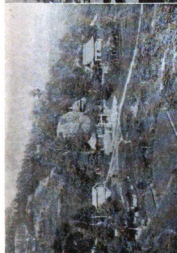
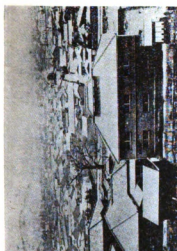
By S. YAMAMOTO

THE Shinano river, so called from the province in which it takes its rise, is a great stream passing through the Uonuma tableland of Echigo and on to the lower plains of the same province whence it is joined by various tributaries. One of the most important of these is the Saigawa which rises in the Mountains of Kiso and joins the Chikuma river at Kawanakajima, and then as part of the Chikuma river it goes on till it joins another Chikuma river which in turn becomes one with the Saikawa river beyond Uyeda. The Shinano is joined by the Sodaki after traversing the plain of Iiyama, whence its banks grow precipitous and its bed a roaring rapid, where no navigation is possible after which it is swollen by the waters of the Nakatsu and Kiyotsu and later by those of the Uono until it finally reaches Nagaoka where it receives the Shibumi, Kiri Yamata and the Igarashi, finally taking the waters of the Aga and emptying into the sea at Niigata, having covered a distance of some 200 miles. On account of the great number of its tributaries the Shinano is often referred to as the 8,000 rivers in one. The current is so rapid at the estuary that it pushes visibly for nearly three miles into the ocean and sometimes overturns boats colliding with it.

In old books like the *Chisui Hanron* the Shinano river is regarded as the longest in Japan, but doubtless this calculation includes some of its many tributaries. It is navigable for some 50 or 60 miles from Niigata. The only other navigable rivers in Japan are the Kitagami, the Toné and the Yodo river. The scenery all along the route of the Shinano is remarkably bold and picturesque, and is associated with many events of historical interest. The famous battlefield of Kawanakajima lies in the middle of the stream at Chikuma, Shinonoi station being in the center. It will be remembered that this was the spot where the famous warriors Uyesugi Kenshin and Takeda Shingen came into conflict and waged a fierce fight, the war being prolonged from July to October when Shingen was finally defeated.

Along the Saigawa branch of the river lies the town of Matsumoto, with a population of some 35,000 people, a place noted for its sericulture as well as for its great output of bamboo sacks exported to America. The remains of the old castle at Matsumoto are still to be seen.





MATSUMOTO

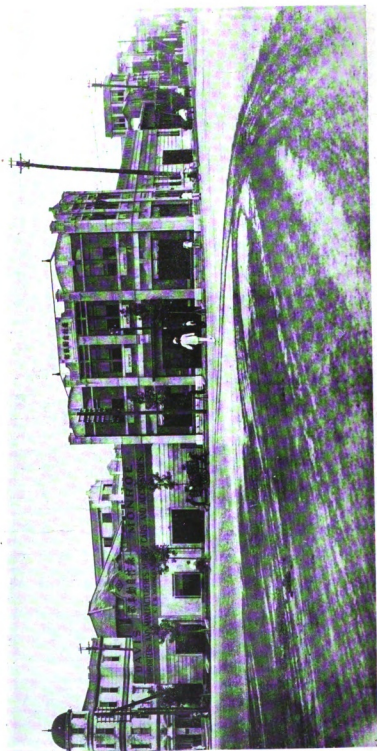
UBASUTE-YAMA  
BIRD'S-EYE VIEW OF NIIGATA

KAWANAKAJIMA

BANDAI BRIDGE OVER THE SHINANO RIVER

ESTUARY OF THE SHINANO RIVER





FORMER SITE OF THE SOMA MANSION

Along the upper reaches of the stream there is a place called Sanseiro with magnificent scenery, while Ubasuteyama near the station of the same name affords a fine view down the Chikuma river. It is said to be the most famous mountain for moon-viewing in Japan. At Choraku temple near the railway station there is the *Tsukimi-do*, or moon-viewing place, from which one gazes at the moon rising above the peaks of Kyodai and shedding its silver beams on the waters of the Chikugo and the surrounding rice fields, than which there is nothing more enchanting on an autumn night.

Along the river about three miles from Komoro station is the famous Nunobiki temple, sacred to the goddess Kwannon, where rocks of the most picturesque formation are to be seen verging precipitously over the river. Uyeda is an important commercial town on the way, sericulture being much practised there. It is a great center for the weaving industries of the district. Mount Iwahana rises between Uyeda and the next station at Sakaki.

Following the stream further on we come to Nagano with its noted Buddhist temple known as the Zenkoji, which is said to contain the first Buddhist image brought to Japan from China. The present temple was erected by the Matsu-

shiro clan during the Tokugawa period and is on quite imposing proportions, visited incessantly by thousands of worshippers. Here plums, cherries and peaches blossom richly in season. Not far away rises Shiroyama where stood the castle of the Yokoyama family, and from which fine views may be had. Nagaoka, another fine town along the river, was formerly the castle town of the Makino family, lying on the center of the plains of Echigo. In the vicinity are petroleum wells, which have brought to the town more prosperity than ever it enjoyed in the old days.

As one approaches the estuary of the Shinano river the white roofs of Niigata city spread out before the eye, with the great Bandai bridge crossing the stream. Niigata lies on the west bank of the river, with the vast plain of Echigo behind and the open sea in front, one of the five open ports of Japan. The city has been fully described in a former number of the JAPAN MAGAZINE. One of the favourite products of the Shinano river is salmon. In ancient times this was the best salmon taken in the empire and the first catch used to be sent by the lord of Nagaoka to the Shogun in Yedo. Now, however, the Hokkaido salmon has thrown the salmon of Niigata in the shade.

# THE SOMA SODO

By S. KIYAMA

WHEN passing the grounds of the building of the Imperial Diet at Uchisaiwai-cho, Kojimachi-ku, Tokyo, one is somewhat surprised to come across a large vacant plot of land in front of the Government buildings. It is unusual to see so much unoccupied land in the heart of the capital. Though now partly occupied by the garage of Messrs. Morimura & Company and the Tori Club, most of the lot is still vacant. This is the famous site once occupied by the House of Soma, where during the Meiji era went on the most bitter family strife. The family estate was afterwards removed to Shimo-ochiainura in the suburbs of the city. The present Minister of Foreign Affairs was closely associated with the affair, and what thoughts of it he must have as he passes the historic site on his way to the Government offices from day to day!

The family of Viscount Soma descended from the Imperial Prince Katsurawara, son of the Emperor Kanmu. The Soma family served the great Hideyoshi Taiko and the head was rewarded by being made daimyo of Nakamura in the province of Iwaki with a yearly income of 300,000 bushels of rice. With the Meiji Restoration the head of the family was made a peer, feudalism having been abolished.

Viscount Akitane Soma, who was the cause of the Soma Sodo, was educated at the Keiogijuku University in Tokyo, and was a man of unusual intelligence and rather a man of fashion. Still he was regarded by those under him as a *tono-sama*, or hard master, being somewhat selfwilled and haughty. In June 1877, when the Satsuma Rebellion was at its worst, the Viscount was enjoying a game of *go* with his faithful steward, Tomita

Fukazo, in the family mansion, when he suddenly flew into an uncontrollable passion because the game went against him. Seizing a spear near by he at was about to use it on the steward. Tomita was amazed and fled to the precincts of the garden for safety until his lord should cool off. But the lord pursued him; but some men heard the noise and interfered. The conduct of the lord caused grave anxiety among his family and friends, and they decided to keep him under confinement for a time. It was this confinement that led to the family strife known as Soma Sodo.

The lord had a younger brother named Mototane, who had been born of a different mother; and many of his friends desired that the young man should succeed to the headship of the family. As the elder brother was considered mad, the friends of the younger now attempted to carry out their wishes in having him made the heir. But the friends of the elder brother became suspicious as to the real cause of his confinement, not believing that he was insane, and they thought they saw a scheme for the taking of the headship of the family from him.

The hero of the ensuing tragedy was Nishigori Takekiyo, an artful and ambitious man, who determined to befriend the elder brother. His plan was to get the good will of the elder brother and then get control of the Soma estate. For this purpose he tried to work through high Government officials, visiting Court councillors and others, whom he let into his secret. He also went to the police authorities and persuaded them that the confined lord was not mad and was merely kept in durance vile so that his enemies could take away the headship of the house from him. The police,

moved by the story, despatched a physician to the Soma mansion to examine the confined lord, to see if he were really insane. He decided that the prisoner was not insane, which at once brought about complications.

As a result of the doctor's report on the case Lord Soma was set free. As a matter of fact, however, the lord was not in his right mind, the physician having relied more on what Nishigori told him than on any real examination of the man. During the doctor's examination it is said that Lord Soma was remarkably quiet and showed no extraordinary mental state. Finding that it was not safe to have the lord at large he was now sent to Sugamo lunatic asylum.

But Nishigori resolved not to be outdone by the course circumstances were taking, and he took means to work against the younger brother. To make along story short he took the bull by the horns and climbed the asylum fence and kidnapped the lord confined there. This was on January 30, 1887. The two left the city, but were afterwards discovered in Shidzuoka and brought back to Tokyo. Nishigori was brought to trial and sentenced to a month's imprisonment for trespassing on the asylum grounds. At that time the true nature of the case was not familiar to the general public and opinion sympathized with Nishigori and the lord. The people believed that the lord was being confined only to get him out of the way of his younger brother and that Nishigori was to be admired for his strong loyalty.

After his release from prison Nishigori raised a tremendous agitation in favour of the imprisoned lord and brought suit against Soma Mototane for libel. It so happened that on the very day of the trial the elder brother, Soma Akitane, died from remitting blood. Nishigori

now accused the younger brother and his friends of having poisoned the dead man. He said he had some proof of it and caused much agitation in the public mind. Nishigori now included the accusation of having poisoned his brother, in the libel action, the latter going against him. As the case related to a very important family the Tokyo court went carefully into every detail of it, detaining all members of the Soma household and subjecting them to the strictest examination. Things now looked bright for Nishigori; and he took advantage of it to try to have the son of the dead lord succeed to the headship of the Soma family. The case hung on for eight months, however, during which the remains of the deceased were exhumed and chemically examined, together with 90 witnesses in all; and the decision of the court was that there was no indication of foul play. In the trial it came out that Nishigori had attempted to bribe certain judges by offering a gift of 5,000 *yen*; and so Nishigori was now arrested, and his friends prosecuted.

At that time Baron Goto was director of the Sanitary Bureau and was a friend of Nishigori, believing him to be an honest man; and because of the friendship he too came under police surveillance and arrest. He was, of course, found innocent and soon acquitted of any connection with plots of Nishigori.

Finally the younger brother of Viscount Soma, Mototane, was appointed to the headship of the family, and married the younger sister of Viscount Arima. Of the union there is a son who was graduated from the Imperial University and is a botanist. Nishigori was released from prison after a time and is still living, somewhere in Kyushu, it is said.



# TOKYU-JUTSU AND KYUSEI-JUTSU

By T. AOYAGI

**T**OKYU-JUTSU is a species of fortune-telling and was formerly known as *tokyu-gaku*, first prevailing extensively about eighty years ago. It took its origin from the *Tengen-jutsu*, said to have been introduced by the famous priest Kobodaishi many centuries ago, when the Chinese calendar was first imported. The twelve *kyu* of the scheme are after the twelve *kyu* of the Chinese calendar; and the association of a man's fortune with the date of his birth is said to arise from the changes of the *kyu*. The question of how a man whose birth date is unlucky may convert ill-luck into good fortune is one that takes its rise from the teaching of the *Shukyu-kyo*. The system is made popular by the claim that the famous patriot, Kusunoki Masashige, decided his movements according to it, and that Iyeyasu was taught the system by Tenkai-sojo, a noted priest of the time.

About a century ago there was a man named Okuno Nanboku, a lower class samurai of the Tokugawa clan, who was skilled in this system of fortune-telling, and some of his pupils were so struck with the accuracy of his predictions that they became his faithful and devoted adherents, one of them named Yokoyama becoming especially proficient. According to the system the fates decreed that Yokoyama should lead a most unhappy life, but by the same system he was able to transpose it into a very fortunate life. This he was enabled to do only after years of study and the faithful application of his theory. It consisted chiefly in the improvement of his character by what he called *Tengen-jutsu*, a method of controlling the affairs of men by the aid of

Providence. This Yokoyama later shaved his head and renamed himself Shunkisai Gwanzo and lived in Yedo, and had among his pupils one, Sano Kadzumarū of some note.

In this system the spots on the sun have a close relation to the *ten kan* and the twelve *shi* forming the basis of the Tokyu-jutsu system. In its revolution the sun presents a different face to the earth daily and monthly. The spots on the sun being unevenly distributed, the face presented is constantly different and the result likewise. Sometimes there are many spots and at other times very few. Scientists have ascertained that the same spots on the sun face exactly the same place on the earth only every eleven years. The sun spots have a definite effect on the life of the earth.

To this cause is probably due the periodic spasms and social and political revolutions that visit mankind. These are noticeable every ten years. During the 19th century there were financial panics in 1815, 1825, 1836, 1847, 1857, 1866, 1873, 1882 and 1890. These panics, economic or industrial, may be expected every ten years, which in the system under review is known as the *ten kan* in a century, on which are based the calculation of individual fortunes. Panics are not arbitrary occurrences; they never come suddenly and unawares. They occur in regular order and in turn order the social and economic conditions of men. The causes that give rise to the conditions exist before birth the same as after it, and so affect a man's destiny from his mother's womb. A man's fate is sealed by the *kan* of the year in which he was born and bred.

Nor is the theory to be laughed at as a dream of the fanciful and unreasoning. Even so great a man as Professor Stanley Jevons attributed the industrial panic of a certain year to the influence of sun spots; and he held that a year of many sun spots means a year of unusual panic and agitation. It has been observed further that the movements of birds are affected by the prevalence of sun spots. If the sun makes its revolution in about 12 years it is but reasonable to suppose that the persons born in each of these years will have a different destiny, according to the nature of the influence exerted by the sun. The 12 *shu* in Japan are known under the names of different animals, such as the year of the ox, the tiger, the monkey and so on.

All the processes of things may be divided into three parts. History, for example, is divided into ancient, medieval and modern; and the fortunes of a family have a period of adversity, and period of good fortune and then a period of still better fortune. Thus there are periods of prosperity and decline. So that the process of things is a threefold movement. Energy is transmitted by wave motion, each wave being of a threefold nature, low, high and low. Men's fortunes are governed by their own energy, their environment and by heaven. A man's fortune may be determined on the basic number of three. The three parts make a section, and these three sections a great section, and these multiplied make nine; and so a man's fortune may be divided into nine parts, which are in the system under review called *kyusei*, or nine stars. Its year of 360 days, its 12 months and its 30 days in one month are, all multiples of 3 and 9.

Some men are fortunate and some unfortunate, just as there are years of prosperity and adversity, affected by the number of spots on the sun facing the earth. It may be worked out according to the system laid down that by multiples of 3 changes may be expected every three years and greater changes every 9 years. Thus a year may have nine different kinds of fortune the same as a human being. The same may be said of days and months. Each day, month or

year is divided into nine parts, called stars. According to the *Kyusei* system, if a man's fortune is bad this year it will continue so for the first half of the next year, and half-good for the second half of the year, and good for all the year following. Men's fortunes thus are low and high like waves, according to the nature of the year, and so they may safely calculate what to expect, and conduct themselves accordingly. Man's energy and activity move in waves, high and low, thus affecting his circumstances. Every ten years a section is complete, and good fortune may be looked for in the 12th year and on to the 12th and 14th years when they tend to reverse again. In accordance with the principles of *Kyusei-jutsu* a man's fortune for a hundred years may be calculated on the basis of the year or month or date on which he was born, thus:

## AGE

- "Chuza": 1, 19, 28, 37, 46, 55, 64, 73, 82, 91
- ◐ "Kaimon": 2, 11, 20, 29, 38, 47, 56, 65, 74, 83, 92
- "Keimon": 3, 12, 21, 30, 39, 48, 57, 66, 75, 84, 93
- ◑ "Seimon": 4, 13, 22, 31, 40, 49, 58, 67, 76, 85, 94
- ◒ "Keimon": 5, 14, 23, 32, 41, 50, 59, 68, 77, 86, 95
- "Fukumon": 6, 15, 24, 33, 42, 51, 60, 69, 78, 87, 96
- ◐ "Shimon": 7, 16, 25, 34, 43, 52, 61, 70, 79, 88, 97
- "Yomon": 8, 17, 26, 35, 44, 53, 62, 71, 80, 89, 98
- ◑ "Tomon": 9, 18, 27, 36, 45, 54, 63, 72, 81, 90, 99

The above "za" and "mon" are the names of the kind of fortune one's star enters in the year. ○ means great good fortune; ◐ and ◑ half-good fortune; ◒ bad fortune for the first half year and good fortune for the second half year; and ◓ ◓ good fortune for the first half year and bad fortune for the second half year.

# INDUSTRY AND THE WAR IN JAPAN

By Dr. T. SAKATA

ONE of the biggest problems occupying the mind of Japan at present is that concerned with the future of her industries after the war. Officialdom seems to think that national industry after the war will depend on the policy adopted by the Government; but I am going to express an opinion from the standpoint of the factory owner.

Such industries as porcelain, paper and weaving have made phenomenal progress in Japan, having been long-established activities of the nation, and in some ways western manufactures have taken a leaf out of our book in these lines. But there is immense room for further expansion in our extent of output in these industries; and we have not yet sufficiently advanced to feel sure of becoming independent. In spinning and paper we have made progress sufficient, perhaps, to put us on a level with western lands, but this does not prevent our being outdone by western manufacturers in the open competition of the world's markets. On the whole it has to be admitted that our manufactures are inferior to those of the west, as yet. When people are admiring the Japanese for their efficiency in industry they are usually thinking of our ancient arts and crafts which were the work of men of genius who in turn were the successors of long lines of ancestors who had kept the various arts and crafts in their families. They simply repeated the *formulae* handed down to them, and took little credit save for their loyalty to the past. A nation repeating the same thing for many generations must needs become proficient in the production of it. At present our development is slow because we have branched out on new lines and

are making things with which we have not long been familiar and from models we hardly know the use of. We had to adopt these new methods and objects of manufacture because the purchasing world wanted them; had we kept on at our native arts and crafts we should have been left behind the race for industrial progress.

Fortunately we have done better than we had a right to expect and our nascent industries are now rising into adolescence in some branches, taking on a continental importance and greatly affecting the economy of the state. One of the main causes of inferiority in the quality and range of our output is our lack of skilled labour, as compared with western manufacturers. Although the Government technical schools are busy turning out graduates year by year, very few become experts in the true sense of the word. We show no signs of producing any great inventor whose achievements will astonish the world. The demand for expert labour in our industries is far from being met; and when a man of any promise does show himself the factories vie with one another in trying to secure his services. Indeed mediocre ability receives such reward that there is little encouragement for further improvement except among the really ambitious and intelligent. Among the 5,000 or more graduates produced by our Higher Technical School since its foundation in 1886 none has won any great distinction as an expert. There are many other technical schools throughout the country, turning out hundreds of graduates every year, all of whom are snapped up at once by the industrial managers. Until we have more and



better schools and the supply of graduates begins to exceed the demand we cannot expect to have much attention devoted to real expert labour and individual achievement along that line. This seems a hard thing to say, as it is apparently a reflection on the individual ambition of our workers, but they are so busy with the work in hand and are paid so well for it that they have no time for experimentation and research and so do not make much approach to original achievement. If individual employers would but devote more strict attention to the ability of the men under them and see that the right man is always in the right place, some improvement might be expected even under present conditions. At any rate some harmony could be maintained between science and art. The discrepancy here is one of the graver defects of Japanese-made goods. In such matters we do not exercise the same degree of care that is to be seen in the management of western factories. Even our managers themselves are lacking in sufficient knowledge of the art and science of the work they are supervising.

It is a matter for satisfaction that the training of the skilled worker is steadily gaining ground in Japan, and more scientific knowledge is being gradually imparted to the artisan. They are also being taught to take a moral interest in the efficiency of their labour and to give proper returns for their remuneration. The lesser factories are all too prone to rest content with merely imitating the larger and more prosperous ones, instead of striking out for themselves and trying to do still better. Men of enterprise should seek other lines of industry rather than to take up some line that is already showing great activity. This latter habit

creates undue competition and injures the progress of industry resulting in undue output and dumping.

As to dumping from other countries we have little fear of goods from Europe, for these countries will take some time after the war to recover sufficiently to bring their industries much into competition with ours, but in America the situation will probably be different, and it is from that country Japan must expect the severest competition in industry. Japan must do all her power now to secure and hold the markets in the South Sea islands, India and China. Since the opening of our steamship lines to those regions the demand for Japanese manufactures has greatly increased and this we must maintain if possible. But how can we hope to do this if we continue to ignore the complaints that reach us as to the inferior quality of the manufactures we are exporting to these countries? Our manufacturers have to be taught not to sacrifice their future to their present interests, and thus lose a great opportunity just for the sake of a temporary gain.

It will be seen, therefore, that the weakness of our present industrial personnel is a lack of scientific knowledge and the moral earnestness essential to the production of well-made goods; and these defects will not be made good until capitalists and managers take a more lively and personal interest in the matter. In most cases the whole thing is left in the hands of managers by indifferent directors or capitalists who are content to let things go so long as dividends are forthcoming. Now while the greater part of mankind is absorbed in the great war, is the best time for Japan to lay to heart the needs of her industry and the best way of bringing it to a position of efficiency and safety.



# MONGREL ARCHITECTURE

By Dr. I. HARADA

**I**N recent years there has been quite a transformation in the architecture of some of the more leading cities of Japan, some of which is in the direction of progress and some not, so far as style is concerned. It is nothing in the way of progress compared with what is going on in western cities, however. How far Japanese architecture is developing along really scientific and modern lines is a question; and no less interesting is the question as to what direction it is likely to take in future.

There is little to be gained by entering into a discussion as to what constitutes real architecture in the accepted sense of the term. Every sort of building represents some sort of architecture, but we generally apply the term to buildings capable of revealing some degree of art in their structure and style. In Japan architecture is treated as a practical lesson in engineering in the Imperial University, and as a lesson in fine art in the Tokyo Academy of Art, and as an industrial lesson in the Tokyo Higher Polytechnic School. This suggests that in this country architecture is regarded both from a practical and an artistic point of view, and that it cannot escape being included among subjects requiring scientific knowledge like the free arts.

But what has Japan made of her policy of regarding architecture as a matter of art and utility combined? Even from the view point of utility Japanese build-

ings must be looked upon as gravely defective. The Japanese building in native style is rather unstable and badly designed. But it is not without value in view of its comparative cheapness and its consistency with its environment. There is no doubt that from an artistic point of view Japanese buildings harmonize beautifully with the natural landscape, whether of garden or field or mountain, even without possessing any intrinsic architectural excellence of their own, with the exception, perhaps, of a few of the more ancient examples extant.

When the buildings of a city, or even singly, have the appearance of imperturbable exposure to weather and to the critical and concentrated gaze of succeeding generations, they must be esteemed as truly ornamental to the city or country and justly to be regarded as examples of a nation's architecture. European and American capitals are formed of such buildings. The country that possesses no buildings worthy of decorating it is doomed. Look at China. The capital is surrounded by a great wall, so high and so thick, with storied gates at certain intervals, the imposing construction having been completed during the Ming dynasty. But there is among the modern buildings of Peking scarcely an example worthy of note, except some erected in western style by foreigners. In both India and Turkey, on the other hand, the eye of the traveler is constantly impressed

by the sight of buildings centuries old ; but there, too, the modern buildings of note have all been constructed by foreigners. How is it in Japan ?

Japan possesses such examples of ancient architecture as the famous Horyu temple and the Todai temple, which tell us of the culture of the ages of Asuka and Nara. Only of her ancient temples at Nara, Kyoto and Nikko is Japan disposed to be proud. Otherwise Japan shows the same signs of doom as are evinced by China, Turkey and India. Of course we do not believe that as a great people we are doomed. But we certainly should not be content with the erection of huge and crude imitations of western architecture. Japan, it is true, has never attached the same importance to permanent structures as Europeans have. The nature of her country has precluded that ; for we are above all things a practical people who could never see the wisdom or economy of erecting imposing structures of a nature to be hurled to atoms by the first earthquake or typhoon ; of which we have more than our share. That, however, should not prevent our paying strict attention to art and utility when we do venture on the more imposing forms of architecture.

Japan's absence of imposing buildings in modern style has been ascribed to the poverty of her architectural art as well as to the weakness of her finance. This view must be regarded as an error. Our architecture is, after all, not so bad as it is often made out. If we are slow that we are nevertheless on the line that may in time catch up with Europe. Our slowness cannot be ascribed to economy. No nation can afford to wait for a financial surplus before erecting its necessary buildings. Nor can Japan be regarded as so

very poor a country. Is it then we are so lacking in taste that we cannot produce examples of modern architecture worthy of our race and history ? Are not the Japanese held up to the world as examples of refined taste in art ? Our taste in art, however, is largely confined to small objects, such as pictures and knic-knacs. In the regulations issued by the Government for the purpose of promoting more interest in fine art, reference was had only to pictures and small art objects, and little or nothing was said of architecture.

In 1896 a society for the preservation of ancient buildings was organized, especially old temples and shrines ; which meant that our worthy buildings were to be cared for in the same manner as our examples of ancient pictorial art and sculpture. But in the entire history of Japanese art architecture makes rather a poor show. In the direction of greater development our native architects have displayed insufficient energy and prowess. We shall never be able to make progress worthy of our country until we take the same aggressive interest in architecture that we already do in regard to pictorial and fine art generally.

Critics are prone to describe Japanese architecture to-day as being in a transition period and revealing all the defects of such a condition. Its lack of harmony and general uniformity is said to be only natural. It is now more than half a century since the beginning of the Meiji or Restoration period ; which is not long as the life of periods go, when speaking of a transition stage. In my opinion Japan has already passed the stage of transition and is already entering upon a new epoch.

When the Meiji era opened Japan was supposed to have no real architecture nor much idea of the art. All the more imposing new structures were the work of foreign architects. These buildings, however, did not add to Japanese archi-

ture any more than the same kind of buildings in China improved the architecture of that country. But Japanese architects began to take a lively interest in the subject and the science began to make some degree of progress, a number of worthy architects being in time produced. But the models were for the most part foreign and the results mere imitations of western architecture. Happily our native architects did not remain content with these imitations of western styles of building. About the year 1904 or 5 there was experienced a great architectural awakening in Japan, since when our newly-erected buildings have begun to display considerable more originality, though still showing the age of youth or experiment. This period of nascent agony has gone on for over ten years, and we are now beginning to show signs of adolescence and much energy and ambition.

It must be apparent to every eye that there is abnormal architectural activity in Japan at the present time. The river runs fast below while apparently calm on the surface. Some remarkable examples of fine architecture are appearing in various parts of the capital. There is obviously a concentration of the architectural mind on the necessity of nobler designs and more practical structures.

There is however, still a wide divergence of opinion among native architects as to the best system to adopt for this country. Some incline to a kind of blend in which the best features of western and native architecture are combined harmoniously. Others contend that we should adopt European and American styles of architecture out and out, and have done with attempts at mixing them and having neither one nor the other. Then we have exponents of the policy of an original system of architecture suitable to Japan, which would probably be an adaptation of the old native style to modern conditions. A few want simply the continuation of the old system. All of the above opinions may readily be seen practically tried in the examples of recent architecture to be found in Tokyo and some of the larger cities of the empire. For the most part each architect is left to

do what seems best in his own eyes. It means a sad lack of uniformity but the experimentation that promises to result in some predominant system which will eventually evolve and crown the efforts of the long process after an ideal.

The variety of the styles of architecture to be seen amongst us is really due to the variety of tastes and opinions prevailing among the people of new Japan. Our buildings are in some measure a reflection of Japan's mental state. We criticise our buildings and we criticise one another in same way and for the same reason. Indeed we have heterogeneity in everything: in morals, religion, customs, commerce and buildings! But we are advancing all the same. We have not yet arrived at a standard model but we shall do so. We are so vigorously growing that no point is yet fixed. How can a vigorous nation know what it will be? Our architecture is in the melting pot; and what comes out will doubtless be better than the mongrel types one sometimes sees defacing the blocks of some of our cities. As yet we have no really representative modern Japanese structures. Our examples are either foreign or original native designs, the hybrids being few and unproductive. Though the Tokyo Station and the Bankers' Club are not true representatives of modern architecture in Japan, they have some special features which probably only a Japanese architect could have given them, thus distinguishing them from purely western architecture. We also have numerous office buildings which cannot be regarded as mere imitations of western architecture, such as the Shirokiya and the Matsuya and the Kaijo building, all in Tokyo, which show considerable progress in our architectural art. The completion of the Grand Shrine in honour of the Emperor Meiji will doubtless mark a new era in the architectural art of Japan, and set a model for future generations in sacred edifices. The same may be said of the new buildings for the Imperial Diet as regards the style to be followed public buildings. They are to cost 11,000,000 *yen* and be constructed of only native materials.



# OLD IDZUMO

By NORITAKE TSUDA

(EXPERT IN THE TOKYO IMPERIAL MUSEUM)

**I**N the more remote ages of Japanese history the two gateways of knowledge from outside sources were the island of Kyushu and the province of Idzumo. It was through these that a higher civilization first filtered into the islands of Yamato from the continent of Asia. To most Japanese, however, Izumo seems the more venerable of the two, the land of gods and all sacred tradition, though to many in Kyushu lies the beginnings of our racial entity.

Idzumo is situated on the Japan Sea midway down the main island. In the oldest records of the nation, such as the *Kojiki* and the *Nihongi* the province of Idzumo is always regarded as a district of elemental importance. It is somewhat difficult to unravel myth from fact in the old writings, but it seems clear that from the beginning Idzumo was guarded by the Deity known as Okuninushi, assisted by the god Sukuna-hikona-no-mikoto. Okuninushi was the patron deity of agriculture and the inventor of medicine and magic. He is known under various names, such as Omono-nushi-no-kami and Onamochi-no-kami. He is probably the apotheosization of some magnate who

ruled the district before the foundation of the empire, long ere the Imperial sovereign descended from the plain of high heaven.

Tradition has it that several envoys were sent to him requesting his abdication so as to give way to the Imperial sovereign. The first three conferences with him were abortive, but at the fourth conference Futsunushi-no-kami and Take-mikazuchi-no-kami descended to Idasano Obama in Idzumo, with short swords in their hands, and, seating themselves on the points of their reversed weapons they delivered a message to Okuninushi, obliging him to surrender to the new ruler of the empire. After careful consultation with his son Okuninushi agreed to relinquish sway to the coming sovereign and his land was accordingly handed over. A shrine was erected for him at Kitsuki in Idzumo where his spirit was enshrined after he passed away.

In the *Nihonshoki* the shrine is called the Ameno-hisumi-no-miya; but later the name was changed to Kitsuki-no-taisha, or the Great Shrine of Kitsuki; but at present it goes by the name of Idzumo-no-taisha. It is one of the oldest sacred



edifices in Japan. Its architecture was most archaic and evidently the earlier building resembled a palace of some kind. Certainly it must have been a remarkable structure for so remote a time. Fortunately the existing structure preserves much of the antique form, though it also shows the developments of later periods. The present building was elected in 1784. The form is square, extent being about 39 feet, and the highest some 36 feet, the material being plain wood. The roof is thatched with *hiwasa*.

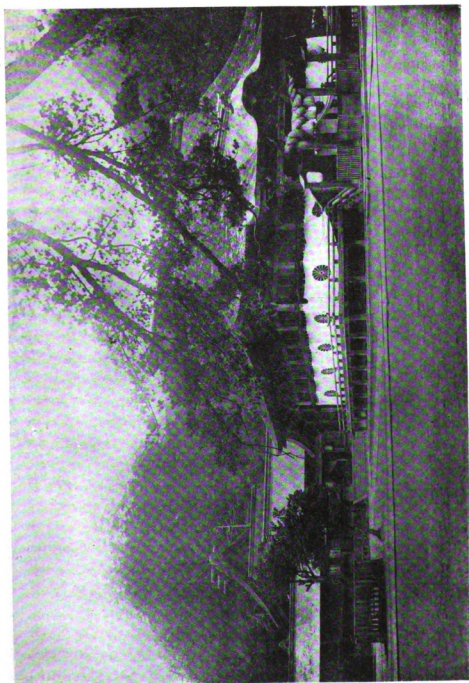
The grand entrance is approached by a great stairway of fifteen stories. The roof is finished at the gables with *chigi*, that is two long pieces of round timber placed across the saddle; and between the *chigi* are three *katsuogi*, or blocks to hold down the roof. These are all symbolic of genuine Shinto architecture. A unique feature of the shrine is that no curve is to be found in any of its lines, and no colour is used in decoration.

The Idzumo shrine is listed as one of the great national shrines of the empire, that is, a Kwanpei-taisha. According to legend when Okuninushi was mourning the death of his colleague in council, Sukuna-hikona-no-mikoto, a god appeared from over the sea and said: "If you worship me your labour will be worthwhile, but otherwise you will fail"; something like the Bible verse: "Unless the Lord build the house their labour is but vain that build it." Okuninushi inquired what deity he had the honour of speak-

ing to; and the deity answered that he was no other than Okuninushi's own soul, or *sakimitama*. Then upon asking how he could worship his own soul, he was told to enshrine it at the miya of Yamato. The origin of the shrine at Yamato is associated with this legend.

The chief priest of the Idzumo shrine used to be governor of the province of Idzumo, a custom that was continued for many generations from the remotest times. But during the middle ages the family got divided into branches, such as the Senge and the Kitajima, the heads of whose families are still accorded rank of baron. Each new chief priest succeeds to his office by a solemn ceremony, after which he is known as the Kuni-nomiyatsuko of Idzumo. The name implies the inheritance of the sacred fire. The legend states that the first chief priest of the shrine had to go through a fire drill, being so directed by his mother, the goddess Amaterasu Omikami: and it is only by this fire-drill that the sacred fire can be inherited. After succeeding to the sacred fire kindled numberless centuries ago the chief priest should always use that fire, even for cooking his food. Every New Year's day the fire drill is repeated.

This deity, Okuninushi, being so closely associated with the foundation of the empire of Japan, is venerated at numerous shrines throughout the country. Such shrines are generally known as Onamochi-jinja, Okuninushi-jinja or Miwajinja.



GREAT SHRINE OF IZUMO



PROFESSOR Y. HIRANUMA, LL. D.

Dr. K. HIRANUMA,  
ATTORNEY-GENERAL OF JAPAN

# THE HIRANUMAS

By M. MORIYAMA

**I**N the modern business world of Japan there are not a few cases where talent and enterprise seem to go in families, resulting in business companies formed of brothers, among whom the Hiranuma Brothers may, perhaps, be named as an illustrious example. Of the famous brothers, Yoshiro Hiranuma, is a director of Waseda University, which has recently conferred on him the degree of doctor of laws; while the younger brother, Kiichiro Hiranuma, is Attorney General of the Empire and enjoys high distinction in university and law circles. The many successful cases that he has carried before the bar have tended to magnify his name still more. Indeed he has been associated with most of the noted law cases that have attracted public attention in recent years, such as the noted Kotoku Affair, the case against Count Watanabe of the Imperial Household Department, the Naval Scandal affair and the Oura Case. His latest triumph has been in connection with the prosecution of those connected with Iron Works scandal.

Thus Mr. Kiichiro Hiranuma is regarded as the terror of criminals and scandal-mongers and grafters of every description. The merciless manner in which he hunts them to their lairs is the talk of the country. His zeal in unearthing crime and exposing all forms of dishonesty and deceit is well known to all. There is many a Japanese who cannot name all the ministers of the Imperial cabinet, but it may be questioned whether there is one who has not heard of the famous Attorney General. His elder brother, Yoshiro, is, of course, not so well known, being engaged mostly in academic work at Waseda University, but

he is a man of great talent no less than his brother.

The Young Attorney General graduated from the Law College of the Imperial University in 1881 and entered the Department of Justice. In time he was advanced to be chief of the Chiba Court and then of the Court at Yokohama, and next he became Judge of the Appeal Court in Tokyo. Finally he was appointed procurator of the Supreme Court and director of the Bureau of Civil and Penal Affairs. From the position of Vice-minister of Justice he was raised to his present position of Attorney General. Mr. Hiranuma could long ago have been a minister of state had he been so inclined, but he always declined such emoluments, preferring to remain in the Department of Justice, for which he believes himself most fitted. Some regard his modesty as a defect while others esteem it as the sign of a true and noble character.

While the younger brother seemed thus cut out for justice from early manhood the elder brother was more disposed to education and politics. In clearheadedness and mental acumen generally the elder has nothing to yield to the younger. He too graduated from the Imperial University where he took a very high stand in his studies, winning important scholarships. The Hiranuma family were retainers of the Tsuyama clan, Mimasaka, the family removing to Tokyo in 1873. After the retirement of the father the family suffered from poverty, but the two brothers kept it together, the sister assisting by cooking their food. Thus early life was a keen struggle for the brothers Hiranuma, and the strain continued until they finally graduated from the Imperial University. When the elder brother



graduated he got a position in a newspaper office, which helped to keep the wolf from the door. By this means the younger brother was enabled to pursue his studies until he graduated. While the younger kept on a straight course in the Department of Justice the elder changed work several times until he finally settled into academic work. At one time he was a professor in the Okayama Normal College and later in the 2nd National College at Sendai and finally was made Director of the Osaka Higher College of Commerce, and was once deputy mayor of the city. In municipal affairs he had an extensive and wholesome influence, having had a good deal to do with the harbour reconstruction programme of Osaka and the inauguration of the electric car service.

The characters and careers of the two brothers thus stand out in marked contrast, though both are of the right stuff. The elder is a man of affairs, very active energetic with a refined and persuasive eloquence; while the younger is rather reticent and calm, a man of profound meditation and steady labor till his problem is solved. The younger Hiranuma is so silent in his manner that a new maidservant in the household once took him for a deaf mute, having not heard him speak for several days. It is this uncanny silence that enables him to have so remarkable an effect in the prosecution of the guilty. He has never hesitated to throw the highest officials into prison if guilty nor to push proper punishment to its right limit, irrespective of place and position. It is said that in the recent Iron Works scandal he made Oshikawa, the manager of the works, commit sui-

cide. This relentless attitude on his part has an awe-inspiring effect on the public mind. His name is like Nemesis itself.

There are those who think that Dr. Hiranuma has too much influence in the Department of Justice and that he has too many of his own men under him, so as to ensure that his bidding shall be done. It is safe to say, however, that he has no ambition to create a Hiranuma faction in the Department of Justice. In reorganizing the Department some time ago he did not hesitate to dismiss his own brother-in-law when he believed it in the interests of the service. In the last election for degrees it is said he did not vote for his own brother, preferring to vote for one more suitable than his own brother, believing it against the interest of the state. Those most intimate with him affirm him to be a man of warm feelings and much liked by his friends. Indeed the most conspicuous feature in the character of the two brothers is their preference of reason to feeling and sentiment.

As to taste the two men are not very different, the elder being the more social and the younger more artistic. They are both fond of pictorial art and of archery. The elder is given to the composition of verse, but in this art the younger is scarcely inferior. Both men are extremely temperate in the use of intoxicants, the elder on account of the evil effect of saké on his health and the younger by choice. The younger Hiranuma was once married but divorced his wife and has since remained in single blessedness, to the surprise of the average Japanese man.

# THE NINJUTSU

By GINGETSU ITO

**D**URING the period of military despotism in old Japan the art of espionage was carried to a high degree of perfection, being used to secure all kinds of secrets, to bring about desirable assassinations and for incendiarism in aid of political exigency. By some the art was called *Shinobi-no-jutsu*, and the professional spy was known as the *ninjutsu-sha* or *shinobi-no-mono*. History tells nothing of the origin and history of the practice. One of the more ancient books, the *Wakan Sansai Zuyé* states that there are five methods of espionage: *mokuton*, by wood; *Suiton*, by water; *katon*, by fire; *doton*, by earth; *kinton*, by metals; and that the real spy can make himself invisible by utilizing any of the means mentioned, especially the earth, which is everywhere and enables him to be quick and effective in his art.

It is altogether likely that the art of espionage as known in old Japan had its origin, like so many other arts of Japan, in China. The art attained a high degree of efficiency in the days of Yoshitsune of the Minamoto clan, and was adopted by most of the great warriors of the day. The famous patriot, Kusunoki Masashigé, utilized the spy system to a great extent; and the *Taiheiki* describes how four young warriors of the Yüki army stole into Akasaka castle and set fire to it. It is probable that the earliest and most successful spies were robbers, whose lives had been given up to secret deeds and plans

as well as to apt modes of disguise. The art soon became a legitimate one in connection with military tactics, and assumed a right of existence not known at first; so that it came to be diligently studied by soldiers in order to promote military efficiency, even down through the Tokugawa period.

There were even leagues of spies, among the more famous of which were those of the Koga district in the province of Totomi and in the province of Iga also, where mountains facilitated practice in the art. The members of these mountain leagues used to practice on each other in times of peace so as to render themselves efficient in time of war. They came to be more skillful in the art of espionage and disguise generally than the experts of any other region, and were much employed by the various daimyo. These spies were known in their day as *Koag-mono* and *Iga-mono*, and the two schools of the art which they represented were known as the *Koga-ryu* and the *Igaryu*. The *ninjutsu-sha* being of a low class and ever engaged in secret deeds, it is but natural that no history of them should be extant. A book of instruction in the art of espionage, called the *Scininki*, gives some idea of what they did but little of their origin and development. Apparently the *ninjutsu-sha* was not referred to in the same way in all parts of the country; for in the Kawanto districts they were known as *rappa*, and in the Kosu district *suppa*.

Of course the *ninjutsu sha* regarded their calling as far away above that of robbers and ordinary doers of evil; and their art as of a nobler genius than the latter. The daimyo employing them always warned them never to be guilty of the deeds of robbers; they were never to kill, rob or set fires save in case of real necessity, and never from a purely selfish motive. To be a first class *ninjutsu-sha* a man had to have the necessary mental and physical qualifications. The quality of complete self-possession was a primary essential, and next to mental acumen came agility of body and strength of physique. After the proper mental and physical qualifications then came the necessary training, which was long and arduous. They studied the meaning of physiognomy, mind-reading, principles of deception, the importance of various phenomena and atmosphere. Geography, too, they must know well, and the significance of numbers, together with local manners and customs of the places where they were set to operate. How to disguise themselves so as to pass themselves off anywhere was a fine art among them. How to give first aid in cases of accident, and the question of food, clothing and general behaviour, were all matters of earnest study to the *ninjutsu-sha*. The spy usually wore a braided hat, carried a rope with a hook on the end, a small slate and pencil, medicines, towels and flint and steel. The cord of the *ninjutsu-sha's* sword was rather long, as he usually left it behind him on the ground when clambering over a wall, and then drew it after him. The big hat he used to hide his face and the rope was useful in climbing, and binding those captured. The towel was necessary when making up a disguise to mask the face or

otherwise change the appearance. The towel was also used for taking a drink at night, as it was believed that although the water could not be seen, yet if it were bad, the germs would stick to the fabric and the water could be sipped from it in a pure state. It was thus believed that the towel acted as a filter and that the dye in it acted as a disinfectant.

They were seven modes of disguise common to the *ninjutsu-sha*. The first and most usual was as a strolling minstrel, or *komuso*, whom the public took to be a begging priest; another was as a *yama-bushi* or vagrant pauper; others went as a kind of itinerant merchant, or *hokashi*; and there were various disguises of a simpler nature. The *ninjutsu-sha* had a different manner of walking at night, and by day, in mountain regions or in entering towns. He also had secrets as to the sandals he wore. Generally speaking his method was to walk with the foot slightly turned out at the toe. It is said that a good spy could stick to a wall like a spider. He could run 70 or 80 miles a day without being over-fatigued. At night the spy knew whether he was on a frequented highway or a lonely road by tasting the soil: if it were salty it was busy road, but if bitter it was a lonely road. He knew that in the dark stones and water looked white, and that dust in the distance meant the approach of men or horses when dark, but their going away if light color. It is said that a spy could know what was going on in a distant place at night by sitting on the ground and watching the cloud over the place. He could calculate the exact number of houses on a street simply from his footsteps passing through the street. Some did this by dropping a bean from the sleeve for every house



passed, using both sleeves for houses on either side, and then the number left over would show how many beans were dropped. The number of unoccupied houses was noted by dropping beans from the pocket.

It was the practice of the *ninjutsusha* to watch for a moment of confusion as the best time to gain entrance into an enemy camp. A good time for this was when all were getting up in the morning or just before a meal when all were hungry and busy getting into line for food. The spy knew all about every kind of dog, and was versed in numerous dialects. Usually the spy acted singly but sometimes two or three acting together proved more efficient. In such cases one of the spies affects illness and the other goes to a house to get some warm water or medicine. The spy then has to return to the house to offer his thanks or to bring a present, which affords him an opportunity of winning the good graces of the family. The spy was especially skilful in winning the favour of children, or the wife, the favour of the master being least sought of all.

Another method of gaining entrance to a house that the spy wished to study was to open the door and rush in crying that he was pursued by a murderer. In which case he would usually run from room to room and when the family objected he would rush out through the back entrance as if hiding. Whereupon another spy would appear as the pursuer and go into various rooms of the house looking for the refugee. In this way he at once learned all the secrets of the house. By telling the inmates of the house that he was pursuing a most dangerous criminal they usually afford him every facility, being much excited by the story. An-

other method was to bring a letter to the house and invite the master out to receive it, whereupon another man arrives and rushes into the house saying the master is being assaulted. The family runs out leaving this man the house to himself when he can do as he likes. When three spies are acting together one of the most common ways was for two of them to start a fight with swords in front of a house, the fury of the fray driving them against the door of the house and often into it. This brings the whole family out to see the fight, and while they do so, the third man enters the house and gains all the knowledge he wants.

In all kinds of tactics the *ninjutsu-sha* was especially expert, more particularly in various tricks for deceiving an enemy. He could ascertain the enemy's weak points and his strong points and skilfully prepare an ambushade. It is said that when Hideyoshi committed a robbery in his youth he was pursued and came to a well into which he threw a big stone near by, saying when his pursuers came up with him that the robber had jumped into the well; and as they saw the commotion in the water made by the stone, they believed the story and the boy escaped. The art of camouflage was much practised by the spy of old Japan. Once when Hideyoshi was asked for a sword he did not have it, so he at once resolved to steal one. He accordingly hung up his straw hat near the eave of a house where the rain dropped on it; and the man inside, knowing what Hideyoshi was up to and hearing the rain drop on the hat, supposed that the boy was still standing there waiting to enter the house. Consequently the man stood nearby waiting to attack him when he tried to enter. In the meantime the boy entered from the rear and took the sword he wanted while the man stood on guard near where he heard the rain dropping on the hat. This story, whether true or not, at least illustrates the method of the *ninjutsu-sha* in old Japan.





# TOYOSHIGÉ AND NAOJIRO

By SHOFU MURAMATSU

## I

**I**CHIRYUSAI Toyoshigé threw his paint brush on the table and fell into a brown study. Before him lay a likeness of Iwai Hanshiro in the part of Mikadzuki Osen in a play then drawing big houses at the Kawarasaki theatre. Lovelocks graced her temples and a stylish kerchief was thrown archly over her shoulder. The head of the figure was but half finished, but the painter had sufficiently done his work to leave a pretty face with charming eyes and lips, and a curve of beauty about the cheeks that was enrapturing.

Toyoshigé was engaged on this picture at his upstairs studio from early morning, yet his work seemed to make but little progress. As he contemplated the half-finished portrait the thought of Naojiro, an engraver of woodcuts, came into his head and disturbed him. Why should he be in such haste to finish the painting when the man who was to engrave it for the colour printer was so idle?

Opposite to him across this street the declining sun was shedding its rays on

the roof of a pawnbroker's shop; but the streets all around were unusually quiet, not even the cry of a peddler the whole afternoon. Presently the sliding door moved back and some one came in. It proved to be the painter's wife, Ominé, who came upstairs and informed him that Tsuruya had come.

Toyoshigé arose and followed his wife downstairs. There in the small guest room opening on the garden he found a man of about 50 years of age and fine appearance, seated and fanning himself. The man was absorbed in the view of the garden. Tsuruya Kiyemon was the proprietor of a color-printing establishment in the city of Yedo.

"Oh Tsuruya San, thank you for calling in such hot weather. I only regret that I have to meet you in these everyday clothes".

The visitor replied appropriately and the two drank tea together and indulged the while in small talk. As they talked, the painter's humble wife, Ominé, sat in the distance fanning the guest.

Some twenty years before Ominé had been a pretty geisha of the Fukugawa district. As she sat there whiffing the cool air toward the guest she was dressed in a simple *yukata* with a sash of black satin. Her face was done up nicely and the border of her raven hair was long and slender. Nothing could be more charming to human eyes than the sight she presented that day.

"Well", said Tsuruya, "have you finished the picture of Hanshiro yet?" Tsuruya spoke as if the subject had but casually occurred to him.

"Not yet", said Toyoshigé, scratching his head and looking puzzled; and he again thought of Naojiro, the idle wood-engraver.

Then he remarked: "How is the work of the wood-engraver progressing?"

"That is the burden of my visit to you to-day", said the publisher; and he went on to say how the engraver had been idling away his time in dissipation and drink, suggesting that another engraver should be engaged instead.

"He is a troublesome fellow, to be sure", acquiesced the painter. "It is somewhat of a mystery too why a man that was formerly so active and industrious should suddenly assume this sort of life, acting like a madman. I suppose there must be some reason for it. I wonder just what it can be?"

"Have you no idea what it is yourself?" inquired the publisher.

"Perhaps it is due to his circumstances which are not always easy", and the painter smiled as if he knew more than he was willing to relate.

"Well," continued the painter, "I'll reprove him once more and see what comes of it. If he does not reform then I'll have no more to do with him."

"All right", responded the publisher. "Of course he is the son of Toyokuni, a patron of many years; and he is exceptionally clever, so I sincerely hope he will reform and act upon your admonitions."

Tsuruya undoubtedly desired the reformation of the delinquent Naojiro. After further conversation he left the house of the painter in his palanquin. Toyoshigé did not return to his studio but sat there idly in the guest room.

Ominé San saw that her husband had something on his mind and was in rather low spirits; so she came to him and said: "I fear Naojiro San has become desperate on account of Oyuki."

She was aware that Naojiro had, about a month before, asked through a certain person, the hand of her daughter, Oyuki, in marriage and had been refused. Ominé thought the refusal unjustified and had much sympathy with the rejected suitor, indicated by the tears in her eyes as she told her husband. But she went on to say that it could not be helped if Oyuki was unwilling to marry Naojiro. It was a great mistake on his part to allow such a thing to prey upon his mind and turn him into an idler neglecting his profession.

"You really must not talk so", interrupted Toyoshigé, as his wife thus went on. "He is not such a bad fellow and he may have some hope of marrying Oyuki yet, if we advise her to marry him, though at first she may hesitate." Then Toyoshigé fell into sighs and silence.

"Well, it is difficult to say", remarked the wife. "Of course we owe it to the memory of his great father, Toyokuni, to do all we can for Naojiro; but still it is a pity, I think, that Oyuki should be compelled to marry him, especially as she is

quite intimate with your pupil Kunikagé."

"I have never advised that she be given in marriage to Naojiro, have I?" said Toyoshigé. "It would be disgraceful for a professional man to give a daughter in marriage to such a subordinate as an engraver just to please him against the girl's will."

As Toyoshigé spoke he struck the tray with his pipe in the heat of his words; but a moment later he was again lost in silence. Presently, as if he had suddenly recollected something, he remarked to his wife: "That fellow is exceptionably able, you know. It seems to me he has inherited all the art and skill of his father, as if the spirit of the latter were always with him."

To this the wife made but an indifferent reply and remained absorbed in thought.

Of what was she thinking? Ominé, as already mentioned, had been a beautiful geisha girl. The great Toyokuni had painted her portrait and in so doing fell in love with her and married her. But soon the old painter fell ill unto death, and in his last hour he called unto him one of his pupils, Toyoshigé, and said to him that he grieved to leave behind him his beautiful childless wife; and so he asked Toyoshigé to marry her and take care of her. At the same time he requested that his son, Naojiro, born of a former wife, be brought up as an engraver of color prints. This Toyoshigé had done, and the young man was now an efficient artist, doing Toyoshigé's pictures so well that he was indispensable.

"It seems to me", said Toyoshigé,

that I cannot make my work perfect and glorify my art truly until I make the life of Naojiro happy; and as I love my art more than my daughter I ought to give her in marriage to Naojiro."

Just then Oyuki came in from her *koto* lesson; and Toyoshigé and his wife again fell into silence.

Naojiro was lying on the floor of his house in rather negligé attire. Near him lay also a saké bottle. Beneath the Shinto altar shelf stood a desk with many cuts in it, and over it were scattered wooden blocks, engraving and carving tools and hammers and various other things. The house was somewhat dim within. The children that had been frolicking about outside had now withdrawn and all around was quiet as the evening settled down. A month before the solitary old servant had departed owing the violence of the master's temper under drink. For ten days or more Naojiro had done nothing at his trade. He was thoroughly discontented and dissatisfied with himself and the world in general. Even to think was a trouble to him. Over the merest trifle he quickly lost his temper, and even his memory was forsaking him: he forgot everything, even Oyuki.

At that moment there was a sound. "Is Naojiro San at home?"

"Yes, walk in!" He arose and there he saw Toyoshigé at the door. Naojiro quickly jumped for his *yukata* and put it on.

(To be continued)

# MONTHLY RECORD OF EVENTS

(JUNE 25 TO JULY 25)

June 25.—Baron Sakatani, who had been on an extended trip to China for purposes of financial investigation, returned to Tokyo.

Prince Arthur of Connaught and suite visited Nikko and remained over night at the Kanaya Hotel.

June 26.—The Chilian naval training ship *Baraida* reached Yokohama.

June 27.—Prince Arthur of Connaught, after returning from the Nikko trip, visited the Oriental-English Girls' School in Azabu, conducted by the Canadian Methodist Mission, and then proceeded to the mansion of Marquis Inouye at Uchiyamada where he was shown valuable family treasures.

June 28.—Prince Arthur proceeded to the Imperial Palace and had a farewell audience with his Majesty the Emperor, when an Imperial luncheon was given.

June 29.—On this day Prince Arthur went shopping to Maruzen's Book store in the forenoon, taking a walk through Nihonbashi; and in the afternoon his Royal Highness visited the mansion of Marquis Mayeda, after which a reception was given by the British Association at Shinjuku.

July 4. The Naval Academy, which hitherto admitted no more than two hundred students annually, decided in view of naval expansion plans to admit 300.

Lieutenant-General Kolchakhoff, commander of the Russian garrison along the Chinese Eastern Railway, came to Tokyo to request Japan to despatch troops to eastern Siberia.

The Tokyo municipal Council decided to expend over one million *yen* in enlargement of its water system reservoir to meet increased demands for city water.

July 5.—The Tokyo Municipal Education Department selected seven directors of primary schools to proceed to America to study educational methods and school management.

Some 1,500 young men graduated from Waseda University this year.

July 6.—The Japanese training squadron, including the *Asama* and *Tokiwa* returned from a cruise in North and South American waters, having been absent since last March.

July 9.—Premier Terauchi invited a number of business men and members of the Imperial Diet to his official residence to confer on the proposal to raise over 2,000,000 *yen* for the encouragement of aviation in Japan.

Mr. K. Honda was appointed Japanese minister to Switzerland in succession to Mr. Y. Miura recalled.

July 12.—An unusually severe typhoon passed over Kyushu and southern



Japan, causing much damage to property, especially along sea fronts.

An extraordinary cabinet council was convened in Tokyo to consider the despatch of Japanese troops to Siberia in aid of the Czechs in accordance with a proposal made by the American Government.

The super-dreadnaught *Kawachi* of over 20,800 tons was blown up while at anchor in the Inland Sea in the bay of Tokuyama and sank in four minutes with the loss of 621 lives.

July 15.—At the Elder Statesmen's council met to consider the question of intervention in Siberia Prince Yamagata approved the proposal while Marquis Saionji and Marquis Matsukata were neutral, deciding to leave the matter to the Diplomatic Advisory Committee.

July 16.—At the Diplomatic Advisory Committee meeting held on this day Baron Makino was decidedly opposed to sending Japanese troops to Siberia, thinking the present forces there sufficient, while Mr. K. Hara, leader of the Seiyukai party, approved the

despatch of troops in coöperation with America, but was opposed to Japan's taking any initiative. The council decided to abandon intervention on a large scale.

July 17.—The Diplomatic Advisory Committee held a meeting to draft an answer to the American proposal for intervention in Siberia.

July 19.—The cabinet and the Privy Council held meetings to consider the proposal to intervene in Siberia.

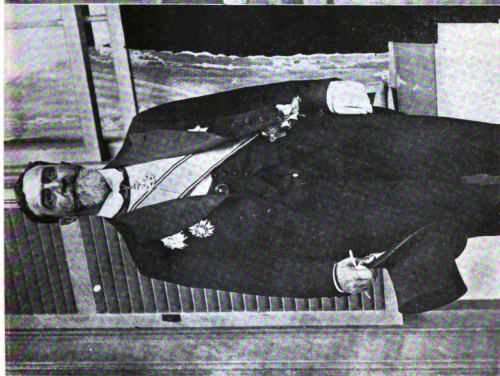
At a riot in Shanghai there was a collision between the native and Japanese police in which some were killed and several wounded.

July 22.—Viscount Uchida, Japanese ambassador to Russia, resigned on the ground that he did not approve the Government's Russian policy.

July 24.—About 600 army officers were granted promotion.

The 13th anniversary of the death of the late General Count Kodama was observed at the Seishoji temple, attended by Premier Terauchi and many high persons of state.

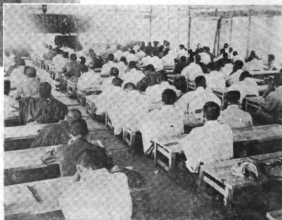




M. DELANNOY, NEW FRENCH AMBASSADOR TO JAPAN



R. HORIGUCHI, NEW JAPANESE MINISTER TO BRAZIL



PRINCE KUNI ASCENDING MOUNT FUJI  
RESULTS OF GUNPOWDER EXPLOSION AT SHIMONOSEKI  
OFFICERS LEAVING FOR VLADIVOSTOCK FOR RED CROSS WORK

# CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

**Japan and  
Russia**

After much hesitation and careful consideration of proposals made by the United States Japan has decided to increase her military forces in Siberia for the purpose of supporting the Czechs and guarding the country against German influence. Already mobilization has begun in certain military centers and transportation is under way. It is apparent from the various high council meetings held in connection with the subject of intervention that unanimity does not prevail in regard to it; but there is a strong desire to coöperate harmoniously with America, avoiding all that would be displeasing to the policy of that country toward Russia. There is no doubt that what the people of Japan would like most is to be entrusted wholly with the management of the Far Eastern section of the war, as Japanese officials and troops are more accustomed to this method, and the country does not like the idea of western military forces operating in Far Eastern regions when Japan is quite capable and quite prepared to look after occidental interests in the Orient. But as the Allies have adopted a policy of literal coöperation, involving the despatch of troops from each of them, however infinitesimal the number, Japan does not think it good

tact to take exception to it. She will coöperate in any way the Allies decide, though she cannot be expected to execute her part so successfully as if left to her own resources. At the same time she will enjoy the advantage of Allied experience and aid materially if not financially, and the mode of operation chosen may be best for Japan in the end. It is interesting to note that the great Seiyukai party, which will undoubtedly be entrusted with the formation of the next cabinet, is strongly and solidly in favour of close coöperation with the United States in all that pertains to Russia.

**The General  
Attitude**

While most of the leading business men of Japan are rather opposed to a Japanese expedition to Siberia, as likely to bear heavily on the country in a financial way, the Peers maintain a cautious mood, feeling that such an undertaking is something the public is not yet quite ready for. Of course the real nature of the American proposal has not been made public and the people are naturally in a state of suspense to know just what is expected of Japan. The Japanese idea is that troops should be sent to Siberia purely for purposes of selfdefence, while the Allied idea seems more in the direction of aiding the Czechs. At all events there



is a very general demand on the part of the public for a more definite statement as to the real purpose of intervention. In the meantime there are numerous reports as to the gradual organization of forces by Germany in Russia, no one believing that the many new wireless stations appearing in western Siberia to be the result of Russian money. German officers among the prisoners of war are said to be making things easy for their country by organizing the Bolsheviks. The general understanding in Japan now is that British troops from Hongkong, American troops from Manila, French troops from China will participate with Japanese troops in the Siberian campaign.

**Motives** There is much speculation in some quarters as to Japan's motive in regard to intervention in Siberia. What those not familiar with oriental affairs are apt to forget is that Japan's interest in Siberia, and all East Asia, for that matter, is independent of the present war, and even of the Allies. In considering the question of a military expedition to any part of East Asia Japan is bound to think of her own as well as of Allied interests. The point at issue will always be how far she can afford to sacrifice her own national interests for the sake of promoting Allied interests. Japan sincerely desires the promotion of Allied interest, as a matter of course; but she does not want to be expected to sacrifice her own policy if no special good to the Allies can come of it. To be called upon suddenly to welcome an Allied army into East Asia is something that Japan cannot naturally be prepared for unless great good can thereby be accomplished for the Allies. At present, however, it is difficult for Japan to see just what good

can be thereby accomplished that she with her own troops alone cannot much better and more expeditiously accomplish in the Allied cause. For this she has been training her magnificent army, and now she is not to be entrusted with it. It is hard for the average Japanese to avoid feeling that somehow there is evidence of a want of confidence somewhere. If British and other European nations were willing to trust America with looking after their interests in Mexico during the imbroglio there, why should not Japan be entrusted with Allied interests in Siberia. Just as America would not be expected to welcome an Allied army in Mexico when European interests were threatened there, so Japan cannot be expected to be very enthusiastic in inviting an Allied army to East Asia. There is nothing inimical to the Allied cause in this attitude. It is but natural for Japan to feel some degree of dignity at stake in the matter, as well as some danger of establishing an unwelcome precedent.

**Specie Holdings** Japan's national specie holdings now reach the enormous total of 1,235,000,000 *yen*, as compared with 353,000,000 before the war. Of this 727,000,000 *yen* belongs to the Bank of Japan, and 508,000,000 *yen* to the Imperial Government. Some 457,000,000 *yen* is at home and the balance abroad. About 560,000,000 of Japan's holdings are in London and most of the rest in the Federal Reserve Bank in New York. Japan's increase of credit has arisen largely from increase of her exports. Of the 2,032,000,000 *yen* excess of credit over debit account abroad achieved by Japan since the war began at least 1,170,000,000 *yen* represents

accounts of trade, and the remaining 862,000,000 *yen* accounts other than ordinary trade. These funds are invested as follows: Allied Government bonds floated: British 280,000,000 *yen*; French 76,000,000 *yen*; Russian 222,000,000 *yen*; Allied bonds bought 134,000,000 *yen*; Foreign loans reimbursed 292,000,000 *yen*; investments in China 118,000,000 *yen*; increase of specie abroad 182,000,000 *yen*; increase of specie in exchange banks 728,000,000 *yen*, representing a grand total of 2,032,000,000 *yen*. Japan has placed about 96 per cent of her excess exports in investments, amounting to some 1,122,000,000 *yen*. Her total investments abroad since the beginning of the war amount to some 1,300,000,000 *yen*. The gold reserve of the Bank of Japan, which stood at 216,503,000 *yen* in July, 1914, now amounts to 645,182,000 *yen*.

**Accidents** There are few countries where accidents of a dangerous and appalling nature are more numerous than in Japan. Reports of mine disasters, powder explosions and railway wrecks are remarkably frequent. Last year the battleship *Tsukuba* blew up at her moorings in Yokosuka and recently the magnificent new dreadnaught *Kawachi* was similarly wrecked at Tokuyama bay. This sort of accident has happened only too often in the navy in past years. In the navy no one will say it is due to deliberate carelessness; but in mines and on rail-

ways it is difficult to say as much. The hands employed in these operations are not very skilled to begin with, and this, together with their long hours, renders gross carelessness only too common. A few days ago a cargo of powder exploded while being loaded at Shimonoseki, killing dozens of men and destroying a train and much other property, the accident being due to the foolish attempt of a workman to mend a broken powder case by driving a nail into it. The fact is that the Japanese laborer is not yet accustomed to the perils of new inventions and operations and their implied machinery, and he is liable to great foolhardiness unless kept under strict supervision of experts. Hundreds of towns are reduced to ashes in Japan simply from careless handling of kerosene lamps. The introduction of electricity is bringing in an element of safety, though one cannot be too sure, since fires are frequent from inadequate insulation of wires. On the whole then it is the general attitude of carelessness and inefficiency in regard to dangerous operations that complaint must be made. This can only be remedied by stricter education of workmen and better discipline of them on the part of supervisors.

Notwithstanding Japan's **Cost of Living** increase of wealth since the beginning of the war wages and salaries have not correspondingly improved, and the abnormally high cost of living bears heavily on the poorer sections of the population, forming the

vast majority of the people. Only a few of the commercial classes are really profiting by the results of the war. It is not as in Europe and America where war work involves full employment at high wages. In Japan companies and corporations are paying enormous dividends, but the masses receive little of the increment. Capitalists, property owners and merchants are reaping a harvest and are living in luxury, while those on small salaries and wages can scarcely make ends meet. Wages and salaries have slightly increased, it is true, but nothing to the extent necessary to cope with the increased cost of living. Thus the breach between the rich and the poor, the fortunate and the unfortunate, grows wider day by day, and the Government has been wise in appointing a Relief Work Investigation Committee to see how an evening up of conditions may judiciously be brought about. The first step, no doubt, should be in the regulation of prices of the necessities of life. Rice, the food of the common people, is now at a figure which the poor cannot afford, while the inflation of paper money circulation tends to drive up prices still

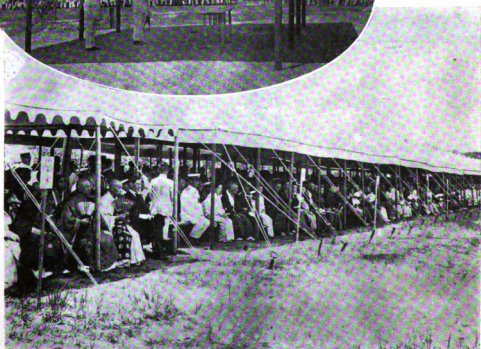
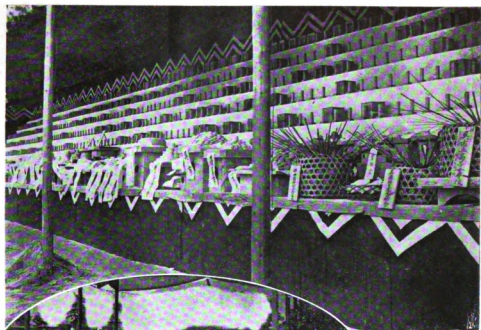
higher. Numerous deaths take place simply from malnutrition, while cases of abject poverty are more common than ever before. This is especially hard in land like Japan where nobody begs and the poor alone know their own bitterness.

### Juvenile Crime

Crime among minors in Japan is a matter of increasing importance, especially as there are no juvenile courts as understood in the west, and all over 14 years of age are treated as adults, and those under as irresponsible children. It frequently happens, however, that persons of 16 and 18 years of age are still no more developed than children, while the treatment of minor delinquents as innocent leads to further crime. The authorities have recently been taking into consideration the organization of juvenile courts, such as one sees doing such good work in the United States. This will preclude all children under 14 being treated as lunatics and all persons over that age being treated as adults irrespective of whether they really are so in development and character.







WOODEN TABLETS AND ALTAR OFFERINGS FOR THE SAILORS  
WHO LOST THEIR LIVES ON THE DREADNAUGHT "KAWACHI",  
CAPTAIN MASAKI READING AN ADDRESS TO THE SPIRITS OF THE DEPARTED.  
FRIENDS AT THE FUNERAL OF THE MEN WHO WENT DOWN WITH THE "KAWACHI"





DOG-DAYS IN TOKYO

# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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A WATERFALL, BY OKYO

# THE JAPAN MAGAZINE

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## WATER EFFECTS IN JAPANESE PAINTING

By Y. NAKAGAWA

**A**LL who are familiar with Japanese art have been struck with its extensive adoption of water effects. In fact the beauty of many a picture is due to this feature alone; and no artist knows better than the Japanese how to set off such effects to the best advantage. It is not, of course, to be wondered at, since Japan is an archipelago and the sea is everywhere; while from the lofty mountain ranges that form the backbone of the country swift streams rush everywhere toward the ocean. Consequently the average Japanese has an ardent affection for water scenes and his pictures are usually touched by some scene from mountain, rapid, river or lake. The feudal castle must have its moats and these must have water communication for supply or exit, while their gardens have ponds and waterfalls. Rice, the staff of life in Japan, cannot grow without water-fields, which cover a great part of the rural landscape. Thus water is more indispensable and more related to life in Japan than in most other countries of the world. No artist would consider his taste quite right if water were wholly ignored in his pictures.

Of all the natural beauties of the country perhaps water is the most admired among the Japanese. You may see a

picture without blossoms but seldom without water. With water come water effects, such as fogs vapours, clouds and mists; and what would Japanese scenery and Japanese painting be without these? And then the rains of Japan! Where in the world can one see such rain, and so many phases of wet weather, from gentle spring showers to the most terrific typhoons! Rain and shower, too, must correspond to their seasons, for a summer shower is not at all the same as an autumn rain to a Japanese. The humid drizzle of the rainy season, moreover, is not like the raw drizzle of winter. But the rain of every season, nevertheless, has its own peculiar beauty that appeals to native sentiment; and the genuine artist is inspired by all this, his pictures appealing to the native eye and heart to a degree unthought of among those who behold the masterpiece with western eyes.

The Japanese poet is, of course, as much alive to the beauty effects of water in all its forms as is the pictorial artist, and the native literature is full of references, to the subject, which indeed is often the poet's theme. The Japanese painter, however, is essentially a landscape artist. Yet in Japan, as in western countries, the history of fine art shows that devotion to nature and to landscape art



did not develop so early as attention to subjects more intimately personal. Still it must be admitted that water effects appear earlier in Japanese art than other features of nature. In fact the depiction of water became a convention much earlier than other conventions in pictorial art. Here as elsewhere Japan learned much from the artists of China.

Some of these conventional modes of depicting water effects are very interesting to study. Wave movement was one of the earliest of these conventions; and another was the rippling action of water on lake surfaces, and also the flowing of rivers and the rushing of rapids. In various ways these forms came to have conventional modes of treatment and to be represented even by symbols not very like the originals. Nowhere is the departure of the Japanese painter from the art of China more clearly seen than in conventional treatment of water, the former being for the most part realistic and the Japanese symbolic.

Going back as far as the Fujiwara period we note that wave effects are achieved by scale-like curves, and ripples by heaping angular curves in a series, the colour being usually ultramarine. These dull arc scale-formations are not very realistic but yet they give the effect of clean saltwater in an admirable degree, the ultramarine background enhancing the softness of outlook. Brooks and small streams were drawn with parallel lines suggesting flowing movement, As

the main object of such art was decorative it naturally fell into convention and inclined to symbolism. There was little desire for realism.

When Rengyo succeeded in depicting raging waves in his masterpiece *Toseiden Emaki* it was a marvellous step forward in the art of adherence to truth and nature. Yet even here there is more devotion to sentiment than to reality. With Keami and Chokyu we come to a new method in depicting water effects. In the many pieces they produced waterfalls seem to predominate, these being a great attraction for any artist. It was not, however, until the days of Maruyama Okyo that the Japanese artist succeeded in portraying water to perfection. One of Maruyama's favourite themes was also waterfalls, and this feature constitutes one of his great masterpieces still to be seen in the Higashi Hongwanji temple. The fall is large and broad with a wealth of water rushing down; and simply to look at it makes the beholder imagine that the thunder of the fall can be heard. The water swells and runs about in the cauldron, the action being represented by heavy winding lines, characteristic of this artist. In the center of the stream is a big rock against which the water dashes impressively. Before the waterfall a young maple holds out a tender branch, very effective in contrast to the power of the fall. Thus Okyo rejected the old conventions and preferred to draw with his eye on nature and give some adequate

expression to reality. His picture of the Hodzu river is a good example of this adherence to visual truth. This masterpiece is now in possession of Mr. Sozayemon Nishimura. The pictures left by another famous master, Sesshu, also show how much water was to him in the depiction of inspiring scenes from nature, though his efforts never came up to Okyo in realism and impressiveness.

Of all the painters of Japan perhaps Korin best succeeded in giving water effects with the most painstaking accuracy of detail. In this respect his work was incomparably thorough. He actually gives water, whether running, falling or still, a spiritual effect: one can see its energy and power with a depth of feeling not experienced in studying the water effects of other artists. The water scenes of Korin are not simply surfaces: they have remarkable depth. In spite of their decorative effect they reveal a marvel of natural observation. It is safe to say that Okyo and Korin may be regarded as the greatest Japanese masters in depiction of water effects.

During the Tokugawa period various artists tried their hand at representation of water, especially those of the Ukiyo-é school; and some of them were in a measure successful, particularly Moronobu, Nagaharu, Itcho, Harunobu, Haruaki, Kiyonaga and Utamaro, all of whom endeavored to utilize water as a background to human life. They were concerned with water not altogether for

what it was in itself as for what it meant to man. Their pictures are of boating, of ferries, of refreshing breezes by the sea or on the river. Even their eating houses and feasts are always near the river or the lake, and sometimes with nude fisherwomen standing in the background in the sea. Men and women strolling by the seaside near the beautiful island of Enoshima, and such scenes, are favourite themes for these artists who love the water.

Among later artists Hokusai and Hiroshige greatly distinguished themselves as painters of water. Water as treated by Hokusai has an expression of its own. He succeeded well in symbolizing his observation of nature and making his art decorative without losing its reality, an achievement not so readily reached by his predecessors. His personal aggressiveness of character is seen in the exaggeration of his tones and effects which are always turned with a strong hand. He suggested quite a new world beyond the dreams of realism. His water effects in the famous 36 views of Fujisan stimulate the eye and seem inimitable. To gaze at the still water effects of Hokusai is to hold one's breath, so real is the quieting effect; while his raging waves give the effect of all heaven being stormed by the sea in its uncontrollable anger. Water was to him a living thing and thus a thing of action. While he could give it the bold spirit of the man he could also give it the smooth and quiet

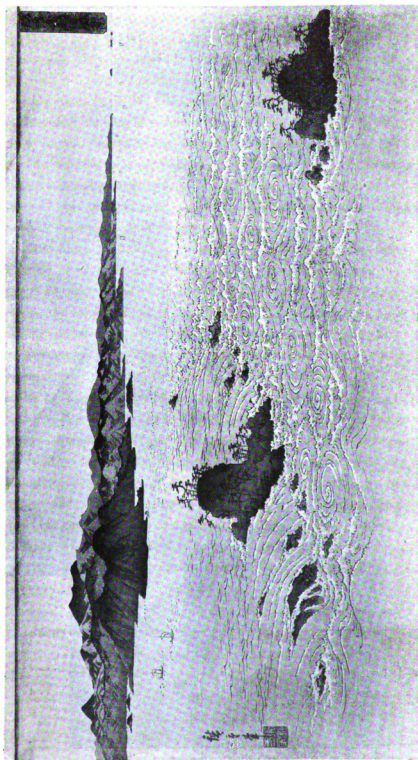
effect of woman. In no other painter are such contrasts so admirably done. His indigo tones for water well give the effect of peace. Every lake, river or sea of his has its local colour. In the picture of *Naruto* from the brush of Hokusai we have the eddying of the violent tide skillfully developed; and in his scenes from the *Kiso* mountains the rapids have the spirit of the rocks and hills. To portray this sentiment requires a consummate artist. Note the blueness of the river rushing between banks of snow in the mountains! The same masterful portraiture of water is seen in his 53<sup>rd</sup> postal towns of the *To-kaido* and his 8 celebrated views of *Omi*.

In modern painting not a few artists are pupils of the old masters in producing water scenes, the most representative being *Taikwan* and *Kogyo*. Though named together they really proceed in opposite directions, each depicting water by a method of his own. *Taikwan's Shu-seishiku* shows with what inimitable taste he can draw a pond at dawn of a summer's day; while his *Sosui-no-maki* and his *Suikoku-no-yo* are regarded by connoisseurs of fine art as the last thing in com-

pleting the high achievements of the *Meiji* and *Taisho* eras. *Kogyo* makes water the center of his pieces, using it as chief adornment of nature, and reveals unprecedented taste and skill in portraying atmospheric effects on lake surfaces.

The tendency of modern Japanese art is toward specialization. Some even make a specialty of villages on the water. Among the old masters *Buson* and *Goshun* were fond of such themes, sometimes drawing Chinese fishing villages. They adopted no new methods in depiction of water, however. Villages by the sea have been most effectively painted by *Kosugi Misei* and *Mori-ta Tsunetomo*, full of rich feeling as they are. *Ogawa Imosen* is very clever in depicting lake scenes after a manner of his own, giving an impression of water without actually drawing it. In any case it remains true that any who would understand one the secrets of Japanese painting, must devote intelligent and careful attention to the place water occupies in the nation's pictorial art, and its peculiar treatment by the greatest masters of the brush.





TIDAL BORE AT NARUTO, BY HIROSHIGE





1. SEASHORE, BY GOSHUN  
 2. A WATER SCENE, BY KEIBUN  
 3. A STORM AT SEA, BY SESSON  
 4. A TRIP TO THE SEASHORE, BY FUJIMARO

# THE MISOGI CURE

By BARON KANEHIRO TAKAGI, M D.

**I**T has long been a fundamental principle of Japanese civilization and culture to keep both the mind and body pure and clean. The main aim of the native religion is to exercise or drive out impurity of mind and body and make both mind and body acceptable to Heaven. To keep the mind pure they have found it necessary to teach abstinence from vice and steady adherence to justice and right doing, following carefully the principles of morality. The true Japanese pray to Heaven every morning for the Imperial House, which is to be eternal as Heaven and Earth; and they pray to the spirits of their ancestors for permanence of family prosperity. Their prayers also include the good of posterity and the peace and prosperity of the empire. Such devotions are believed not only to ensure the good of the people and country but the purity of the individual and national mind and secure mastery over the difficulties of existence.

I believe that the human spirit is of a substantial nature; but the imperfection of the human senses prevents man's being able to perceive or discern the spirit substance. Invisible to the eye and imperceptible to the senses it may never-

theless be realized by unity of spirit and mental effort. During the period that I doubted the substantiality of spirit I failed to understand the true significance of prayer to Heaven and to Buddha. My first realization of the reality of spirit was at the *misogi-kai* held on Mount Mitaké in Bushu in August, 1915. Since that happy experience I have attended the ceremony in various places, each time advancing further in perception of the mystery, and I am often profoundly struck with the reality of God's answer to prayer.

The object of the *misogi* ceremony is to cause a greater union or fusion of mind and spirit, centering man's life wholly in God who presides over heaven and earth and unites or fuses the universe of life, so that the perfect character of God may be realized in human life. For this purpose, *chinkon*, or the art of uniting thoroughly the mind and body, is the essential principle in *misogi*, a process which purges the mind of all impurity. The word *harai*, used in connection with the process, has a double meaning, like the two faces of a coin, namely, the straining of the fundamental spirit, on the one side, and the driving

out of all impurity, on the other, including the washing away of all impurity on the surface of the body. Misogi really means the process of instilling the Spirit of God into the mind and body and the consequent elimination of mental and physical impurity. It is God that does the cleansing, which man himself cannot do.

Physical cleansing is aided by bathing in rivers and waterfalls in summer, and in the sea in winter, the effect on the mind being likewise wholesome. If water takes away impurity it is by virtue of the divine quality or power in the water. The most important process in *misogi* is called *fuitama*; which means joining the hands crosswise at the navel and shaking the body violently for some ten minutes, straining heavily the joined hands, reciting the name of God and being fully conscious of the elemental spirit. The word *otakebi* means reciting the divine name, assuming an erect and immovable attitude, holding the belt in the hands and straining with all one's might, projecting the abdomen with feet outward and lowering the shoulders backwards calling to oneself "ikutama". In the second movement the body is strained still more, raising the feet, stretching the loins, abdomen and feet and lowering the shoulders as one cries "tarutama"! The third process or movement includes stretching the muscles of the feet, standing on tiptoe and straining the whole body as it comes down on the heels, calling out "tamatarutama". In the fourth movement the left foot is

put forward obliquely, seizing the belt with the left hand, keeping the body parallel and erect, the second and third fingers of the right, bending the three remaining fingers, the symbol of *ama-no-numa-hoko*. The head is held aloft in a position of courage as if fighting with a sword. Then uttering the call *Iiet* known as the *okorobi* motion, one treads on the left foot with the right foot uttering the *iiet* as we perform the finger movement holding the hands over the head and bringing them down to the left waist, touching the side with the right elbow. Then comes another movement known as the *ama-no-sakahoko*, with the hands over the head, the forearm straight up, the operation being repeated three times. The movements ended, the hands are placed again on the navel and deep breathing is practised for the last time. This system of breathing is called *uki*.

Of course *misogi* is no new thing in Japan where it has been practised from ancient times. It is quite in accord with modern medical science and involves some of its principles. One of the more important principles of modern science is that prevention is better than cure. Misogi is intended to prevent foreign matter getting into the body, which does not belong there. The tissues must be kept pure. What is the use of diaphoretics, purgatives, diuretics and antifebriles but to keep out matter alien to the body? Misogi endeavors to secure the same result by pure habits of food and sanita-

tion. The movements of the process excite discharges of various sorts and promote purification. In fact movement and exercise is the very essence of *misogi*. The cells, molecules and atoms of the body are thereby cleansed, and the total amount of momentum and force used is large. Fasting has to be practised too, for often the evil is due to overnourishment of some part of the body. But the movement takes from the parts over-supplied and gives to parts thus neglected. Disease is often eliminated and good health secured by the practice of *misogi*. Striking the blood vessels and lymphatic glands often dislodges alien matter in them and promotes healthy circulation. Repeated pummeling or exercise excites still greater activity.

To ascertain the results of *misogi* on the human system it is, of course, necessary to study the matter very scientifically. A committee appointed to make the necessary investigations on the part of our medical science, all doctors of medicine in high standing, have declared that *misogi* is eminently beneficial to health. There is nothing connected with *misogi* that is not rational and calculated to benefit the body. Bathing in seawater is in itself very wholesome for the human body, as the salt water excites the skin. This is especially good in winter, when more heat is excited by the salt water. In summer we have heat enough and when we bathe in the sea it is good to pour fresh water over the body to remove the salt, leaving a feeling of great refreshment. These things we learned from our ancestors. The practice of *misogi* always improves the appetite and increases the weight. It is a good cure for such maladies as rheumatism, as I have found from experience. Indeed the practice of *misogi* has made a young man of me. I can now do my daily walk as well as any young man. The mental and spiritual results have been equally satisfactory. My mind is as clear as a mirror and my spirit like the surface of a placid lake. The intuitions of the mind are likewise purified and the soul restful and calm. One now contemplates the mysteries of God and His universe with delight and profound satisfaction. As we thus realize our oneness with God our faith in Him grows and our bodies and souls become more in harmony. The will, too, becomes strong and courageous so that we can carry out our resolutions, and that in spite of all obstacles and hardships. The health thus secured promotes ability to concentrate attention and realizes a more unerring understanding and a better

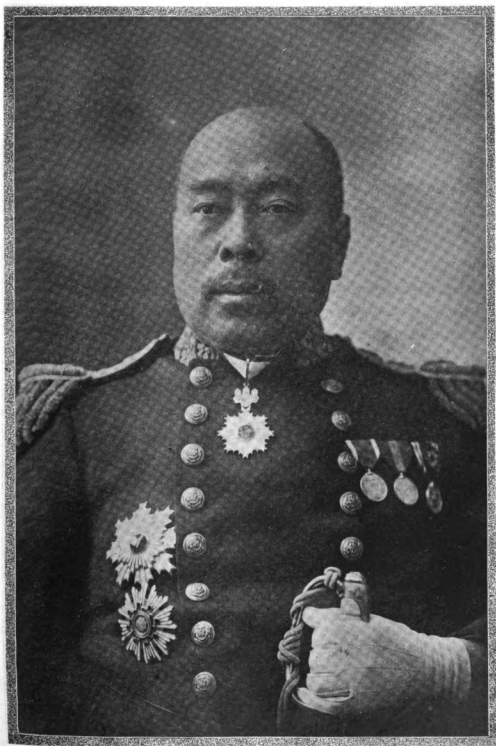


memory as well as a more brilliant imagination. One can reason better too, and can express oneself more clearly in reasoning or writing. All the senses become very keen, especially those of hearing and seeing, while control over the emotions and passions becomes ever stronger.

As the practice of *misogi* has such good results I am accustomed to hold one *misogi* meeting for the students of my medical college every year by way of encouraging these good practices not only for students but for the general public. This summer the meeting took place on the grounds of the Sengen temple at Fujigun in Shidzuoka *ken* from August 1 to 7. The members of the conference got up every day before sunrise and, clothed in white bathing

costume, they went through all the movements of *misogi*; and then after a sea bath, they went to worship for two hours; after which they again went through the prescribed movements. At 9 a.m. they took some rice gruel, about two gills each, with salted *sesamé* and pickled plums. Then they went to worship again for two hours, and so to their *misogi* movements again. In the afternoon they had more bathing and more *misogi* with worship; and their food again was the same as in the morning. They went through all this exercise without the least fatigue. In winter we hold a similar meeting, when old men and women are also admitted, and they go through the *misogi* treatment with most beneficial results.





BARON TAKAGI, M. D.



MISS YURI-KO CHUJO, A RISING NOVELIST

# TWO REPRESENTATIVE WOMEN WRITERS

By N. FUJII

**D**URING the Meiji period, extending from 1868 to 1912, Japanese literature entered upon a new phase, and especially in the realm of fiction there was unprecedented prosperity, producing a few names that will become immortal. Most of the writers taking first place, were, however, men, female novelists of distinction being comparatively few. Even those regarded as the foremost female writers of the period cannot be compared with the grace and force of Seisho Nagon and Murasaki Shikibu who wrote more than a thousand years before.

One of the greatest of our modern female writers, Ichiyo Higuchi, who gleamed like a morning star across the transition stage between the Tokugawa days and the Meiji era, surpassed most of the male novelists of her day. From a child she had been fond of reading, and used to pore over the scraps of newspapers that came to her as wrapping paper on parcels. She appeared indeed as a new star on the literary horizon, being unsurpassed for grace of style and acuteness of content by any of her contemporaries. At the early age of 27, however, she passed away, leaving only six volumes behind for the delectation of her admirers.

In the literary world of Japan at that time there were few worthy to succeed her, but Kimiko Koganei, Kashiko Iwamoto and Kaho Miyake made a brave

effort to fill the vacancy. Koganei was a younger sister of the famous novelist Ogai Mori. After her marriage to Dr. Koganei, the young writer was too much taken up with household matters to give place to her pen, and indulged only in desultory composition until she was forgotten in the literary world. Kaho Miyake was a daughter of Renshu Tanabe, a retainer of the Shogun, and was a woman possessed of an ordinary literary talent. She married the famous publicist, Dr. Yujiro Miyake, who writes under the name of Setsurei. A great part, however, has consisted of brief literary jottings and biographies, always looking to the assistance of her talented husband. She has never revealed the degree of originality found in Kashiko Iwamoto, the greatest of the three named.

Iwamoto usually has written under the name of Wakamatsu Shidzuko. Early in life she became a Christian and married Mr. Yoshiharu Iwamoto. She has the advantage of having acquired a good reading knowledge of English literature, and had displayed great ability in translations from such sources. She also writes English very well. One of her best translations is "Little Lord Fauntelroy", which is in a style at once appropriate to the theme and full of womanly tenderness. To her the households of Japan are indebted for translations of the



best anecdotal literature of England and America. Her skill as a raconteur is inimitable. She too died young, alas, shortly after the publication of her best book, the *Wasurê Gatami*. Her body was laid to sleep in the beautiful Somei Cemetery.

Kunikida Haruko, wife of the noted writer of the same name, wrote a few things after her husband's death, that raised her to an honourable place among the women writers of Japan; but she could not make ends meet on her literary income, and now she lives by acting as a floor walker among the shop girls of the big Mitsukoshi Department store. There are various other names among the earlier women writers of the Meiji era, most of them mere translators, but the writings of Shigure Hasegawa, Kikuko Ojima and Yachiyo Okada are real novelists. Hasegawa was the daughter of a Nihonbashi merchant, and she wrote both novels and plays, and won considerable fame in the literary world of her. She finally was obliged to resort to other means of livelihood and is now the mistress of a teahouse at Tsurumi. Kikuko Ojima came from the province of Toyama and first supported her mother and sister by teaching in a primary school, while writing her novels. She won the prize of 2,000 yen offered by the Osaka *Asahi* newspaper for the best novel of the year, and was thenceforth regarded as among the leading writers of fiction. Her specialty is girls' stories. She is the Louisa M. Alcott of Japan, but her influence is somewhat different. One of her stories had such influence over a young girl that the youthful reader committed suicide. The native public regards this as the surest sign of a powerful writer. Ojima married Koderu, the painter, since when she has written but little. Marriage

seems to take the writing spirit out of a Japanese woman. Still, she is now writing a story which is appearing in the *Shojo Gaho*, a magazine for girls.

Yachiyo Okada, another writer of some note, is the sister of Kaoru Osanai, one of the leading dramatic critics of today. She married Soburosukey Okada, a painter. Her novels and criticism of plays have won her a place among the women writers of Japan. Already some ten original works have been published under her name. In recent years her name has not appeared so often in the periodical literature of the country, but last year she wrote the "Stray Notes" column in the *Osaka Mainichi*, and contributed to the *Tokyo Nichinichi* under the name of Date Mushiko. These names may be placed in the second period of modern female novelists.

We now come to the two names that give promise of outlasting the period in which their works have appeared. Foremost among those bidding for immortality may be placed Tamura Toshiko and Chujo Yuriko; but Akiko Hiratsuka and Akiko Yosano stand a close second. Hiratsuka writes under the name of Raicho. She was born in Hongo, Tokyo, in 1887, her father a government official. Graduating from the Ochanomizu school, one of the best in the capital, she went to the college of Domestic Science and prepared herself for household affairs. But she was always inclined to literature and was clever with the pen even in student days. She was early prone to sensationalism and love of freedom. Her composition was remarkable for its strength and boldness. She is an intellectual rather than an emotional writer at present, and loves to follow ideas to their logical conclusion. One would

not know she was a woman from her writings. She founded the magazine known as "The Blue-stocking" to which women writers of a radical turn of mind contribute. The magazine advocates the emancipation of the Japanese woman and the extension of her rights. The founderess frequently attacks the unbecoming conduct of men. Raicho may be counted among the prominent leaders of the new women in Japan. Since her marriage with Hiroshi Okumura, the painter, her writing has assumed a gentler tone.

First place among women writers of the Meiji and Taisho eras must be given to Toshiko Tamura, being even unsurpassed by any of her male contemporaries. Born in Asakusa, Tokyo, in 1884, she graduated from the Girls' High School in 1899 and then studied under the novelist, Koda Rohan; and afterwards she married Shogyo Tamura, a novelist of the same school. Unlike other women writer who have married, Toshiko has not allowed household affairs to take her from her life pursuit of the pen. In fact her writing has shown even greater acumen and more perfect style since her marriage, the number of her books being a marvel. Yet she has withdrawn her name from the literary world during the past two years, which is a mystery to those who admired her work. Her friends say she is in retirement preparing her *magnum opus*, and that when it appears the world will sit up and take heed.

Another woman writer of some note is Akiko Yosano, for the most part a poetess. She was born at Sakai near Osaka in 1878 and after graduating from the local girls' school married Hiroshi Yosano, another lover of the Muse. An account of her has already been given in these pages. and as she is more of a poetess than a novelist, the reader may be referred to what has been said of her in a previous number of the Japan Magazine. Her "Diary of a Woman" in the TAIYO, dealing with the home life of the Japanese woman is a literary venture of great value.

Though Yuriko Chujo is named last of the four she is by no means the least, having been recognized for her superior merit as a writer before any of the others. In fact she leaped from obscurity to renown in the literary world in a moment almost; and today she is regarded as having had no equal since Ichiyo Higuchi. Should her development continue in future as it has done in the past, Chujo will doubtless become one of the female immortals of the Japanese Academy. Born in Tokyo in 1899 she is still but a girl, the daughter of an architect. She has, however, inherited her literary taste from her mother. The girl showed a keen and cultured literary taste from her youth and when she entered the Ochanomizu girls' school she devoted her best time to literature, also eagerly devouring works on philosophy and religion. Her trunk was found to be

filled with manuscripts of half composed novels. Her mother, a very good judge, was astonished at the talent displayed in these stories. She took one of them to Dr. Tsubouchi, a great literary critic, and he at once saw in them great promise, and recommended that girl begin to publish her stories. He suggested that she complete a whole novel giving her pest attention to it. She produced the volume in one month, and it was published in the CHUO KORON under the title *Madzushiki Hitobito-no-mure*, or "A Crowd of Poor Men", the author being then only 16 years of age.

At once the literary world of Japan was astounded at the appearance of a new genius. It was supposed by most readers to be the work of some famous novelist under an assumed name. Its

freshness and its new point of view excited the keenest of interest. Some of its narratives and descriptions were inimitable. Most remarkable of all was its obvious originality, though it showed a certain degree of European influence. The critics were very kind; the novel received universal welcome. Other novels followed in rapid succession, including *Hi-wa-kagayake ri*, or "The Sun Shines"; and *Negisama Miyata*, and *Chi-wa-yutana-nari*, or "The Soil is Fertile." These first came out as serials, and then in volumes. It is scarcely two years since this star arose above the literary horizon and her fame is equal that of any of her older contemporary women writers. Chujo is a virgin artist of the purest type, with her future before her as clean white paper on which to make her history.



# A PREMIER OF OLD JAPAN

By Y. INABA

**T**OKUGAWA Yoshimuné the eighth shogun, had a third son called Munetaké, who was one of the three great lords of the Tokugawa family; and his mansion was known as the Tayasu because it was situated at the Tayasu gate in the precincts of Yedo castle. This great personage also had a third son named Sadanobu, the subject of this sketch.

Tokugawa Sadanobu was born in Yedo in 1758 and died in 1829 at the age of seventy-two. As he was adopted into the famous Matsudaira house in 1777 he is known in history as Matsudaira Sadanobu, lord of the castle of Shirakawa in the province of Mutsu. After his promotion to court rank and his retirement from official life he took the title of Raku o, but in popular language he is best known as Tasogare-no-shosho, after the title of a famous ode he wrote.

Sadanobu succeeded his foster-father in the diamiate and was appointed premier to the shogun in 1787. As an official he displayed remarkable ability, especially in bringing about needed reforms in the government, which at the time he came into office had been suffering from in-

capacity and disorder, due to the maladministration of Tamuma Okitsugu a state minister, whose sons, brothers and other relations all held important government positions. This official indeed came to have absolute sway in regard to powers of reward and punishment and life and property, and consequently had great power. To flatterers promotion was prompt, and nearly all government officials were members of his clique. Bribery then was not uncommon and various degrees of dishonesty were often indulged in. In this connection subsequently Okitomo, son of Okitsugu, was attacked and killed by Sano Masakoto for his evil deeds in the administration, and from that time the influence of the family began to wane. Under the tenth shogun Iyeharu, the Okitsugu family went out of office and the house suffered disgrace.

It was then that Matsudaira Sadanobu came into office, with Iyenari, the eleventh shogun, in occupation of Yedo castle. It was a bad season for crops and many natural calamities had disturbed the people. The new premier energetically set about the necessary reforms. At



that time the officials of the shogun administered affairs according to the principles laid down by the eighth shogun, Yoshimune which demanded strict frugality and avoidance of luxury; and the new premier also encouraged public morality, literature and military science. He had a wooden box placed in front of the law court building in which citizens were to put complaints against any false charges or to bring charges directly. He furthermore established a charity hospital for the poor and for orphans. He brought consistency between government service and the pensions of retiring officials and made a way for promoting men of ability. To him were due important reforms in the methods of town government and he introduced a system of fire brigades. The social reforms brought about by the illustrious premier would be too numerous to mention in detail. He it was who removed the ban on western science and created the opportunity for introduction of occidental learning in Japan. Naturally the administration under him had most beneficial results, and his régime is known as the good administration of the Kyoho age, or the period of revival.

The premier had his ideals of government and he strictly admonished those under him to carry out his ideas in the administration of the country. In order to execute successfully the necessary reforms in regard to finance and the improvement of morals he set an example first himself by living in a very plain and hum-

ble manner, curtailing useless expense on the part of the government and instructing the various daimyos to follow this policy. Any daimyo who displayed unusual activity in improving his estates in an economic manner the premier rewarded duly. He prohibited the making of articles of luxury and arranged for the control of the rice market in the interests of the public. Certain officials who could not live on their incomes owing to habits of luxury and had to raise loans on security of their pensions at excessive interest, he ordered to change the custom; and cancelling debts over six years old, had pensions paid monthly and debts paid back in instalments at low interest, to relieve petty officials who otherwise would have been unable to get free of debt. He was thus a terror to money-lenders and other rapacious fellows, who were always in fear that in case of a bad year the premier would cancel old loans. The government finally had to give an assurance against this and had financiers agree to give proper accommodation to citizens without any feeling of uneasiness.

The system of municipal administration which Sadanobu created was admirable, and the emergency boards he established in towns and villages to provide against famine were much appreciated. He organized employment offices where workmen and discharged soldiers could always find work. The same facilities he organized for discharged prisoners, where rice-hulling, bricket making from char-

coal and straw work were provided. The office retained one-third of the payment for the labour done and returned it to the men when they left the place. The prisoners at this establishment were divided into seven classes according to their crimes ; and if they worked faithfully at the tasks provided they could mitigate their penalties. When discharged the men or women were handed over to the officials of their respective villages who were to look after them. Indigent farmers were provided with plots for cultivation and even tradesmen were afforded for the practice of their crafts. Sometimes the number of persons associated with the prisoner's home were as many as 600. The establishment was helped by the government, receiving both rice and funds for its operation. In some ways his method of dealing with prisoners was more satisfactory than that now in use.

To improve public morality the great premier prohibited any increase in the number of brothels and the habit of mixed bathing in bath-houses, and the rough element in all the clans in Yedo were warned to maintain circumspect conduct. Yedo at that time had an immense population of men belonging to the households of the numerous daimyos obliged to reside in the shogun's capital, and these often got together and had a lively time in extravagant banquets and the like. The premier put a stop to these sprees and their resorting to the gay quarters for levity ; and also he stopped the discrimina-

tion of the elder officials of the government against the younger.

Into the educational system of the country he introduced foreign learning, favouring especially the Confucian ethics of the Shu school which became very popular in all the feudal states under the example of the shogun's government. The premier further encouraged the study of medicine and took under official patronage a medical school established by Taki Yasumoto, a government physician, for the education of physicians for the government.

When a great conflagration broke out in Kyoto in 1788 and destroyed the Imperial Palace the premier was appointed chief commissioner for its reconstruction ; and drew up plans and specifications based on the history of the ancient system. The Palace was rebuilt and finished in the autumn of 1790, and was pronounced incomparably splendid.

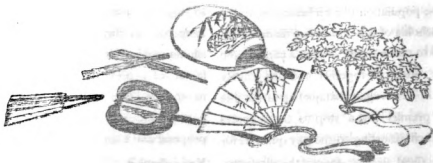
On one occasion Sadanobu experienced an interesting clash of sentiment with the shogun. At the time of the reconstruction of the Imperial Palace the Emperor was Kokaku Tenno. His Majesty wished to give the honorary title of Dajo Tenno to Imperial Prince Kann-in, father of the Emperor, as there was a precedent for such a title having been conferred on the father of a previous Emperor who had never sat on the Throne. The shogun's government was consulted as to the proposal and a commissioner was sent to Yedo about it. The shogun was inclined

to agree but Sadanobu rejected the idea. The commissioner was punished for failing in his mission, being alleged to have used improper words in presenting the case. The Imperial wishes were thus not realized. Various reasons have been ascribed for the policy adopted by the premier in this instance. Some say it was simply to show the power possessed by the Tokugawa house.

This was a period also when danger threatened from without. Russia was assuming a very arbitrary attitude in regard to her boundary in the north and foreign ships had defied the laws of the empire in forcing their presence at Nagasaki. Seeing the menace, the premier took steps for strengthening the defences of the empire and gave instructions to the various clans in that respect in 1793, he himself inspecting the coast defences from Zuso to Boso. Shortly after that he ceased to be premier and counsellor to the shogun. But in 1810 Sadanobu had a fort built on the coast of Boso to the

order of the shogun. In 1812 the great man retired from public life and handed on the family succession to his heir, Sadanaga. The same year he passed away and his body was interred in the cemetery of the Reigan temple at Fuku-gawa, Tokyo.

Personally it will be seen that Matsudaira Sadanobu was one of the noblest minded of men. He was devoted to all good literature and read a great deal, writing several books himself also. He had a marked talent for composing native verse and one of his odes has become famous. The subjects of the volumes he wrote are chiefly ethics, economics, politics and literature; and they are widely read in Japan even at the present day. His taste for literature was no doubt an inheritance from his father, Tokugawa Munetaké. Sadanobu was indeed one of the most illustrious descendants of the great Ieyasu, the first shogun of the Tokugawa family and the greatest statesmen of his age.



# REARING INSECTS

By Y. OBA

**J**APAN is a country where the dealer in insects is regarded with the same unconcern as the dealer in pet birds or fancy goods. The Japanese not only deal in insects but engage in rearing them for the market. Of course there are various countries that engage in the rearing of such commodities of commerce as silk worms, but Japan is perhaps the only country that makes a trade of insects of the humbler kind. In Japan scientists keep insects in stock for the sake of studying them, and others keep them as a hobby. Those who deal in insects in Japan do so purely for the sake of the profit made on them; it is a business.

It is well known in most countries now that the Japanese are very fond of the music of insects. They esteem to be music that which most occidentals regard as a hard sound emitted by some obscure insect of the woods or grasses. In Japanese literature there are plenty of poems devoted to the music of favourite insects, such as the *suzumushi* and so on. This is only one more proof of the Japanese fondness for nature, close to which the people love to live and study. Indeed the Japanese house is so constructed as to leave the occupant open to nature all about. As the Japanese family rests within the house the music of insects is constantly heard, and the toiler frequently pauses in his activity to catch with greater ease and pleasure the strains of the *semi* or some other insect.

In the homes of the people insects are kept in tiny cages just for the love of the music they emit. It is a taste that has been cultivated by the people from time immemorial without distinction of class. It is to meet this remarkable demand that dealers in insects are necessary and do a flourishing trade. As one walks along the streets of Tokyo or any other large city in the evenings he will see the stalls of insect dealers here and there, the tiny things themselves announcing their whereabouts by the strange music they give out. To the foreign ear it seems harsh and rasping, but the Japanese say of it as some people used to say of Wagner's music: "It is better than it sounds",

The business of the insect dealer is always more prosperous in the heart of summer than at any other season, for then the insects thrive better and sing better and customers are more plentifully strolling about the streets to enjoy the cooler breezes of eventide. The dealer usually sets up his stall where the dim of light of some street lamp may encourage his cages to become alive with sound; and when hundreds of these tiny singers all get going together the effect is weird in the extreme. Sometimes the insects politely listen to each other, one waiting till another ceases; each singing in turn, and of course, quite a different note and tune. People gather about the tiny cages, which are all mounted on a big two-wheeled cart, and there they gossip



and talk about the quality of the music emitted and some of them will spare a few coppers for a cage with one insect.

The keeping and rearing of insects as well as the marketing of them is an interesting subject. There is a great variety of these insects, most of which are kept for their music, but a few for their beauty only. The most noted singers or players, as they might be called (since the music comes more often from rasping their legs than from their throats) are the *matsumushi*, or pine-tree insect; the *kutsurwamushi*, the *suzumushi*, the *koōrogi*, the *enma*, *kirigirisu*, the *higurashi*, *umaoi*, the *kusuhibari*, *kanehibari*, *yamatosuzu*, *kantan*, *kanetataki*, and *kurohibari*, while fireflies are reckoned among the best of the non-singing insects. With the exception of the *Umaoi*, the *higurashi* and the *kanetataki*, all these insects can be reared and made to sing by human means. The wild insects begin their music on the plains surrounding the cities in May and June, and sing most lustily from thence till the end of September. The first brood of insects is usually very big and they decrease in size with the advance of the season. But those who rear insect at home can produce any size at any season they choose, even in the cold season, though then the business is very dull. The season of largest artificial production is from the the end of February and sales are largest in April and May.

To be able to rear these insects the breeder has to possess a special knowledge of the ways of each insect, which is an education in itself, as each is quite different in nature and habits. The nests used are small earthenware pots, filled with red earth in which are kept a couple of the insects, which lay eggs in the earth. The pot is carefully guarded by the keeper

until June when the young insects are hatched and begin to creep about on the clay in the pot. To produce faster the insects may be covered with a paper canopy and placed in the sun. They must at all times have a spring temperature. The insects have to be carefully fed on a bread made of the best wheaten flour and sugar, kneaded with water and and pasted in small pieces of wood. The food is placed in the pot, which is covered with smallmesh wire netting to prevent the insects escaping. When the insects are full grown the females that do not sign are thrown away, a few being kept for breeding purposes. The best of males are put into separate cages and they begin to sing in May.

The insect called the *enma* is rather a violent little creature, and will bite through even wire netting if the wire is too small; but it eats the same food as the other singers. The *kutsurwamushi* requires the least trouble to produce and keep, the place it loves best a being hollow pumpkin, where it will live happily and rear its family without much attention. The *suzumushi* and the *matsumushi* look after themselves pretty well also feeding on rejected vegetables or other refuse from the kitchen; but towards autumn they require special feeding if they are to be kept up to standard as singers.

The *suzumushi* are violently passionate lovers and after being together for a little time the male is so worn out in his passionate devotion that he lies in a stupor

and refuses to be molested, at which time, strange to say, the female usually springs upon him and does him to death and then eats him. It is believed that a wife that has not eaten her husband cannot lay fertile eggs. The Japanese however believe that the female acquired this habit in preventing the male from eating her eggs when he is left alive.

Naturally the insects which sing best have the highest value in the market, and the keep gives them the greatest attention and the best food. It is said that the singers fed with pear seed from the beginning have the finest music. Most of the insects die in the autumn but those carefully protected by covering the cage with heavy paper and keeping them near the fire on cold days, and placing them in the warm sun on fine days, will live till the following season when they can produce more offspring. If the insect is exposed too much to the sun he gets soft wings and his music if too harsh or his voice too hoarse. To have good music they must be fed with very nourishing food, but if they are overfed they die. If you want the music in the morning you must feed up your insect the previous night; if you desire the music in the evening the food must be given in the early morning.

There are many Japanese who cannot be happy if beyond the sound of insect music. Often the wanderer in foreign lands lies awake at night listening for the music of the *suzumushi* which he well

knows he can get only by returning dear Japan; but fond memories of home and childhood are associated with such music and he rests not in thinking of it. Mr. K. Horiguchi when Japanese Minister to Mexico was so lonesome for the music of the *suzumushi* that he asked his brother to bring one from Japan to him, and the brother did so. It was a comical sight as the young man crossed the Pacific to see him doubled up with seasickness while the tiny insect cheerfully sang on as if at home. On receiving the insect safe and sound Mr. Horiguchi composed two odes in its honour, which he sent to Tokyo in memory of the happy event happening to him in a far-off land.

Even to foreign countries where Japanese live, dealer in Japanese insects have now gone. Teraguchi of Los Angeles is a noted dealer in the State of California; and Ishimaru is another. Fukushima of London is well known among the Japanese colony there; and even in Cuba Ohira has insects for his fellow countrymen. In Tokyo the most noted connoisseurs in this line of amusement are Marquis Nabeshima, Count Sasaki, Marquis Shimadzu and Marquis Matsukata, as well as Viscount Ito, Baron Mishima, and Mr. K. Murai. The most famous dealer in insects in Tokyo is Mr. Kadotani, and others noted in the trade are also found in the capital. Kadotani's place is at Okachimachi, Itchome, Shitaya-ku, Tokyo.

# THE YOSHINO RIVER

By S. YAMAMOTO

**T**HE largest river in the island of Shikoku is the Yoshino, by some called the Shikoku-saburo. The Yoshino river rises in Mount Ishizuchi which forms the northern frontier of the province of Tosa, and rises some 3,000 feet above the sea, the greatest elevation in Shikoku. From its source the river runs eastward until reaching Toyonaga-gun where it turns toward the north about 45 miles from its source. The stream then enters Miyoshi-gun in the province of Awa and penetrates the difficult passage of Oboké and Koboké, rushing through narrow and precipitous ways almost lost to sight like a deep well. Thence onward for some 15 miles by way of the Tosa frontier it descends a rather steep grade to Yamashiro-dani in Kawaguchi, Province of Awa, with waterfalls and rapids along the route.

In the course of its travels the Yoshino receives tribute from the Iya near a town of the same name with a population of about 10,000 situated on an elevation some 2,240 feet above the sea level lying north-west of Mount Tsurugi. In this region there is a district 10 miles square with out a single habitation, as means of communication are almost impossible on account of precipitous rocks and no bridges, except suspension bridges made of twisted vines at long intervals, some 13 in all. Of these remarkable bridges the Zentoku is the longest being about 180 feet, and about the same distance

above the river bed. To cross this airy bridge is an interesting experience, as the whole affair sways in midair; and as one gazes down the dizzy depths below one feels as if looking down from heaven.

The inhabitants of the district are said to have descended from the remnants of the Heike family; and they are still in possession of two red banners of ancient fame which represent the old clan. In the village here there are seven families that can trace their descent to remote ages, and these are known as the Oya-shiki. Owing to their mountainous situation the people of this village have had but little communication with the outside world for a least 700 years; and consequently their language, manners and customs are somewhat different from the rest of the Japanese people, resembling in some degree the days of the middle ages. Perhaps their most unique distinction is that they are exempt from taxation. In the Yamashiro-dani region which covers an area of about 60 square miles, there are about 8,000 people of various tribes. The main food of these people is made up of beans and barley.

After the Yoshino is joined by the waters of the Iyo the body of the stream considerably enlarges and allows some degree of navigation, chiefly by rafts which go down as far as the city of Tokushima, a distance of some sixty miles. At some points along the course of the river, especially near Yamashiro-



dani, gold dust has been found, and nuggets have been found as large as two mommé in weight. At Ikeda the river makes a sharp turn eastward, where the railway follows its banks. Ikeda is 46 miles from Tokushima, and is the busiest town of Miyoshi-gun, with fine mountain views. As it lies on the route to the Inland Sea many boats pass that way going down the river. In ancient times the Miyoshi family lived here and ruled the province of Awa. At Hakuchi was the castle of the Chosokabé family who ruled the island in the old days. Hakuchi lies west of Ikeda on the left bank of the Yoshino river; and in the neighbourhood rises Mount Unpenji, on the summit of which stands the Unpen shrine, founded by the priest Kukai. As Lord Chosokabé ascended this mountain and looked across the whole of the island of Shikoku he determined to bring the entire island under his rule, and did so, first occupying the province of Sanuki and Iyo.

As the Yoshino river diverges eastward from Ikeda it is joined by the Ichiu, the Anafuki and the Aikui rivers. The Ichiu is only about 20 miles in length, and all travelers ascending Mount Tsurugi have to cross it. There are some very picturesque views along its precipitous banks, especially at Narutaki and Dogama, where falls descend the abyss. Ichiu village lies north of Mount Tsurugi, where also the river Anafuki takes its rise. Fukiana village is at the foot of Mount Kodzu on the south bank of the Yoshino, the mountain being locally known as Awa-Fuji. On these mountains are many pine trees and the rock scenery is very grand. Some of the pines and *hinoki* trees here are more than a thousand years old. The river at one place sends out a branch known as the Betsugu which

flows toward Tokushima and enters the sea at Betsugu bay.

Tokushima is the old castle town of the Hachisuka family, and faces the great Kii channel, being the biggest town of the whole island, with a population of about 66,000. Here are produced cotton flannels, cotton cloth and other tissues as well as crêpes. It is a great distributing center for indigo, wood and sugar. Indigo grows abundantly along the banks of the river Yoshino, though the plant originally came from Banshu. As indigo has been the chief source of wealth for the province from ancient times the daimyo always protected its cultivation. The river Shikoku produces fish plentifully but the annual value is no more than 10,000 *yen*.

As one passes Yukishima railway station one sees a well wooded mountain lying eastward, round which flows the river Yoshino. This is Mount Izan, which lies like a crouching wild boar. On Mount Izan Lord Hachisuka had his castle, but to-day the place is a public garden. From this spot fine views may be had of all the mountains of the province of Kii and also of Awaji and the sea. To the south-west lies Mount Otaki on the top of which is the Timyo-in temple, from which elevation one can see as far as Tokuyama city.

Another branch of the Yoshino river is the Nakatomi, which branches again into the Hiroto, the Nagahara and the Muya rivers, all of which find their way to the sea. Okemachi is an important town south-west of Okejima near the Konaruto canal which joins the river Yoshino. Salt is much produced in this neighbourhood. At Satonoura in Okazaki is the tomb of the most famous poetess of the Heian era, Seishonagon, and the



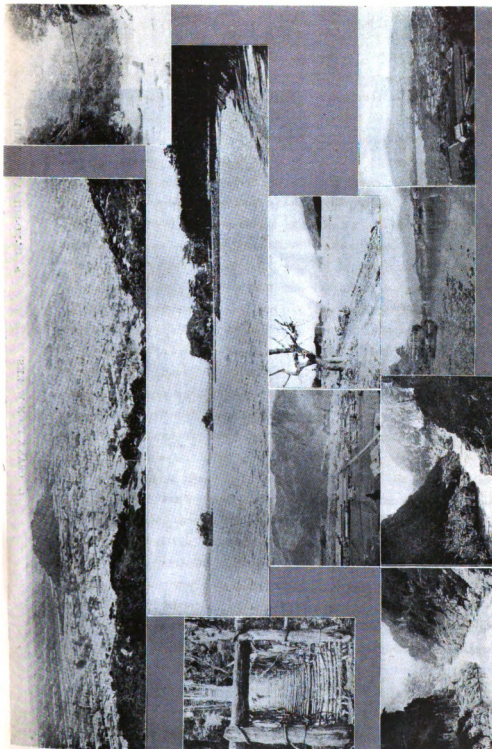
small shrine there is dedicated to her memory. The place is said to have been in the domain of her family and that in her declining days she returned to die near the home of her childhood.

Some five miles from the town stands Tennozan at the base of which is the tomb of the Emperor Tsuchimikado, and a little over two miles further west at Bando rises Mount Oasa shrine, the largest and most imposing sacred edifice in the province of Awa. At Iwatsufuchi between Tokushima and Ikeda stations the river Yoshino presents one of its grandest views, and thence the river proceeds slowly till it reaches the sea about 150 miles from its source.

One of the most interesting sights around Tokushima is the Naruo channel, which may be reached conveniently by steamer from Osaka, or from Hyogo to Komatsujima, whence thirty miles to Naruto. In this region the sea bathing is unsurpassed, and the pine-scented air is most salubrious. Above rises Mount Hinominé, with imposing precipitous sides and sea billows rushing madly against its base. Near by is Amanoto village where the famous Yoshitsuné in days of old landed on his way to attack the Heike clansmen. After defeating the army of the governor of the province of

Awa he went to Yashima in Sanuki by crossing Mount Osaka.

If one desires to get the best view of the rushing waters of Naruto is advisable to go to Narutozaki in Awajima or Magosaki in Okejima about ten miles north of Tokushima where boats will be found at the service of tourists. Naruto has been famous from remote ages for the wonderful exhibition of tidal velocity and power which it affords, the waters of the Inland Sea here rushing out to the Pacific at ebbside with terrific force, this being the only outlet at this end of the great Inland Sea for the tide to return to its level. Spring-tide runs at the rate of about 8 miles an hour, but sometimes reaches a velocity of 10 miles an hour, according to the wind. The narrow strait through which it runs is only about 2,000 yards wide. In the strait are two tiny islets called Hadakajima and Tobijima, round which the water rages madly in its effort to reach the sea, the sound of the water being heard for miles. At this time high waves dash against the rocky shores and the scene is magnificent and imposing. Between tide the whole scene one of quietness with the fishermen and women picking shell fish; but when the tide begins such activity must give way to the raging waters.



SUSPENSION BRIDGE AT IYA

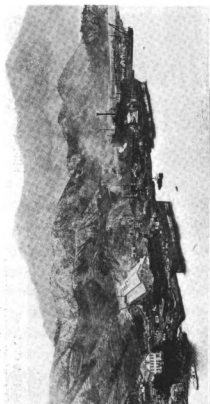
BIRD'S EYE VIEW OF TOKUSHIMA CITY  
GENERAL VIEW OF KOMATSUJIMA

ANOTHER VIEW OF IYA SUSPENSION BRIDGE

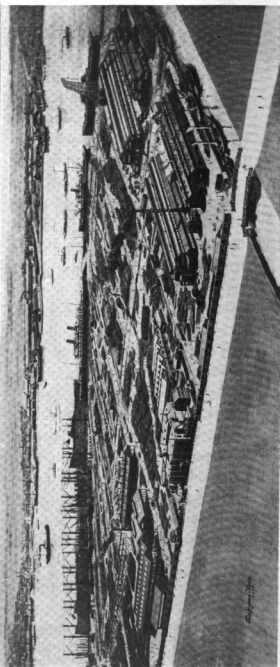
KOBOKÉ  
WAKI-MACHI  
OBOKE

IKEDA  
IWATSU FERRY

VIEW OF KAWASHI-MACHI



2- IN-NO-SHIMA SHIPYARD



1. OSAKA IRON WORKS

# A GREAT SHIPBUILDING PLANT

By T. FUNABASHI

**A**MONG the great shipbuilding plants that have appeared in Japan in recent years one of the foremost is now the Osaka Iron Works. Originally the works were founded by Mr. A. E. Hunter who made a success of the enterprise and then handed it on his son, Mr. Ryutaro Hunter, who is the present director. When the works started in 1881 Japan merchant marine was small and marine transportation generally of little account in the nation's economy. There was very little demand for steamers, comparatively speaking, in those days. All shipbuilding plants in the country were in a nascent stage, and there was much difficulty in procuring the necessary raw material.

Through all these years of slow evolution the Osaka Iron Works passed without showing any marked development. After the young Mr. Hunter took charge of the works in 1895 there was for the next fifteen years no conspicuous change in the operation. Indeed there was no pressing demand for an change. After the war with China the Osaka Iron Works showed greater activity but the subsequent dullness

in marine transportation rendered development of dockyards undesirable. With the enactment of the law for the encouragement of shipbuilding the Works came in for subsidies and its fortunes greatly improved. After the war with Russia the Osaka Iron Works began to make very rapid development. In 1911 the Inno-shima Dockyard was acquired in addition to the Osaka Works; and ship construction facilities of the plant were greatly extended. In April 1914 the company was reorganized and incorporated with a capital of 6,000,000 yen.

With the outbreak of the European war and the withdrawal of bottoms from Far Eastern waters for war service the demand for ships increased to an unprecedented degree, and all shipyards in the empire began to display unwonted activity and prosperity. Orders were received in received in rapid succession for new ships both from the orient and the occident, the prices appreciating enormously. From that time to the present all Japanese shipyards have been experiencing unbounded prosperity.

As the Osaka Iron Works had a long and successful experience it naturally came



in for a large share of the increased patronage and consequent emoluments. To cope with the new and improved situation an extension of facilities for shipbuilding was undertaken on a large scale. The capital was raised to 12,000,000 yen in 1916. The existing capacity of output is 200,000 tons of shipping a year. In fact the Osaka Iron Works is now one of the finest shipbuilding plants in the world. Up to 1914 the output was only 160,000 tons, but in the last three years alone it has turned out 49 vessels totalling a tonnage of 85,000, to say nothing of machinery of all kinds in immense quantity, including engines and boilers. In addition, to mention ships of lesser importance, the Works equipped 230 steel vessels, 136 wooden ships, 52 cargo boats, 3 destroyers, 3 vedette boats, 63 dredgers, 1 fire ship, 2e dredging machines, 380 steam engines, 452 boilers, 125 ordinary engines and 262 ordinary steam boilers. In 1917 the Osaka Iron Works built 24 steamers aggregating a tonnage of 91,000. This year 31 steamers representing 184,000 tons of shipping will be launched. There are contracts with the Nippon Yusen Kaisha and the Osaka Shosen Kaisha for several large vessels totalling a tonnage of some 90,000. The concern has orders lasting down to 1921.

During the first half of 1917 the company paid a dividend of 18 per cent and in the last half a dividend of 25 per cent.

The main yards of the Osaka Iron Works are at Osaka and at Inno-shima

in Hiroshima. The Osaka yard has seven slips varying from 400 to 560 feet in length and 50 to 75 feet broad, building steamers up to 10,000 tons. At Inno-shima there are six slips and the number of steamers under construction there represents a tonnage of 45,000. The Osaka yard has a No. 1 dock which can admit a ship of 8,000 tons; and the Inno-shima yard has three docks taking steamers of 7,000 tons.

The area covered by the Osaka Works is equal to 82,115 tsubo and at Inno-shima the area is 42,580 tsubo. The Osaka buildings alone cover 11,606 tsubo and the Inno-shima buildings 4,872 tsubo. The number of hands employed at the Osaka works is 7,000 and at Inno-shima 4,500. The Osaka Iron Works has the privilege of using certain important European patents in its plant, which enable cheapness of construction consistent with ample safety and comparative cost of maintenance. The cargo boats launched from the Osaka Iron Works are regarded as ideal. The Works has recently built and delivered 20 large cargo boats aggregating 65,000 tons; and also 33 such boats aggregating 360,000 tons some of which are still under construction. The Works enjoys such patent rights as the Emura and Nishida heating systems, as well as its own inventions in engines and dredgers. Two ships of the Issherwood type were built in 1914, one in 1915 and 14 in 1916 and 16 in 1917, and, in 1918, 18 Issherwood ships witha

total tonnage of 110,000.

The Osaka Iron Works also makes railway cars, locomotives, electric machinery of all kinds, engines and boilers, steel girders, pier materials, and steel frame work. The Works has an immense number of orders both foreign and domestic. Inquiries constantly come in as to new steamers for foreign and Japanese companies. The construction of ships met with considerable setback by the American ban on steel exports. Still, during the period of embargo the Osaka Iron Works has launched 11 steamers with a total tonnage of 46,180. In addition to all the steamers built, the Works has repaired steamers to the number of 96 with an aggregate tonnage of 132,000.

The extension of the works constantly goes on, necessitated by its immense and ever increasing activities. Recently the property of the Bingo Dock Company, adjoining the Inno-shima Works, was acquired, and the new extensions of rail facilities, waterworks and drainage system Osaka represents enormous outlay. The Company has erected many new buildings, such as hospitals, department works, and so on.

Together with Mr. Ryutaro Hunter, one of the directors, are Mr. Juntaro Yamaoka, the President of the Company; Mr. Ryonosuke Kimura, managing director; Mr. Masanori Muraki, Mr. Setaro Nakayama, as directors; and Messrs Y. Takag and Mr. U. Koga as auditors; all of whom are among the most prominent business

men in Japan. Mr. Yamaoka is the vice-president of the Osaka Shosen Kaisha and has done great service in the development of the empire's transport trade. He has also invented largely in the Far Eastern Glass Works and other national enterprises. Mr. Hunter is the son of an Englishman and a graduate in engineering of the University of Glasgow. The Osaka Iron Works owes much of its prosperity to his skill and foresight. He is also a director of the Japan Accident Insurance Company, the Osaka Marine and Fire Insurance Company, the Japan Electric Industrial Company, the South Pacific Fibre Industrial Company, and the Osaka Shosen Kaisha.

The Company is interested in various other important activities and frequently undertakes Government contracts. The head offices of the company are in Kobe with branches offices in various important places in Japan, England, and America.

Mr. Murai one of the managers of the Osaka Iron works was a prominent and successful Government official before entering his present service. After a careful education at home and abroad he became director of the Government Postal Saving Banks and in 1909 retired from Government service to enter the service of the Osaka Iron Works. He is a man of uncommon financial ability. Mr. Nakayama has close connections with the Kuhara Mining Interests and has also other important enterprises. It is clear that the Osaka Iron Works is in the hands of very able directors and managers; and no doubt the plant will hold its own as well after the war as it is doing at present.

# RICE RIOTS IN JAPAN

By S. MAYEDA

**R**ECENTLY owing the heavy appreciation in the price of rice serious riots have broken out over a great part of the empire, leading to loss of life and destruction of valuable property. With the influx of gold from war supplies and the consequent increase of wealth among certain classes and an inflation of currency that has sent up prices and the cost of living generally, the poor have had to bear the burden without any corresponding increase of wages, until finally they felt there was no remedy save rebellion.

The disaffection of the poor was greatly excited by the luxurious lives of the rich, especially of the so-called *narikin*: those who have suddenly sprung into wealth from rapid appreciation of certain commodities like ships, raw materials and foods. Foods stuffs in Japan have in the past three years appreciated much more rapidly than in England, America and France, where the war is raging. Though there has been some increase in wages it has been nothing compared with the rise in the cost of living. Relations between capital and labour have long been strained and now they have in numerous instances reached the breaking point. Strikes in spinning mills, shipyards, printing houses and collieries have been of late the order of the day. In Osaka even the police have struck for higher pay. In most cases capital has been forced to necessity; but conditions are still anything but satisfactory.

The difficulty is that those untouched by the hard unconditions still go on piling up wealth, indifferent to the volcano they are creating under them. Extravagance and luxury are marked features of public life everywhere. The cry for higher wages rises above the jubilation of the rich. In the families of Government officials, where dignity demands death rather than disgrace, many a tragedy has taken place for lack of means to make ends meet. In some cases whole families have committed suicide. Men, otherwise honourable and honest, have been forced to dishonest means to make a living. Even respectable officials are now seen going to their offices with patches on their clothes and boots, an unheard of thing in ordinary times. Faded raiment is no longer a disgrace in official circles. To relieve the straitened circumstances of lower officials the Government has been adopting various measures, while warning the rich against waste of money in luxury and dissipation. Still improvement seems distant.

The main difficulty at present is in the enormous rise in the price of rice, the staff of life in Japan. It was believed that the rise in this commodity was artificial, due to bulling and cornering the markets, to gratify the avarice of speculators. The authorities warned the brokers and others concerned but without effect. As a last resort the Government imported foreign rice which was sold at a fixed price, but yet there came no relief in the situation.





1. RIOTERS BURN PROPERTY AT OKAYAMA
2. ANGRY CROWD AT HIBIYA PARK, TOKYO
3. DESTROYING HOUSES AT KOBE





RUSH FOR CHEAP RICE AT KYOTO, NAGOYA AND TOKYO

It was felt that the stubbornness of the situation was largely due to the defiance of the rice brokers in opposition to the Government measures for relief. The authorities then directly interfered by closing rice exchanges and ordering suspension of transactions; but these measures failed also. In spite of all the official efforts at relieving the situation the price of rice has continued to soar beyond all bounds.

Meanwhile social conditions continued to grow more and more menacing. The authorities seemed completely at a loss what to do. By the 8th of August last the price of rice had gone up to more than 9 yen per bushel on the Fukagawa market, the standard market of the empire. The retail price at the same time in Tokyo was still higher, of course, being over a yen per two *sho*, a *sho* being a little over a quart. Thus the price of the chief food of the nation had climbed to four times what it was before the war.

Rice was not the only commodity going at impossible prices, for other important items had reached prices fifty or sixty times more than before the war, but as rice was the main food of the people, the high price more seriously affected the social conditions. Rice is more vital to the Japanese than bread to occidentals, for most of the people eat it three times a day, and any failure in provision threatens famine to the poor.

It was soon seen that riotous demonstrations were breaking out in numerous places. The situation threatened to become a struggle between the rich and the poor. The offices and homes of the wealthy were openly attacked and destroyed, the police being helpless to interfere. Even the troops called out were defied by the mob and order could not be

restored until the crowds had been charged by the soldiers and several people bayoneted or shot. The more the authorities resorted to force of arms the deeper grew the indignation of the multitude, and it was seen that the middle classes everywhere were in open sympathy with the poor against the rich. For over a month the whole country was thrown into a state bordering on revolution. During the riots more than 1,700 persons were killed or wounded, and over 7,000 persons placed under arrest. In fact the trouble will go down in Japanese history as the famous rice riots of 1918. What many are thinking about now is not so much what has happened as what may be expected to happen should the Government arouse the indignation of the whole nation at any unfortunate moment. The power of the masses may be measured from the fact that in most cases the more serious of these riots took rise from small beginnings, such as the demonstration of a few fish wives, who became the Charlotte Cordays of the movement in their respective centers.

On the afternoon of August 5 the wives of the fishermen of the village of Nishimizubashi in the prefecture of Toyama were engaged in drying the catch on the seashore while their husbands were serving as conscripts in the little war in Russia, without having left their wives sufficient to keep the wolf from the door. The fishing season was poor and the family larder was empty, owing to the rise in rice. A steamer was at anchor off the coast loading the rice which rightly belong to the people of the place who were too poor to purchase it. The rice was accordingly being taken to centers where there was sufficient money to pay the price demanded. The women assembled in an

angry crowd at the place where the lading was in process. "Behold," cried one of the mothers, "there is a ship taking away the food that should go into the mouths of our children!" Every woman seconded the signal and they set about preventing the loading of the rice. Soon there was a most angry demonstration of all the housewives of the village. First they besaught the headman of the village to do something. At first nothing was done and the women forcibly prevented the loading of the steamer. Then a meeting of village officials was called and rice was purchased at public expense to feed those in need. Seeing the success of the female agitation in this village the women of other villages took up a similar agitation on similar grounds, so as to obtain free rice for the poor. Soon all the coast towns of the country were seething in agitations carried on by the housewives. In one case when the headman of the village mounted a table to remonstrate with the women for their violence they rushed on him and hurled him into the street, and in another case where the clerk of a rice dealer attempted to answer them he was hurled into the river. The police, seeing that matters were getting out of hand, now began to become more violent in their methods of suppression and so much suffering ensued.

The centers of disturbance soon became the object of scrutiny to hundreds of curious newspaper men seeking copy, but the Government thought that news of the unsuppressed success of the rioters in one community would only embolden the demonstrations of other communities and the reports of the press were prohibited. Thus for many days, while every one knew what was going on, no one was allowed to read about it, and this stirred

up the indignation to even greater heights of lawlessness. On August 9 the demonstrations in the town of Okayama became so violent that the rice shops were looted and the wealthy intimidated into contributing to the support of the indigent. Between the 10th and 12th of August the riots that broke out in Nagoya, Kyoto and Kobé were quite disastrous in their effects, the police becoming powerless and the troops being called out. The rioters of Kyoto fought like soldiers and many were killed and wounded. The windows for rich men's houses became targets for the stones carried by the multitudes that thronged the streets. The mobs on the streets were massed here and there in thousands and were extremely dangerous to meddle with. Because the Suzuki firm of Kobé was reported to have amassed over 100,000,000 yen from war work the mob attacked the firm's buildings and burnt them to the ground, the police looking helplessly on, and the newspaper that ventured to remonstrate suffered the same fate. Policemen became targets for assault on all sides and frequently had to shoot with fatal affect to save their lives.

Up to the 15th of August almost all the important towns of the country were more or less under disaffection and angry demonstration over the rice situation. Great pains had been taken to preclude the outbreak of riots in the Imperial capital, but on the 14th of August serious demonstrations commenced, but by prohibiting assemblies and mob meetings in parks the disaffection in the metropolis was for the most part kept under, riot giving way to negotiation. Lookout officers were posted at every likely point in the city and the beginning of any crowd was quickly dispersed. Thus it went



until the night of the 14th when the mob appeared as if from nowhere, thousands of people suddenly appearing in great parks like Hibiya, Ueno and Asakusa, prepared to attack the mansions of the rich. Several shops selling luxuries and catering to the tastes of the wealthy had their front windows smashed. They were many clashes with the police. As much money is nightly wasted in the gay quarters of the city these were made objects of attack. Variety shows, kinematograph halls and other places of amusement were made objects of reprehension. An attempt was made to burn the biggest department store in the city. In many cases policemen acting as rioters were able to foresee the objectives of the mob and prevent fires and other forms of destruction. These secret police made chalk marks on the clothing of every one seen throwing stones or otherwise engaging in dangerous work, and this led to many arrests that otherwise would have been impossible. The trick was at last discovered and any one engaging in lawless acts had to be careful no one was near enough to mark him. The officers in Tokyo were instructed not to draw sabres nor to use aggravating words. The utmost violence used was to direct a hose of water on crowds trying to break through barriers. Owing to this moderate attitude not many people were injured in the Tokyo demonstrations. In fact more

policemen were hurt in the Tokyo riots than rioters, about 150 in all.

During the 14th, 15, and 16th the disturbances through various sections of the country were rather violent, and hundreds of rich men suffered loss of property by fire or other means, especially those suspected of being in any way associated with cornering the rice market. The Imperial House was greatly grieved to hear of the social disturbances and the conditions that gave rise to them. His Majesty the Emperor at once made a donation of 3,000,000 yen to relieve the distressed; and the Mitsui and Iwasaki families gave another million and the Suzuki house half a million yen, other wealthy persons or firms following with large amounts. The situation cost the Government some 10,000,000 yen in extraordinary outlay. Orders were given by the Government to purchase rice at a certain fixed price in case of necessity, dealers unwilling to sell being obliged to forfeit. Prefectural governments were authorized to make purchases and retail to the poor at a discount. By the 20th of the month the riots had quieted down under the measures adopted by the Government. The riots had more of a social than a political significance, though the opponents of the Government are using them as a handle to overthrow the cabinet, and as popular sentiment is against the ministry it is possible that soon there may be a change.



# SHINGAKU-DOWA

By Y. MATSUMOTO

**S**HINGAKU is a sort of moral instruction taken from the teaching of Shinto, Buddhism and Confucianism, for enabling men to perceive the meaning of their own nature and to bring them to the practising of good. It is put in a form so simple that anyone can easily understand it. Towards the end of the Tokugawa era this was the principal source of moral instruction throughout Japan, and even today many rely on it for instruction and inspiration, especially in the Northern districts of the main island. A good many, people, however pay little or no attention to Shingaku, if they even know of its existence, as it does not try to impress itself on men in any ceremonial way, especially since the death of its leading teacher, Kawajiri Hokin, by drowning in Lake Hakone a few years ago.

When the civil strife of the mediaeval period of Japanese history ended with the overthrow of the Toyotomi family and the supremacy of the Tokugawa, peace reigned over the whole empire. The days of war and bloodshed were followed by a period of effeminate inactivity. Simplicity gave way to luxury, and diligence to idleness and frivolity. As this went

on, moral balance was lost and social life became extremely loose. The various schools of Confucianism tried to save the situation by educating the people in an intellectual way, but the samurai class alone took any account of such teaching. The commonality were left to their own way. Though Buddhism had some ardent devotees, the priests were for the most part idle and corrupt, quite incapable of redeeming the people from the error of their ways. And as Shinto was under the wing of Buddhism it too was helpless. Consequently all three religions, Shinto, Confucianism and Buddhism utterly failed to maintain the morals of the nation. This is why the teaching of Shingaku became popular.

The Shingaku teaching was really founded on the principles set forth by Riku Shozan of the So dynasty, and Oyomei of the Ming dynasty, in China, the latter sage inventing the word Shingaku, or ethics. One of the teachers in Japan who took up the teaching of Oyomei was Nakaye Toju, followed by Kumazawa Banzan and Miwa Shissai who showed the more practical application of the principles. The ethics of Ishida Baigan were also founded on the principles of the

Chinese school. But the samurai were the chief class that gave any important attention to Yomei-gaku, and that only a theoretical attention; while the principles of Shingaku were demonstrated in a more practical manner among the common people, tradesmen, farmers as well as among women and children. It was in good part a religion of common sense, being filled with proverbs and wise sayings from Buddhism, Shinto and Confucianism. It depended also on popular songs for imparting its teachings.

The lectures delivered under the auspices of the Shingaku sages were known as Dowa, many of which come down to the present. Tejima Choan, Hattori Gido, Shibata Kyuo and other pupils of Ishida Baigan were distinguished scholars who gave their lives to the instructing of the lower classes, making wisdom simple in its presentation to the untutored mind. The *Tohimondo* and *Saikaron* by Ishida Baigan were earnestly read, as well as the *Baiboku-sensei Anra-ku-dowa*, the *Wago-chokyu-no-denju* and the *Chomeini-narudenji* by Wakizaka Gido, the *Kyuo-dowa* by Shibata Kyuo and the *Shookowa* by Fuse Showo. Even today, notwithstanding the introduction of ethical books from the west, these lectures on ethics are studied and noted by teachers and pupils alike.

The founder of modern Shingaku, Ishida Baigan, was usually called Kanpei. He was born in the province of Tanba in September, 1684, and remained all his

life a bachelor, dying at the age of sixty in 1744. On Mount Torine in Kyoto his dust still rests. Kanpei was a man of exceptional ability and uprightness of character. He was well brought up by wise parents and served as clerk in a Kyoto merchant's shop until the age of forty-two. His early interests were in Shinto but later he turned to Buddhism under the influence of the priest Ryouun. In time he came to understand his own nature; and so at the age of forty-five he gave up business and began lecturing on ethics. Finally he settled down at Kurumayamachi in Kyoto where he devised the ethical system that has had so wide an influence on Japanese life. His followers at first were few, but in time they greatly increased until he had to establish places to lecture in various parts of the city. Sometimes he went also to Osaka, Kawachi and Idzumo, always giving most attention to the common people. He never sought money but only the good of all who would receive his instruction. At last his schools of learning were in all parts of the country and his disciples quite numerous. Ishida was an early riser and always acted as his own servant. He put on his best dress to worship God, Buddha and the spirits of his ancestors. The rest of the day he devoted to lecturing and teaching, and was for the most part quite indifferent to worldly things. It was said that he took the sunny side of the road when walking so as to leave the shady side for

others, and in winter he took the shady side leaving the warmer side for others. How would he have acted in a Tokyo street car?

Gido was also a Kyoto man, and was usually known as Shobei. A pupil of Tejima Shoan he carried the principles of his master into the practice of everyday life, relieving the poor and never tiring of good works. He reconstructed the highway at Otsu and with his own hands set up stone lanterns to light the way against robbers. Shibata was also a man of Kyoto, and was blind from his youth. Most of his life he devoted to lecturing on ethics as he traveled about the country, winning many followers. His book *The Kyo-dowa* was widely read and honoured. One of the interesting fables in that book is about a man who went to Paradise and there saw a heap of something like dried leaves; and on inquiring what it might be, was told that it was a pile of human ears; and when he expressed utter astonishment, he was calmly told that in the case of persons who heard the truth and did not follow it, only their ears reached Paradise at death. The departed spirit also saw something that looked like herring roe, and he was told that these were the tongues of human beings, explaining that those who taught good things but did not practise them had only their tongues in Paradise.

There is another story to the effect that a man once visited an augur and told him that two days previously he had placed

five *ryo* of money in his desk, and, as just then a visitor came, he forgot the money; but when he opened the drawer next morning he found no money in it. He searched everywhere in vain. Suspecting a man whose face and action seemed to suggest thievery, he yet could not ascertain whether he was the thief or not; and the augur told him that if a man suspects another unjustly both will be ruined. This was all the satisfaction he got from the augur. Once upon a time a man lost an ave, "said the augur," and he suspected a neighbour's boy whose countenance and behaviour suggested his guilt; but later another brought the axe to him, thanking him for the loan of it. The man grew gloomy over having wrongly suspected the boy and finally went out of his mind." So the augur advised the man not to look for the lost money or to suspect any one, but to discover how he came to lose the money.

Another story in the book is to the effect that in China there were two men who kept sheep. One of them lost his sheep by being too much absorbed in books and the other in gambling. Their conduct was different but they lost their sheep in the same way, by first losing their minds! In the same way when people loose their minds in avarice, vanity and sexual passion, they suffer irreparable loss. Once a man visited Gido and asked his opinion as to the wisdom of drinking *aské*. He was reminded of the proverb which says: "In



the first cup a man drinks saké; in the second cup a man takes a cup of sake he drives away melancholy, facilitates blood circulation, counteracts poison, prevents poisonous vapours and keeps hot in winter and cool in summer; but when he indulges too freely under the inspiration of spring blossoms and other exhilarating things, aske will drink men and consume them. The effeminate and the avaricious are more liable to overindulge in alcohol, thought Gido. And overindulgence in sake leads to immorality and destruction of character, the greatest injury of all. Gido therefore warns men against all excess, especially in alcohol which, he says, genders disease. Under such influence one also forgets his parents as well as his morals and even loses his life. Drink often brings family and even country to ruin. He drinks at last even his lakes and rivers, his mountains and fields, his oxen and houses, and even his daughter! On hearing these opinion the

man was rather indignant and upheld the use of the beverage. It swept away sorrow and brought good cheer. Also it made the coward courageous and not afraid to walk alone at night, even among dark mountains, and also to attack an enemy. In argument too a man is bolder and more effective if he is about half drunk. And when drunk a common man feels as much at ease in company as a man of culture or position or wealth. All these so-called merits of aske, Gico said, were its faults. Sake can bring no permanent change that is good. Mencius says that those who value life do not stand under a rock; fearlessness of danger is rashness, which is a fault. Overaggression in argument and the perversion of reason are grave faults as the result of sake; the mouth is the gate of misfortune and sake is the origin of misfortune. As the man would not give in, Gido advised him to go home and sleep off his booze and then return in a condition more likely to listen and heed good advice.





# DEVELOPMENT OF GLASS INDUSTRIES

By T. KOSHIBA

**A**MONG the various industries of the empire that have recently shown remarkable development may be mentioned that of glass making. The making of glass in Japan has an older history than most people know. A few years ago in an ancient tomb in the province of Idzumo glass was discovered, and in the famous national museum of ancient things, the Shoso-in at Nara, there are examples of glass, and the quartz from which it was made. There are also examples of glass beads and jars, the latter showing Arabian taste and are said to have come from China. In the ancient records it is stated that the village of Tamatsukuri presented to the Imperial Court a string of beads numbering sixty. These *suitama* were probably made of glass. After the Imperial capital removed to Kyoto that place became a center of glass making.

The first regular manufacture of glass in Japan after the western method was introduced by one, Risen Omura, of Nagasaki who learned the art from a foreigner. The art passed on to Osaka where a specialty was made in the manufacture of glass beads. But the center of

the industry continued to be at Nagasaki and from there extended to various parts of the country. In 1876 glass works were erected at Shinagawa near Tokyo and later taken over by the Government, under the direction of a foreign expert who taught the proper method of making glass to the Japanese. At present glass factories are to be found in a great many parts of Japan and every year sees a considerable increase in the number. In 1910 the total number of glass factories was 405 employing some 7,500 hands and producing glass valued at 3,856,000 *yen* a year. By 1916 the number of factories had arisen to 630 employing 15,500 hands and having an output valued at 16,762,700 *yen* annually. In the last two years there is no doubt that the increase has been proportionately large as there has been abnormal activity in the glass market.

As glass is a commodity that can be produced on a small or a large scale most of the factories in Japan are under individual ownership. As yet but few glass works are on a grand scale, among which may be mentioned the Asahi Glass Works

whose head office is in Tokyo.

Progress in the art of glass making has made remarkable development in recent years, goods being regarded as equal to any produced abroad. In ordinary cut glass and other kinds of ornamental glass there is now very little difference between that made in Japan and in other countries. Recently, too, plate glass has been made in Japan with very satisfactory results. The vast bulk of the output, however, is still in window glass which does not yet meet fully the domestic demand. Imports of glass have greatly fallen off, however, with the large increase in output at home, except in plate glass of which there is still a big importation.

According to the returns for 1911 Belgium supplied the largest portion of the thin plate glass imported into Japan, amounting to some 1,600,000 *yen* in value, followed by Germany which sent goods valued at 120,000 *yen* and England 100,000 *yen*. For many years Belgium monopolized the production of window glass, until some other countries began to protect their glass manufactures by imposing high duties. In Japan the production of window glass under government protection did not greatly improve the situation. In 1908 the firm of Iwasaki established at Amagasaki in the province of Settsu the Asahi Glass Works with a capital of 1,000,000 *yen*, the company engaging seven experts from Belgium. The first products of this factory appeared on the market in April, 1909, and the

full output began in the following November. The first efforts of the company were at a great sacrifice but after some time the glass there produced began to win the home market, and now the imports of window glass have begun gradually to decrease.

With the cessation of imports from Europe at the beginning of the war the glass industry in Japan took on new activity and all glass works have been extending their operations. The Asahi Company now produces some 85,000,000 square feet of window glass annually, having four factories, one each at Osaka, Tobata, Tsurumi and Edamitsu. The glass produced by this company is now beginning to find its way to foreign markets. In addition to its ordinary glass-making the Asahi Company makes brick for glass furnaces and supplies the soda required in glass making, whereas formerly most of these materials came from abroad.

Up to recent times the representative exports were ceramic goods and other earthenware or porcelain, and next in importance now comes glass and glass manufactures. In 1917 the value of Japan's glass exports was 14,460,000 *yen*, the greatest increase being in glass bottles. This is a large increase on 1613 when the value of glass exports was only 1,500,000 *yen*, rising to 3,710,000 in 1916.

The principal markets for Japanese glass so far are British India, Australia and England. The imports of Japanese

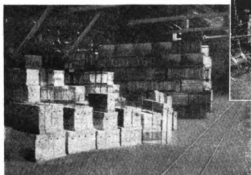
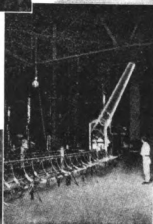
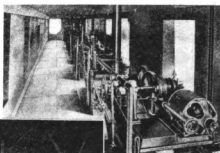
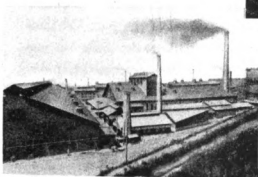
glass to British India have grown from a value of 250,000 *yen* in 1913 to over 1,000,000 *yen* in 1916. In the same time imports into Australia have risen from 90,000 *yen* to 500,000 *yen*, and into England from 440,000 *yen* to 690,000 *yen*. The value of exports of drinking glasses in this time increased from 310,000 to 1,980,000 *yen*, going mostly to British India and Australia. In the year 1913 there were recorded no exports of table glassware from Japan but in 1916 the value was 390,000 *yen*. In 1914 the value of glass beads exported was 490,000 *yen*, which increased to 960,000 *yen* in 1916, going chiefly to British India, where the value was 380,000 *yen* for 1913 and 630,000 *yen* for 1916. The value of mirrors exported in 1916 was 1,070,000 *yen*, of which the value of those going to China was 520,000 *yen*. Out of other miscellaneous glass wares exported in 1916 valued at 2,140,000 *yen*, China took 880,000 *yen* and British India 400,000 *yen*.

The Asahi Glass Company is making extensive preparations to cope with the increased demand for Japanese glass, and always improving its products as well as its immense plants. It is now quite prepared to hold the Japanese market against all foreign competitors now or after the war. In the year 1917 the value of the window glass exported from Japan was 3,117,000 *yen* of which glass valued at 1,411,000 went to China and the rest to British India, Straits Settlements, Aus-

tralia, New Zealand, Dutch Indies, Africa and South America. For the same year the exports of glass bottles were valued at 4,398,000 *yen*. So that window glass followed hard upon bottles, which had hitherto been the largest item, although window glass was a new venture.

The products of the Asahi Company are divided into five grades the same as in Belgium. The first and second grades are used for dry plates; the third grade is extensively for windows and tablets in Europe and America, and in Japan also. The fourth grade is also used for window glass and the other purposes. This glass is often sold as imported glass by Japanese retailers. The fifth grade is used in works, hothouses, sheds and so on as roofing. The output of this grade, however, is very limited in Japan and the demand cannot yet be met. The products of the Asahi Company have a diamond as trade mark, the family crest of the Iwasaki house.

The principal material for glass making, *silex*, comes from the province of Mino, while the soda ash, saltpetre and other chemicals have been for the most part imported. As already mentioned the Asahi Company now is making its own soda ash, which is of excellent quality and available for the market. The Company imports some of its *silex* from Korea and from Annam. The president of the Asahi Company, Mr. Toshiya Iwasaki, is a brother of Baron Iwasaki, the great financial magnate; and he is assisted by the many able managers connected with the Iwasaki interests.



**AMAGASAKI GLASS FACTORY  
YEDAMITSU GLASS FACTORY  
PACKING ROOM**

**TOBATA GLASS FACTORY  
HOISTING MACHINERY  
BLOW ROOM**





1. GENERAL OTANI, COMMANDER IN CHIEF OF  
THE ALLIED TROOPS IN SIBERIA

2. LIEUTENANT-GENERAL YUI, CHIEF OF STAFF

# JAPAN IN SUPREME COMMAND

By "GUNJIN"

**W**HEN Japan, in coöperation with the other Allies, determined to send an expedition to Siberia to assist the cause of the Czech-Slovaks against the Bolsheviks and Germans, the supreme command of the Allied forces was entrusted to Japan, and the Imperial Government appointed to this honor General Otani, who now occupies in the Far East the same position that General Foch does on the European front. Realizing the importance of the position the army authorities in Japan were slow to make a choice, desiring to select the most responsible officer in their service. With this consideration uppermost General Otani was the nation's choice.

Although the General was raised to that rank only in 1917, he is a war veteran of great skill and experience, and has been one of the leading military councillors of the army for some years. Born in the town of Wakasa in Fukui prefecture in 1855, the future warrior was educated in the military academy at Kyododan and became a sub-lieutenant. He did not pass through the regular Military College, however, like General Robertson who was formerly in supreme

command in England ; nor does he belong to any of the clan families that usually command coteries and cliques in army circles. Indeed he has worked up to his present high position on his own merits and by virtue of his own ability alone.

In the past he has held the responsible position of Chief of Staff in the Sixth Army Division, the Fourth Army Division and in the Imperial Guards Division. He has also been Departmental Chief of the Inspector General of Military Education and head of the Toyama Military College. During the war with China Otani was a staff officer at the army headquarters in Hiroshima, and after the war was decorated with the Fourth Class Order of the Golden Kite for distinguished services. In the war with Russia he did good service as Inspector General of the 12th Army Division and also as a staff officer under the Inspector General of Military Education, and after the war received the Second Order of the Golden Kite. In 1909 he was promoted to the rank of Lieutenant-General and became commander of the 15th army Division, being later transferred to the 5th Division. After the capture of Tsingtau by

the Japanese army, General Otani was made commander of the garrison in occupation of the fortress. There he remained for some three years until succeeded by General Hongo in 1917.

Like the late General Baron Nogi, General Otani is a very reticent man, averse to show or display of any kind; which is taken in Japan as evidence of high personality and profound character. Of a very modest disposition it is difficult to get anything out of him as to his own views and experiences. For this reason he is not so well known popularly as are some other officers. He is well known to be a distinguished mathematician and skilled in strategy. He has a clear head and a devotion to minute details. He considers well any step before he takes it, and then goes ahead with full energy. He is one of the few officers with no errors to their names. These are a few of the characteristics that have marked him out for promotion in the army.

Being a selfmade man himself the new commander of the forces in Siberia naturally has more confidence in natural genius and selftraining than in those who win their way by favours of family. He believes that every man is the maker of his own fortunes and the guider of his own destiny. He holds it shallow of a man to be proud of good fortune or to despair at illfortune; for when a man is satisfied with his position it is a sign of senility or degeneration; and when he is determined to overcome misfortune in-

stead of yielding to it, he shows his worth and must be admired. The General is therefore noted for fostering independence among the officers under him and he is highly esteemed by all who know him.

General Otani is particularly admired for his avoidance of the coteries and cliques that mar the social life of so many army circles in Japan. Many officers seem to rely on the favours established in such society to assist them in gaining promotion. General Otani will have nothing to do with this. Yet he has had more official promotion than most officers of his age and experience. This is attributed to his inherent greatness. There are those who attribute his promotion to his association with the Choshu clan and his friendship with General Terauchi. General Otani is friendly with all generals and officers; but he has never displayed any sign of depending on such friendship for the opportunity of duty well done or for any success that life has brought to him. He is far too selfreliant a type of man to depend on the influence of others; and yet his attitude has never been one of insubordination. As an army officer he is silent and aloof but never hesitates to speak out when the situation so demands. He is sturdy and energetic and of fine soldierly bearing.

Once when it was intimated to General Otani that he might be sent abroad on a certain military mission, he expressed disapproval on the ground that several young military officers could be sent abroad for education on the outlay proposed for him, and that the money thus laid out on young officers would be of far more use to the Imperial army. This rational and unselfish attitude is something no Japanese can help admiring.

There are few, if any army officers

better acquainted with the actual conditions of army life and especially of brigade and division work than General Otani. He is master of discipline and administration. Always having the courage of his convictions he leads his men without constraint. At one time there was talk of his being appointed Governor-General of Formosa, and then it was said he had to be kept in Tokyo lest the Minister of War should resign. His appointment to the Siberian expedition will afford him ample opportunity to display his military talents, and those who have entrusted him with the command are confident that he will give an good account of the trust.

Next to General Otani, in the Siberian command, is Lieutenant-General Yui, the Chief of Staff. He is of the Tosa clan and was educated under the late General Kawakami. Born in 1860 he entered the army and was gazetted sub-lieutenant in 1882; and passing through rapid promotion, he was made a Lieutenant-General in 1914. He has been a member of the General Staff Office, Chief of Staff of the Eight Army Division and commander of the first regiment of the Imperial Guard Division. At one time he was also commander of the 27th Infantry Brigade and Principal of the Military College. In the war with China he distinguished himself as a staff officer in the Second Army; and during the Russo-Japanese war he was vice-chief of staff in the Second Army, receiving the Third Order of the Golden Kite. It is said that his strategic plans and tactics for the Second Army contributed much to its fine achievements in the field.

After the war with Russia was over Lieutenant-General Yui was in the General Staff Office in Tokyo until he became

commander of the 27th Brigade, and was called back to the General Staff office when the trouble broke out in China over the Revolution. He was commander of the Imperial Guards Division when he became Chief of Staff to General Otani for the Siberian expedition.

The Chief of Staff is a man of robust physique, of which he is very proud, though his stature is so short as to give him the name of "small general." To some his manner is rather brusque and he does not try to ingratiate himself with others, especially with press men and those not in the army. He is reticent but when necessary he speaks out with all the eloquence for which the Tosa men are noted.

Of course he is chiefly appreciated for his mastery of the art of war. He has a clear head and never gets rattled no matter how the battle goes. In the Russo-Japanese war he had many tests of patience in this way. Indeed he has a unique capacity for the post to which he has been appointed.

Other high class officers of the expedition are Lieutenant-General Takeuchi, and sub-lieutenant Nakashima and Inagaki. Lieutenant-General Takeuchi after graduating from the military college was despatched to Austria for further study, especially making himself proficient in transportation. As an army engineer and a man of great business ability he has no equal in Japan. Lieutenant Nakashima is also a Tosa man and a nephew of the late General Yamaji, and an honour graduate of the Military College, especially skilled in foreign languages. He has travelled widely and can speak Russian. Sub-lieutenant Inagaki is a cavalry officer, well educated in foreign ways and a man of some diplomatic experience.



# A NEW TEXTILE MATERIAL

By PROFESSOR K. OBATA

(OTARU HIGHER COLLEGE OF COMMERCE)

CONSIDERABLE interest has been aroused in the possibility of producing a new textile material in Japan to take the place of such fibres as cotton. The plant known as *zenmai*, the stem of which is eaten in Japan as food, produces a kind of wooly fibre that can be spun and woven as cotton. Already a considerable quantity of the material is on the market, and is called *zenmai-ori*, and the fibre *zenmai-wata*. At a time when the cost of all textiles is soaring beyond precedent the use of the new fibre is being greatly encouraged.

Up to the present Akita prefecture is the only center of production for *zenmai*, but it is fast being taken up as an industry in other prefectures. The recent rapid development of the industry owes much to the intelligence and enterprise of Mr. Yukihiro Sato of Akita who has been cultivating the plant since 1877.

The *zenmai-ori*, or fabric made from the new fibre, looks not unlike the ordinary cotton flannel, except that it is slightly brown in colour. It takes dye well, however, and can be made into any

colour desired. The sulphur dyes make the best shades in this material.

The *zenmai* harvest is gathered in April and May, the stem being used for food. The fibre of the plant is spun like cotton, and is usually mixed with raw cotton to make first-class yarn. The fabric may be woven of *zenmai* with cotton yarn as warp. The fabric makes excellent material for raincoats and other outer garments.

The plant supplies two kinds of material for fibre, the so-called nap and the liber tissue. The nap is a long and slender fibre taken from the surface of the plant and resembles raw cotton; while the liber tissue is more like flax and comes from the cells of the stems and leaves. *Zenmai* belongs to the fern family, and, although there are more than a thousand species of the family that produce cellular fibres of the same kind, none of them can be used for fabrics except *zenmai*.

Among the most important plants for textile purposes are cotton, hemp, flax, jute and now we expect *zenmai* will come into the market. Of all the fibrous plants

used for textiles, cotton stands out as paramount. Raw cotton has a fibre about two and one half to a little over three inches in length, while the *zenmai* fibre is only from one to three inches long. It is, therefore, somewhat inferior to cotton. But mixed with raw cotton it is easily utilized in woven fabrics. The cotton is usually mixed with the fibre when spinning. The two fibres also mix very well. But *zenmai* spins very well without mixture, taking an excellent twist. The fibre sometimes curls, but if put in water the curl comes out. The tenacity of the fibre also compares very favourably with cotton. In cotton the thickness of the cell-wall is from one-third to two-thirds of the diameter; but in *zenmai* it is slightly less, being about one-fifth of the diameter.

In utilizing the new fibre one has to take into account its difference from cotton fibre in some important respects. For instance, cotton fibre is straight in the wool, jointless from end to end; but *zenmai* has jointed sections. The reason is that cotton fibre is formed in a single cell, but *zenmai* in a series of cells, and between the cells the fibre is connected by a different substance that makes a joint. The chief ingredient of this joining substance is pectin which is more easily affected by chemicals than the fibre formed within the various cells. Should this connecting substances be dissolved the fibre of the cells cannot be spun. Even a weak solution of caustic potash

or hydrochloric acid will affect the fibre in this way. Boiled in such solution the wool easily separates from the connecting substance. Consequently great care has to be taken when *zenmai* fibre is being dyed, washed or bleached; nor must the material be subjected to much physical strain.

In preparing the fabric care has also to be taken in regard to exposure to sun, dew, light and heat. The best fibres are those independent more or less of the action of these natural forces, of which cellulose is a good example. Fibres with most cellulose are therefore most desirable. Compared with some other plants of a fibrous nature *zenmai* has 45 per cent cellulose as against 57 per cent in capoc and 91 per cent in Indian cotton. Thus cotton is far richer in cellulose properties than *zenmai*.

In addition to cellulose *zenmai* contains pectin and a brown colouring matter. When subjected to the boiling test a fibre, *zenmai* shows a reduction of 19 per cent after five minutes and 40 per cent after an hour, the rapidity of resolution being due to the fact that most of the pectin and colouring matter are in the wooly part and become dissolved in the caustic soda.

The cause of the reddish brown colouring matter in *zenmai* is an interesting scientific study in itself. To the naked eye it looks like reddish brown but microscopically it has a yellow tone. Many fern-like plants have brown colouring matter in the cell-walls. In *zenmai* this

colouring matter is very fast in the fibre, no process in water, heat, aether, chloroform or benzine being able to remove it or separate it. If this special colouring matter in *senmai* could be removed a new dye might be added to the list. The colouring matter in *senmai* changes under the action of acids or alkali, caustic soda making it darker, from light to deep brown; and if acid be added it returns to its original light reddish brown. To cause the colour to disappear entirely the fibre has to be boiled in a solution of caustic soda, hydrochloric acid and acetic acid, when the fibre goes to pieces and is of no more use.

Various experiments have been tried to ascertain more about this remarkable matter in *senmai*. The sperm of the plant has no colouring matter, but there are other substances besides cellulose. When iron sesquichloride is added to the sperm it becomes greenish black; if ammonia gas be added to the membrane it turns yellow; boiled in salt it turns red; boiled in formaline and caustic soda it becomes green. If acid or alkali be added it becomes red with acid and green with alkali, and is not unlike Litmus liquid in chemical analysis.

Other experiments have shown that if the sperm of *zenmai* be heated to a high degree in glycerine it becomes reddish brown, the same result as when permanganate of potash and bichromate of potash are thus treated. It must, therefore, be concluded that the reddish brown colouring matter of the plant is due to an

oxidation of the colourless substances that turns yellow if touched by ammonia and red if touched with hydrochloric acid.

As has been already suggested, the fabrics woven from the *senmai* fibre are used for rain-cloth materials, as it does not expand or contract much when subjected to dampness. All vegetable fibres expand more or less in water, and their yarns expand or contract when exposed to dampness or dryness. The fibres of *senmai* expand very little in water; which makes it an excellent material for rain-cloth. The young shoots of the plant are wrapped in the woolly covering to prevent evaporation of moisture and consequent withering. Thus the fibre does not readily absorb moisture. The quality is said to due to the existence of the reddish brown colouring matter, seen in nearly all plants of the fern family. It serves as a substitute for cork in such high-class plants, and prevents the seed pod from rotting on account of moisture.

There are few countries, if any, where plants and vegetable fibres are more utilized in industry than in Japan; yet in Japan the study of plant fibre from a scientific standpoint has not yet made very great progress. In chemistry and botany alike our studies have not been carried on from an industrial point of view. It is a subject, however, that must be taken up in our scientific laboratories and made a matter of supreme importance to our national progress.





# TOYOSHIGE AND NAOJIRO

By SHOFU MURUMATSU

II

NAOJIRO was not a little astonished at receiving a visit from his master, Toyoshige. The master was not pleased to see a sake bottle lying on the floor, which suggested convivial habits.

"Your conduct still does not improve", said the visitor.

"And I have no excuse to offer", replied the young man, averting his face and looking ashamed. As a matter of fact he was still under the influence of sake, as his face clearly indicated in the light of the *andon*.

"Look here, Nao-san", said Toyoshige, taking the pipe from his mouth, "seeing that I have come so long a distance as from Hongo you may think I have come to reprove you again, but ifso you are mistaken. I have come only to ask you to engrave a block for one of my picture."

"Your gentle manner towards me after all my negligence leaves me inexcusable and humiliated. I am indeed grateful for your kindness and solicitude. Yet in spite of all, I cannot get down to work. I don't know why. Indeed no one is

more astonished at my idleness than myself."

"It is on account of O-Yuki, perhaps. I should have readily concented to give her to you in marriage, but there was a strong reason against it; so I hope you will not let that prey upon your mind in any way."

"O please do not mention that affair, my master. Even to hear you speak of it makes me filled with shame. I have quite put O-Yuki san out of my life."

"That is well", said Toyoshige. "Then summon back your spirits and get to work again. There are many engravers in Yedo, but none so good as you, who well understand the spirit of the painter. It is not that I wish to produce pictures that will sell and bring in much money: what I want is to produce pictures that really represent my mind, a matter in which the colour printers take no interest. You are the only engraver that can catch the spirit of my pictures."

The painter was growing excited as he spoke. Some men were sitting on a



bench outside listening to the soft notes of a native flute and enjoying the evening breeze. Naojiro remained silent.

"Then is it that you cannot work on account of thinking about O-Yuki"? said the painter, much displeased at the irresolute attitude of the young engraver.

"No, I beg your pardon : it is not that, but I simply do not myself understand what is the matter with me. I do not even know why I am living. Not only am I disinclined to effort of any kind, but I hate the world and all life."

"Very well", said the painter. "I now quite understand. Do not say anything more. But I cannot refrain from insisting upon your undertaking to engrave the block for my colour print. If you do not consent to it I shall have to give up painting !"

Toyoshige looked quite determined as he spoke. The two men then remained quite silent.

"Let us go out and have dinner together", said the painter at last, as if a new idea had struck him.

The young engraver willingly accepted the invitation. While waiting for Naojiro to dress for dinner, Toyoshigé noticed an unfinished engraving on the desk.

"What is that block ?"

"O, that is *Rokka Sen* which you painted some time ago."

"Just let me see it a moment," asked the painter.

"All right ! But wait a bit until I dust it." Naojiro brushed to the dust and handed the block to Toyoshige. The picture was one of O-Sen taken from a painting of Hiroshige.

"And what are those other blocks in your hand, Nao-san ?"

Naojiro took some other pictures and placed them in a row in the light of *andon*.

They were portraits of six famous beauties from the Okuyama teahouse at Asakusa, which Toyoshige had painted. He was as much pleased with them as when he had finished pointing them. In his mind's eye he could see them engraved by the artful hand of Naojiro and printed in beautiful natural colours catching the eye of all admirers of true art. It seemed to him then he must continue to go on painting anyhow. Naojiro too was in a trance as he looked with boozy eyes at the masterpieces.

In Toyoshige's house at Hongo his wife and daughter were indulging at that moment in idle talk with Kunikage, one of his pupils, as they waited for the return of the master. He did not come back, however, until late that night.

O-Yuki, the daughter of the house, yawned that night as she put away the novel she had been reading. A lock of her raven hair trespassed on her blushing cheek and she looked charming.

"How late father is tonight", said she in a low mutter.

"Perhaps he is having trouble with Nao-san", said the mother. "That fellow is a grumbler and rather unintelligent." She knitted her brows as she spoke, Then smiling she continued :

"You are very happy to be loved by such a handsome man. On your wedding day you will be well matched."

"No ! Horrid !" exclaimed the girl. "I should prefer death to marrying him!" She shuddered visibly as she cried out.

Then the mother put on a serious air and said :

"The man is very self-conceited, and the master is too tender with him. He should be left to himself if he prefers not to work."

"The matter could not be so easily settled", said kunikage, "for my master is very found of Naojiro's work. There is no other that can equal him."

"That may be so ; but what is he after all, except a mere cutter of wooden blocks", said the mother contemptuously.

When Toyoshige returned that night he was borne in a palanquin and was under the influence of saké.

"It takes a long time from Shinmei to this place, even by palanquin," he remarked, as he changed into his *yukata*.

"Well, how did you get on with Nao-san?" said the wife. "Is everything settled?"

"He has agreed to set about the work at once, as I am not inclined to go on painting unless he acts as my engraver."

"Ah, that is good. It is a wonder you were able to get him to under take it so easily."

"It was no easy matter, I assure you. He consented to do it only on condition that I give him Yuki to wife," replied the master calmly.

This information was the signal for a burst of astonishment from all present.

"It was only thing I could do," said the master, "I have to become a merciless parent for the sake of my art," he recited with emphasis.

The colour heightened in the wife's cheeks. She was overcome with surprise and indignation. Sidling up to her husband at last, she began playing with its kimono and then remarked, twitting him with his weakness :

"Was it not queer of you to do such a thing?"

"I had to do it on my own responsibility," said he, "as you were known to be opposed to it."

Then, turning to his daughter, Toyo-

shige said :

"O-Yuki, I have great sympathy for you, but please obey me this time, as it cannot be helped."

"O, heavens, I do not like the idea! It is impossible!" cried the girl.

"Ah, but you must!" insisted the father.

Then turning to Kunikage, who looked very sheepish and absentminded, Toyoshige said :

"I am extremely sorry not to be able to give you my daughter, as I expected to do, but the circumstances are as I have just explained. Being a painter yourself you can appreciate the spirit of of an artist! Please give up the idea of marrying my daughter."

Kunikage was silent.

"It is unreasonable to expect it," said the wife. "Do you mean that you care more for Nao-san than for Kunikage, O-Yuki and me together?"

"No, no, ; not that at all. I do not like Naojiro. In fact I dislike him so much that I would kill him if I could. But I love my art more than anything on earth!"

Toyoshige's words were heavy as stones and cold as ice!

Not long after this O-Yuki san was seen to live in the house of Naojiro. As time went on her beauty faded and she took on a look of emaciation. Still she bore up bravely, showed a fine, womanly spirit and tried to look her best. Her hair she did up in the *marumagé* style she always wore red *tasuki*. The whole neighbourhood admired her beauty and general make-up.

When the blocks were at last cut and the beautiful colour prints were put on the market the sale of them was great and their admirers many. Crowds of people stood in front of the shops where the prints were on view in Yedo, from morning till night. But Toyoshigé's home, on the other hand, became a very lonely place. Kunikage was no longer a visitor there. He disappeared. People said he had retired to the country ; but no one ever heard of his whereabouts.....

# MONTHLY RECORD OF EVENTS

(JULY 23 to AUG. 23)

July 26.—Memorial service for the 600 men who lost their lives in the dreadnought "Kawachi" was held at Yokosuka naval station under the auspices of the Admiralty.

An explosion of gunpowder being transhipped at Shimonoseki station killed sixty persons, injured many others and destroyed a great deal of valuable property.

July 27.—According to a report published by the Department of Finance the number of failures during the first half of the year was no less than 2,400 including banks and business companies, caused chiefly by tightness of money and keenness of competition in the economic world.

July 29.—Owing to the continued drought scarcity of water was experienced in Tokyo, so that the authorities had to forbid the use of city water for irrigation purposes or for any purpose not deemed an actual necessity.

It was announced by the Finance Department that the total of Japan's subscriptions to Allied bonds since the beginning of the war amounted to 477,909,000 *yen*.

The Yokohama post office was destroyed by fire, with no serious loss of mail matter.

His Excellency the new French Ambassador, M. Marcel Delanny, proceeded to the Imperial Palace and presented his credentials to the Emperor.

The Department of Agriculture and Commerce established a Food Investigation Commission with a view to regulating the prices of food stuffs and

the conditions of demand and supply.

July 30.—Being the seventh anniversary of the demise of the late Emperor, a religious ceremony was observed at the Imperial Court and at the Imperial Mausoleum at Momoyama.

August 1.—A grand exhibition was opened at Sapporo to commemorate the 50th anniversary of the opening of the Island of Hokkaido as a colony.

A meeting of the Diplomatic Advisory Council was convened to draw up a reply to the American proposal as to intervention in Siberia.

August 2.—Owing to the enormous appreciation in the cost of paper and printing materials the Government decided to raise the prices of school textbooks by from 20 to 50 per cent. the new prices being published in the Official Gazette.

A syndicate of bankers met at the Bank of Japan to consider the issue of Exchequer bonds to the amount of 100,000,000 *yen* to furnish funds for foreign exchange.

Japan issued a formal announcement as to the military expedition despatched to Siberia, according to which the troops are sent to Vladivostock to assist the Czech-Slovaks and will evacuate the territory as soon as their mission is accomplished.

Regulations were promulgated for the issue of 100,000,000 *yen* in Exchequer bonds for purposes of providing exchange funds.

The warship *Kasuga* which had been doing Allied service in Indian water, returned to Japan.

Commander Aiba, who distinguished



himself in the Russo-Japanese war by capturing Admiral Rojestvensky, passed away at his home in Tokyo.

Mayor Ando of Yokohama resigned and Mr. Seishu Kubota was chosen as his successor.

August 5.—The Government put on sale Korean rice with a view to regulating the price of food, through specially appointed agents.

His Majesty the Emperor made a donation of 500,000 *yen* to the Imperial Aviation Association, and a sum of 50,000 *yen* to improve means of allaying the terrible dust storms of Tokyo.

A collision between a cart laden with gunpowder and an electric car at Ebisu station in Tokyo caused an explosion that killed two, injured 27 and damaged the car. Among the injured were Viscountess Matsumaye and Madam Matsuda, wife of Major-General Matsuda.

August 6.—Their Majesties the Emperor and Empress left Tokyo for the Imperial Villa at Nikko to spend the summer holidays.

The Nippon Yusen Kaisha decided to erect its new head office opposite the Marine Insurance Company's building near Tokyo Central Station at a cost of 7,000,000 *yen*. The new office will take five years in construction and will be one of the largest and finest structures in the capital.

Food riots began among the fisher women in Toyama ken, which extended throughout most of the empire.

August 7.—The total amount of postal savings deposits was announced to be 500,630,000 *yen*.

August 9.—General Otani was appointed of the Japanese expedition to Siberia, with Lieutenant-General Yui as chief of staff and Lieutenant-General Takeuchi as Commander of the Communications brigade.

August 11.—The first detachment of the Japanese army landed at Vladivostok and the officers of the division left Tokyo the next day.

August 13.—Owing to the ferocity of the

rice riots His Majesty the Emperor made a donation of 3,000,000 *yen* towards poor relief, and the Government expended 10,000,000 *yen* in buying up rice to be sold at low rate to the poor.

To check mobs the Osaka authorities issued regulations forbidding more than five persons to be seen walking together anywhere on the street, under pain of imprisonment for 20 days or a fine of 20 *yen*.

August 15.—The S. S. *China* of the China Mail S. S. Company stranded at the entrance to Tokyo bay en route from San Francisco and was taken off by a tug from the Yokosuka Admiralty.

The *Shunju Kai*, a powerful newspaper club, passed resolutions against the Government's ban on news of the rice riots, and sent a memorial to the Home Minister asking that the ban be withdrawn, the latter consenting to the request.

The Government issued emergency regulations authorizing the officials to command rice at fixed rates for the relief of the poor and those in need of food.

August 19.—A conflagration in Kanda, Tokyo, destroyed over seventy houses, including many schools and business companies.

Baron Megata was appointed head of the Siberian Economic Commission for aiding Russia in time of emergency.

Two colonels of the Czech troops arrived in Tokyo to convey thanks for the despatch of Japanese troops to Siberia.

August 21.—Their Majesties the Emperor and Empress returned to Tokyo in view of the distress over food riots.

General Knox, the British Commander for Siberia, arrived in Tokyo; also the new minister to Japan from Argentina, M. Pugnalin.



# CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

## Progress of Japan's Army In Siberia

Since the Japanese troops landed in Siberia on the 11th of August last they have been making slow progress in taking over the various centers occupied by the enemy. In the first battle of any extent, which took place on the 25th of August, several Japanese officers were killed in action and 170 men killed and wounded, but the enemy left some 300 dead on the field. Since then the Japanese have been making continued progress and recently Habarovsk has been taken. The main aim at present is to establish communication between the Czechs east of Irkutsk and those south of Lake Baikal, and clear the railway line between Irkutsk and Vladivostock. A very satisfactory aspect of the expedition is that the Japanese troops appear to be meeting with a hearty welcome from the local inhabitants everywhere they go. Of course the Japanese troops are accompanied by other Allied troops, but the number is said to be insignificant compared with the Japanese troops whose officers are in supreme command. According to the Japanese press it is already apparent that the troops despatched on the Siberian expedition are insufficient to deal with the situation and they must be enlarged. As the Bolsheviks combine forces with the German and Austrian prisoners they will be able to put up a more formidable resistance. It is officially reported that the enemy strength in the Amur region numbers 17,000, including 5,000 at Ussuri of whom 2,000 are Germans and Austrians, with some 5,000 more at or near Habarovsk, of whom 4,500 are Austrians and Germans. About

900 are at Nicolaievsk with a gunboat, and about 1000 at Blagoveschensk; and in the Zabaikal region some 18,000 of whom 2,000 are Austrians and Germans.

## Increase of Gold Holdings

The last reports of increase in the national specie holdings place the total at 1,245,000,000 *yen*, as compared with the 353,000,000 *yen* before the war. Of the total 508,000,000 belongs to the Government and 707,000,000 to the Bank of Japan. About 456,000,000 *yen* of the whole amount is at home and 789,000,000 *yen* abroad, mostly in Great Britain and the United States. Since the war Japan has invested some 578,000,000 in Allied bonds and securities, and some 156,000,000 *yen* in loans to China.

## Understanding Japan

Discussing the tendency to misunderstand Japan on the part of foreign visitors to this country, the *Yomiuri* thinks that the difficulty lies in the fact that most visitors stay too short a time to learn very much about the country and people, and so they are either enthusiastically in favour or just as much against Japan and the Japanese. Unless the visitor be an artist quick to feel before understanding, or a philosopher quick to discern the meaning through the veil of custom, a much longer sojourn than that of the average tourist is necessary to appreciate Japan. Japan is a country that requires a loving and sympathetic approach such as the true artist and philosopher has for human nature everywhere. To regard Japan as merely a charming country from a scenic point of view is to ignore the strength which has thus flowered. Yet if Japan be

merely regarded as a country of stern principles of life, one will fail to understand the delicacy of its sentiment and the beauty of its idealism, all so tender in intimacy. The contrast between the Japanese exterior and the Japanese soul always causes perplexity and disappointment to foreigners. Moreover, tourists too rarely come in contact with the best types of Japanese character to judge well of the national standard and moral achievements. Failing to understand or even to perceive the real beauties of Japan such foreigners demand that everything be foreignized, the people, the hotels and everything. This Japan will never do.

**The Rice Riots** During the month of August the humbler classes of Japan seem to have been seized with an extraordinary spirit of riot, exhibiting a propensity to lawlessness almost unprecedented in modern times. The immediate cause of the rioting was scarcity of rice, or to be more accurate, the high price of rice. There was really no scarcity of this commodity, for there were millions of bushels lying in the warehouses, but the price had gone up to over four times what it was before the war, and as the wages of the commonality had not correspondingly increased, thousands were compelled to go without rice, the staple food of the people. When it is said many were compelled to go without rice, it must be remembered that imported rice was available and cheaper than Japanese rice, but no Japanese will eat foreign rice except as a last remedy to keep body and soul together; and to be compelled to eat it is the last injury to a citizen's dignity. As the unprecedented increase in the price of the staff of life was attributed to the cornering of the market by rice dealers, their premises came in for the roughest treatment in the riots; but the rich, who were believed to be making money unjustly and spending it for their own pleasure and luxury while the masses were in want, came in for attack also. Raids were made on all hoarders of food and money, and the losses by fire were enormous. In some cases the troops had to be called out

before the disturbance could be quelled and some people were bayoneted or shot. The most significant aspect of the whole thing, however, is the spirit of lawlessness that is implied and which as a latent remedy lies ready to rise in destructive indignation whenever the masses are persuaded of injustice or injury. This is a matter that the authorities of the nation have to keep in mind and guard against. Even the Government is helpless in Japan when the masses are aroused. This means that sociological questions and disputes between capital and labour will have to be handled wisely and delicately during the next few years, until the remnant of the old Japan becomes wholly transformed to modern conditions, with means for social amelioration. The present rapid transition from feudal to industrial society is a severe test to the spirit of the nation; and it will require unusual patience and foresight to guide the transition to a harmonious consummation.

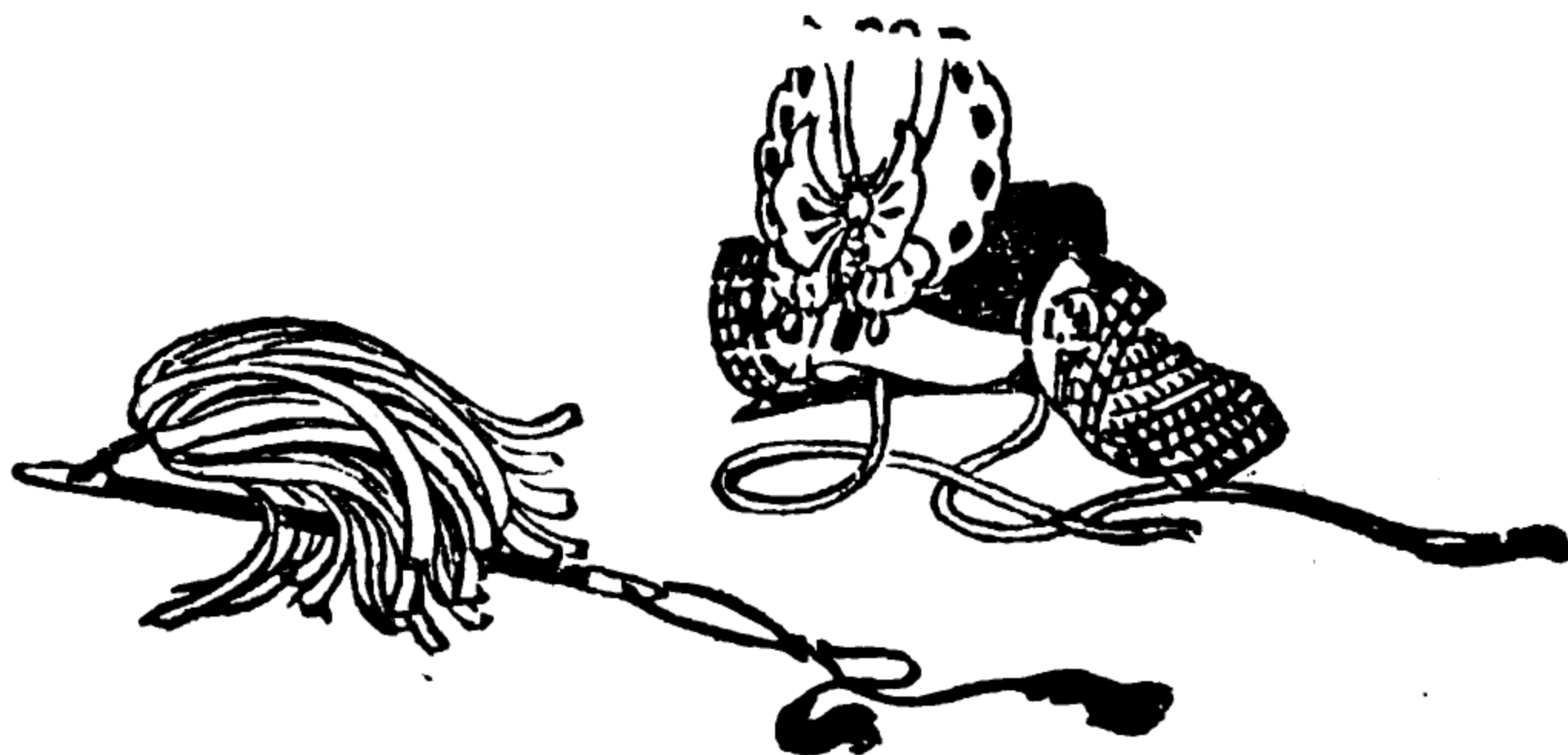
At the inauguration of **Japan Helping Russia** the Economic Commission for the assistance of Russia, of which Baron Megata was appointed chairman, Baron Goto, the Foreign Minister, said that it was Japan's duty to assist Russia out of her present economic and political difficulties, not only as an act of neighborly good will but as in accordance with the traditional spirit of justice and humanity with which the Japanese people have identified themselves. To bring about the rehabilitation of Russia it was best to begin with Siberia in view of its geographical proximity and then extend the process through all Russia. It is not only important to make available the necessities of life but to restore order in Siberia, the task of providing supplies coming next. It goes without saying

that Japan will most scrupulously refrain from interfering with the internal administration of Siberia even in the slightest way. Japan has sent troops to Siberia, together with the other Allies, to assist the cause of the Czech-Slovaks, and as Japan has assumed supreme command of the Allied troops her responsibility is all the more important. It was not a punitive expedition but a salvation army, and the new Economic Commission would work in harmony with the troops. The Allies were all following the same policy; and, as a matter of fact, Britain had offered to join economic forces with Japan in putting the idea into practical effect, and the United States had inaugurated a similar mission.

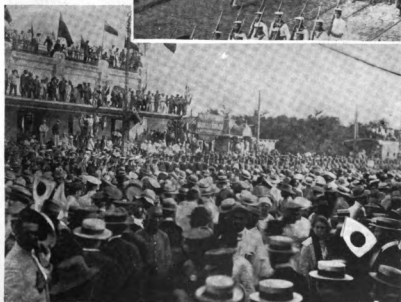
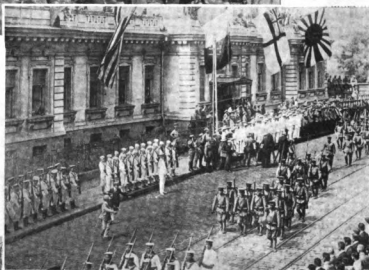
#### Japan's Danger

The *Nichinichi* says that a certain American author has declared that no one need be afraid of Japan so long as she betrays the weakness of holding her people together by bureaucratic force and military power rather than by mutual love and affection. If Japan has no real sympathy for kindred races like the Chinese and the Koreans she can only hope to deal with them by force. An Orient united by mutual esteem and affection would be a mighty force compared with an Orient held together only by militarism. While admitting the severity of this criticism the *Nichinichi* acknowledges that it is not

wholly a misrepresentation. The virtue most lacking in Japan at present is sincere affection among the people. Without this mutual love human life is a desert. Politicians, business men and partisans of all kinds are exerting themselves simply for their own interests, forgetting social and national duties. There is no mutual understanding between the Government and the people, nor between the different classes of the nation. Egoism and narrow-minded individualism are the dominant forces in Japanese social life. And the consequences are military imperialism on the one hand, and bureaucratic despotism on the other. While the most prominent lesson the West has taught Japan in the last few years is the gospel of power, it must be remembered that such political doctrines as are represented by Germany have been discredited by experience and by all the highest standards and the Allies are now fighting such theories as inimical to humanity. What Japan lacks is not physical or military power, but the power of love and humanitarianism. With all deference to the views of the *Nichinichi* it may be said that there is no doubt the people of Japan have all the qualities of altruism if only given a chance to develop them and put them into practice. Perhaps the greatest lack so far has been what is called the Christian motive.







1 JAPANESE TROOPS LEAVING TOKYO FOR SIBERIA

2. ARRIVING IN VLADIVOSTOCK

3. TROOPS REACH HARBIN





1. MR. MATSUDAIRA (MIDDLE) JAPANESE REPRESENTATIVE ON THE ALLIED COUNCIL IN SIBERIA

2. THE NEW ARGENTINE MINISTER TO TOKYO, MR. ALBINO PUGNALIN

3. MR. HIROKI ONIZUKA JAPANESE MINISTER TO SWEDEN

# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

7

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S. Hirayama

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Y. Nakatsuka

**EDITOR**  
Dr. J. Ingram Bryan

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COUNT TERAUCHI

MR. HARA

**FORMER PREMIER AND THE NEW**

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# THE JAPAN MAGAZINE

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## NEW IMPERIAL CABINET

By S. FUJII

**I**N the September number of the JAPAN MAGAZINE we stated that it was probable that in the near future the Terauchi ministry would give place to a Seiyukai cabinet, a prediction that has soon come true. Not only has a Seiyukai cabinet been formed in the short time that has elapsed since then, but most of the prospective ministers indicated in our article have been appointed. It may now be of some interest to inquire why the late cabinet was a failure in the public eye and why a Seiyukai ministry has been regarded as preferable by Japan.

Various causes have been posited as the reasons for the resignation of the Terauchi cabinet; but none of them have much force save the real one; which is simply this: the Terauchi cabinet was unable to secure the support of the Seiyukai in the approaching session of the Imperial Diet and resignation was the only way to avoid a humiliating discomfiture. Even from the beginning the Terauchi cabinet was unpopular. It was formed in spite of public opinion against it and its term of office was regarded as but temporary. It is very difficult for any cabinet not based on party alignment to exist long in Japan. Even the Terauchi cabinet, though claiming independence of party, depended for its continuance on the Seiyukai party. When the Terauchi government came into power the Seiyukai party was but slightly represented in the Diet, but at the general election its numbers largely increased until it practically controlled the vote in the House. A great party commanding the majority of the votes in the Diet could not be expected to go on indefinitely occupying an inferior position. It had won its place at the election and was desirous of coming into office. Thus it supported the cabinet in power for a certain time but no longer. The Terauchi cabinet had its day and the Seiyukai decided the limit of that day.

While the public was busy speculating on the probable outcome of the opposition urged against the late cabinet there was never any doubt among the leaders of the Seiyukai party as to what would take place. The result has been just and only what they planned. The Seiyukai could have done for the Terauchi cabinet last year had it been deemed advisable to do so. But it was thought better to test the cabinet in power than to turn it down with some relic of confidence left in its administration. When a cabinet is left to discredit itself the next cabinet has a better chance. It was well understood that if the Terauchi cabinet was given long enough rope it would hang itself. Consequently when a vote of impeachment was moved against the cabinet in the last session of the Imperial Diet the Seiyukai defeated it. When a man is on the way to ruin and proves incapable of reform it savors more of Bushido to let him be than to push him to his fate. So did the Seiyukai party to the late cabinet. All that the Seiyukai did in an active way was to get the promise of the premier to recommend a Seiyukai leader as his successor in case of the cabinet's resignation.

In the year that the Seiyukai gave the Terauchi cabinet to finish itself the cabinet committed some irredeemable errors. One of the gravest of these was in assisting north China against the southern faction and thus helping to prolong strife in that riot-ridden country, at the same time prejudicing Japanese relations with China. A further error was the determination of the cabinet to despatch a larger army to Siberia than the Allies advised. In this attitude the cabinet was opposed both to the Diplomatic Advisory Council and to public opinion, creating unjust suspicions against Japan's ambitions abroad. The government's financial policy allowed an immense inflation of paper currency, sending up the cost of living and a heavy



appreciation of commodities. The entire financial situation was neglected and the price of rice allowed to soar till the hungry populace broke out in riots causing destruction of life and property. After such a situation was rife it became time for the Seiyukai to point out to the cabinet that the end had come. The cabinet took the hint and relinquished office.

Considering the whole circumstances Mr. T. Hara, the veteran statesman and leader of the Seiyukai party, was the only natural choice for the next premier. It was the desire of Prince Yamagata to have a coalition cabinet representing all political parties, as in England, the world-situation seeming to him to demand it; and so he suggested that Marquis Saionji should be asked to form a cabinet that would devote its attention to national interests independent of party lines. Accordingly the Marquis was asked by His Majesty the Emperor to organize a new ministry. But that wise and seasoned statesman knew the situation too well to venture interference and declined the Imperial honour, recommending Mr. Hara instead. The Elder Statesmen were then obliged to acquiesce and the Imperial command went forth to the leader of the Seiyukai party to form a new ministry. He received the Imperial summons on September 27th and two days afterwards Mr. Hara had his cabinet ready, and submitted the following names to His Majesty:

Premier .....	T. Hara	age 63
Minister of Finance .....	Baron Takahashi	„ 65
Home Affairs.....	T. Tokonami	„ 53
Foreign Affairs .....	Viscount Uchida	„ 54
Education .....	T. Nakahashi	„ 59
Agriculture & Commerce	T. Yamamoto	„ 66
Communications .....	U. Noda	„ 63
Navy .....	T. Kato	„ 58
Army .....	G. Tanaka	„ 56

It is evident that the new ministry is not a young man's government; but it is very noteworthy that none of the members of the cabinet are titled men save the ministers of Finance and Foreign Affairs, and all are civilians except the ministers of the army and navy. Moreover all are party men with the exception of the two last named, who are prohibited by virtue of their office from party alignment.

It is interesting to contrast the new

cabinet with the Okuma cabinet which was mostly composed of Kenseikai men with strong leanings toward bureaucracy. The present cabinet may be regarded as the first really party cabinet in Japan, which certainly creates an interesting precedent in Japanese politics. Consequently the Hara cabinet has met with a greater popular welcome than any within the memory of the present generation. It is a people's cabinet. To have a commoner as premier, and without even family prestige, is a quite an unprecedented thing, and regarded by some as a wholesome move in the direction of democracy. When it is remembered that nearly all the Tokyo dailies are Kenseikai organs the welcome accorded the Hara cabinet is still more remarkable.

As the Hara cabinet has declined to publish any platform or policy we cannot enter into any criticism of its intentions as to administrative policy. But members of the cabinet have asserted that the new ministry is determined to make itself a model for all succeeding party cabinets in Japan. Its first duty will be to solve the problems affecting the interests of the common people. It is said further that the cabinet is to bring about certain important reforms even at the risk of shortening its life. Among the more important of these questions are those affecting the cost of living and the inflation of currency.

A further question of interest will be the cabinet's Siberian policy. When it is remembered that Mr. Hara as a member of the Diplomatic Advisory Council opposed the despatch of Japanese troops to Russia, and that Viscount Uchida resigned as Ambassador to Russia for the same reason, some clue may be had to the attitude of the new cabinet. How to settle the question of the management of the Chinese Eastern Railway with the Allies is another hard problem before the cabinet. The question of spending 20,000,000 *yen* on army reforms has also to be settled. If these questions are solved with due satisfaction to the public the life of the Hara cabinet will be long and its course smooth. Best of all the cabinet will then have the honour of participating in the approaching peace conference of the Allies.



T. YAMAMOTO

VISCOUNT UCHIDA

BARON TAKAHASHI

T. TOKONAMI

LT-GEN'L TANAKA

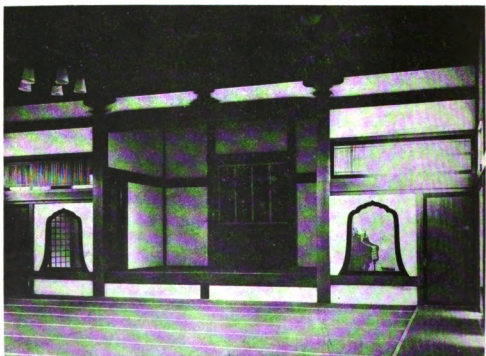
T. NAKAHASHI

U. NODA

ADMIRAL KATO



MR. MATSUMURA'S "HOUSE OF PRAYER" IN TOKYO



INTERIOR

**GOOD EXAMPLE OF JAPANESE ARCHITECTURE IN CHRISTIAN CHURCHES**

# CHRISTIANITY IN JAPAN

By KAISEKI MATSUMURA

**T**HE true state of Christianity in Japan is not well known to western people. Visitors to Japan as a rule take little or no interest in religion; and the few who do display some interest usually look at the surface only and pay no attention to the reverse side, while those taking a more earnest interest generally get their information from the missionaries who are regarded as bound to take a rosy view of the situation. It is hardly necessary to say that information so obtained is of little or no value. Such information might just as easily be obtained by mail and save the expense of a trip to Japan, were most of the investigators not more bound on pleasure than business.

I think I speak not only for myself but for quite a number of intelligent Christians when I say that a good way to obtain a view of the inner working of Christian propaganda in Japan is to interview some one who has gone through the missionary mill and now occupies an independent position and is ready to communicate his experience without fear or favour. Such a man is Mr. Hogi Oshikawa, not now engaged in Christian work but is a member of the Imperial Diet. Mr. Oshikawa became a Christian in 1872, and for many years was one of the most earnest of Christian propagandists. So aggressive was he in the preaching of his faith that he met with bitter persecution and two of his assistants were killed by the opponents of the

new religion. Finally he selected as his field of operation the north-west section of the empire with headquarters at Sendai where he founded the Tohoku College for the training of Christian pastors, an institution that has come to rank with such noted Christian schools as the Doshisha in Kyoto. That such a man should withdraw from Christian work to enter the political arena is interesting, and demands some attention on the part of those who would know the inner working of Christian propaganda.

The writer of the present article can also give some interesting facts concerning the true condition of Christianity in Japan as well as some problems that demand consideration for the future. In my work of Christian propaganda in Japan I have also met with severe persecution, often carrying on my work at the risk of my life. That I am not now connected with Christian work under missionary auspices is also a matter of considerable interest to any who wish to know something of the present state of the Church in this country. Indeed it is safe to say that nearly eight out of every ten pastors graduating from a big Christian school like the Doshisha have abandoned their propaganda. Among the more prominent of those who have remained faithful to their first love are the Rev. D. Ebina, the Rev. T. Miyakawa, the Rev. H. Kozaki. But some of those who have left the work of



Christian propaganda are still more distinguished as men and scholars, such as Messrs. N. Ichihara, T. Yokoi, K. Ukita, K. Kurahara, T. Murai and I. Abé, all of whom at one time were among the most earnest of the Christian workers.

With such men as these very few of those desiring to find out the true state of Christianity in Japan ever consult. To obtain an accurate account of the history of Christian persecution and propaganda in the province of Bitchu I am bound to say there is no authority equal to my own experience, yet no one studying this question as ever appealed to me for information. If this is the way information is had regarding other fields the method must surely be discredited.

The main question then is why did such earnest workers as have been mentioned abandon connection with the Church? The usual way is to regard such persons as perverts to heresy or even some worse temptation. But any such inference would be as untrue as it is unjust. Perhaps the predominant reason why most of these men gave up Church work was because of increased knowledge of the state of Christianity in the west. All of these men were brilliant English scholars and became familiar with all the important works written on religion in the occident. They became aware that in western countries religious ideals had greatly changed even in the last thirty years. They came gradually to the conclusion that they could not teach all that the Church demanded that they should teach as necessary to the Christian faith. They had been taught to regard every part of the Bible as sacred truth, the very word of the Almighty. They came to see that in some cases this could not

possibly be true. In some parts of the Bible there were obvious contradictions. Neither could they understand that the Virgin Birth was essential to Christianity. They learned that many Christians in the west do not believe in the Virgin Birth as necessary to Christian faith; yet they were obliged to teach it if they remained in the Church in Japan. They could not do so. The doctrine of Atonement by blood they could not believe to be part of Christ's teaching; yet they had to preach it if they remained as workers in the Japanese Church. Another stumbling block was the doctrine that all unable to accept the Christian faith as preached by the missionaries will go to hell. The inference was that even Buddha and Confucious were in hell. This was too much to believe! These men were thus too honest to go on teaching what they did not believe and so they gave up their connection with Christian work.

It may be asked, however, why it is that such able and learned men as Messrs. M. Uyemura, K. Uchimura, T. Miyakawa and H. Kozaki have been able to remain in the Church. This is a question which should be left to these gentlemen themselves to answer. But it is very noticeable that these distinguished Christian leaders do not preach quite in the same strain they once did. They skilfully negotiate their way among the rocks of orthodoxy and prevent shipwreck. Each of these men has his own great Church and congregation which renders him semi-independent; and even if he does not always agree with the missionaries he is not likely to be hauled over the coals for his views. It is a fact that most of the great divines of England and America also have changed their views in the last thirty or

forty years; they have changed them gradually but moderately, yet changed them nevertheless. Both in Japan and abroad the Christian preachers are abandoning the old methods of propaganda and are busily engaged in explaining the discrepancies found in the old forms of doctrine. But when the missionary has to assume an attitude of apology or explanation in place of aggressive propaganda the growth of Christianity and the Church will cease.

Some of the explanations given are rather curious and probably would not be accepted by the missionary boards that pay the missionaries, native or foreign. It is said now that while the Bible is not absolutely without mistake it is nevertheless the inspired word of God. Written by human beings the Book must needs partake of some human frailty; but this natural fact should not make it less authoritative as an exponent of spiritual truth and the word of God. It is further said by some Christians that even if it cannot be proved from Scripture or history that Jesus was divine yet he was certainly the greatest of men and therefore must command supreme respect. Even if the crucifixion cannot be proved to have any effect on human salvation yet the courage of Jesus that enabled Him to face such a death must count for something. If you cannot believe in Hell or Heaven as actual places you yet can make the best of the present world and work for God. Those missionaries who assumed or taught that Buddha and Confucius went to hell were not justified in so teaching since the Bible had said nothing about it. Other religions may not be absolutely false as once supposed, but they are as the moon company with the sun in respect of Christianity. Thus it

will be seen that the present attitude of many Christian teachers is much changed from what it was; so much so indeed that if we had so taught when we were Christian workers thirty years ago we should have been at once excommunicated.

The fact is that while the Missionaries are engaged in teaching one view of religion the educated members of their congregations are reading illuminating books on the truth as so far known; and as these books do not agree with what is taught by the missionaries the Christian cause is dwindling. Many of the older believers are falling away from the Churches, and the number of converts is by no means increasing. The general attitude toward religion, even among Christians, is rather lukewarm. Our people are not satisfied with the missionary explanation of the difficulties raised in regard to orthodoxy. In the days when I was being subjected to persecution in the province of Bitchu there was usually a congregation of over a hundred or a hundred and fifty in my little church at Takahashi, but today not more than thirty will ever be found assembled there. Go to any Church in Tokyo and you will find the congregation not half what it was thirty years ago, with perhaps the exception of such churches as those ministered to by Dr. Ebina, Mr. Uyemura and Mr. Miyagawa, the latter being in Osaka. But even in these churches most of the people come to hear an interesting speaker rather than to learn more of Christianity.

Attempts have recently been made to carry on evangelistic campaigns in Japan to stir up the diminishing Church and to bring in new converts to repentance and faith. Such men as Mr. Kanamori and Mr. K. Kimura have excited much

interest among many and large numbers have signified their readiness to become Christians at the evangelistic meetings held by these men. But of the total number who sign cards signifying their willingness to repent and come to Christ how many are sincere and really become Christians? Very few indeed! Repentance arising from temporary emotion is not lasting in nine cases out of ten. No sooner do such converts hear a different view than they are just as ready to follow it.

The breach between Japanese Christianity and the foreign missionaries is something that has been too much ignored in the past, but it must come more and more to the front as time goes on. The foreign missionary too steadily ignores or is ignorant of native habits of mind and the genius of our civilization and nationality. At first under the auspices of the foreign missionary the Japanese convert threw the charms obtained at the local temple into the river or into the fire; and they were asked not to bow before the altars of Shinto shrines or Buddhist temples, or even before the portrait of the Emperor. The attempt to change these old habits ingrained for long generations was a fatal mistake. The women who had shaved their eyebrows and dyed their teeth for hundreds of generations were required to abandon it by the missionaries. Closing up shops on Sunday was another innovation to which the nation could not get accustomed. Any attempt to substitute western for Japanese habits and customs was sure to work against the interests of the new faith. To be taught to look down on your own things and to admire things European and American was not relished by our patriotic-minded people. Because

the method was apparently successful at first it was supposed to be the right way, but soon a reaction set in against the substitution of foreign for native manners and customs. Our people grew tired of being talked to as if they were barbarians. We were not so meek and submissive as the missionaries would have us. Some of the missionaries, too, were not all that they should have been or professed to be; and they created no small degree of criticism among the believers.

The contrast between profession and practice in some of the supposedly more innocent aspects of life also tended to weaken the influence and teaching of the foreign missionary. The books and papers which the educated Japanese read, supposed that the missionaries were leading lives of great selfdenial and sacrifice in the mission field of Japan, while all the while they were living in the best houses the country could afford, often better ones; for they built foreign houses after their own tastes, and their salaries were many times larger than those of their Japanese colleagues and of the people among whom they worked. To become a Christian missionary was regarded by any Japanese of ability as a great sacrifice, but to become a foreign missionary was no sacrifice to the foreigner, since most missionaries had a much better living than they could have had at home. The missionaries for the most part were not men who had abandoned important livings or prospects for the sake of teaching Christ to the Japanese. The early Japanese missionary of the Meiji era was usually a clever English scholar who could have commanded a government position with three times the salary he was getting in Church work; while the foreign missionary labouring



with him was as a rule getting a larger salary than he could get at home. Japanese workers felt the position to be absurd. Many Japanese workers did go over to the more attractive government service and some of them have been promoted to high positions. When Mr. Ichihara was president of the Doshisha his salary was only 60 *yen* a month, while his classmates who had entered government service were drawing salaries of 100 *yen* a month; at the same time the foreign missionaries were drawing salaries of from 200 to 400 *yen* a month. When Mr. Ichihara began to feel the unfairness of the contrast and resolved to go into government service he was offered the same salary as he could obtain elsewhere, but he rejected the too-late offer and withdrew from the college. All this sort of thing (and there was very much of it) had a bad effect on Christian propaganda in Japan. It certainly militated seriously against the growth of the Christian church. In China and Korea affairs were said to be still worse, as in those countries the believers were said to be as servants to the missionaries. This could not hope to be successfully carried out in Japan. But when Christian work in Japan is still more than half dependent on funds from abroad its prospects cannot be regarded as very hopeful.

From my point of view the present religious and sectarian divisions will have to disappear before religion can hope to find much progress in Japan. In the early days of religious propaganda in Japan it was only when Buddhism and Shinto began to harmonize that there was peace and progress. So it will be again. Just as the same sun and moon shone on Christ and Buddha and Confucius so the same religion must bind all together. At present we are persuading the people to look at the finger of Christ or Buddha or Confucius pointing to the sun instead of getting them to look directly at the sun themselves. Until all become accustomed to look at the same sun and source of light and life, there will be no harmony and no real religious progress

What we want is a great leader who will accomplish this for us.

As for my own faith it has four vital principles: Worship of the God of Heaven and Earth; a strict cultivation of morality; earnest exertion for the good of others; belief in the immortality of the soul. All who believe in these four fundamentals are one. Such a religion may seem new to some minds, but is as old as God and involves all that Christ stands for. If the Church will confine its teaching to these truths it will grow and prosper. Such has been my own experience as a religious teacher and leader of a congregation. My present congregation has many true believers of these doctrines. Buddhism and Shinto, having little in themselves, are absolutely dependent on their teachers for life, and as their teachers are usually below those they would teach, we can hope for nothing from them. Confucianism is for the higher classes and has no message for the common majority. The only faith that can help Japan must be based on Christianity. But not the vague and temporizing Christianity now in vogue among the missionaries. Truth is truth; and Christianity must be preached as truth. What is not true is not of Christ. The Lord, He is God; and God is a person. God is Love, and we serve men by love. Christ said that the essence of religion was to worship God as Spirit and Truth and love one's neighbour as oneself. This is simple but it is vital. Neither western nor Japanese habits count for anything; but only this truth of the Gospel. Love does not reign today. The war shows that. Oppression is rife everywhere. The day may come when Japan will have to send missionaries to the West. True religion contains the truth of all religions! The West knows not the truth in Buddhism and Confucianism and Shintoism. Japan must add this to her Christianity and teach the West. The true religion will know neither East nor West, race nor clime. All are one in Christ.



# FEMALE EDUCATION AND THE WAR

By Dr. G. YAMAWAKI  
(MEMBER OF THE HOUSE OF PEERS)

**T**HE great war going on in Europe is teaching Japan many important lessons, and vastly influencing our social conditions. In business circles defects hitherto unnoticed have suddenly become apparent and are demanding reform. The sudden cessation of imports of iron, steel, dyes and chemicals made us painfully aware of our dependence on other countries. We have set to work remedying these material defects but our efforts are still only in a measure successful. It is safe to say that in the realms of politics and economics we have learned least from the war. But the war has greatly enhanced our material prosperity, expanding our commerce and industry in an unprecedented manner and bringing into the country so much specie that our currency has increased and sent up prices beyond bounds. Thus while the wealthy have grown wealthier the poor have grown poorer, their wages not showing a corresponding increase with the rise in prices. This was the cause of the recent rice riots in Japan, and we have every indication of trouble brewing between capital and labour. But the social disaffection recently displayed has awakened the capitalist class and the national authorities to the need of carefully guarding the situation and finding proper measures of justice and relief.

The remedies resorted to by the government for social amelioration are quite inadequate, however; as, for example, buying up rice and selling it at lower rates to the poor. What the people of Japan need is not help but the chance to help themselves. The lower classes should have the right to work for a competence. The present method of relief only makes paupers. The national currency should be contracted in order to reduce the prices of life's necessities, and our spare capital should be invested

in China and other foreign countries. What Japan's poor want is not charity but justice. The houses of the poor in our city tenement are worse than what our people stable their horses in. We should have agencies that supply common food at reasonable prices and establish employment bureaus that can find work for all that want it. Even in Germany the poor are looked after in this way better than in Japan.

The recent rice riots were started by women; for when poverty comes, the wife and mother is the first to feel the pinch; and this leads me to say that the education and training of women is one of the most important subject that can occupy the mind of the nation. It is a subject in which I have taken a life-long interest. In other countries female education has made phenomenal progress since the war. How has it been in Japan? In the past the education of Japanese women has been marked by serious errors. The greatness of Germany is largely due to the education given to the women of that country, encouraged in every way by the Kaiser and Empress. The same is true of England and France and all great countries. The war has put female education in Europe to the test, and the women have stood the test well. In railway work, husbandry, commerce, industry, and even as soldiers and munition workers the women of the west have eminently made good. The French women especially are models for the world. In almost every department of life the western woman has proved efficient in helping on the war. This must be ascribed to the efficiency of the education she receives.

The question now for us in Japan is whether our women could render similar service to the nation in a time of crisis. It seems to me that before this can be reasonably expected we must greatly

improve our women both mentally and physically. No sane person can be optimistic about the future of Japan so long as woman's education is neglected or erroneously carried on, as at present. The question of child life comes in just here as an important factor in the situation; for Japanese babies show a much higher death rate than is the case in western countries. This is due largely to weakness of physique in the mothers as well as ignorance of the proper care of children. Although a Japanese girl enjoys some degree of physical activity during her school life, as soon as she marries she generally settles down to a life of sitting and sewing that weakens her physical constitution. She does not even go out to the market as all the food is brought to her door. The Japanese woman must acquire some of the physical habits of men if her body is to maintain good health.

First among reforms must be improvement of food. To do this our women must receive a scientific education and become fully acquainted with the principles of domestic economy. She should have the advantage of all knowledge and be allowed to make herself efficient for every kind of helpfulness, the same as the western woman. If we are to have healthy sons we must have healthy mothers. To have healthy mothers and good homes we must have well educated girls. The finished commodity will not be superior to the raw material of which it is made. The school may give a man facts but it is the home and the mother that make a man of him. Now that feudalism has given way to individualism in Japan, the man is the basis of society. Even the second and third sons may be called up for military service. But in the face of this change in our social system many Japanese households are still run on the feudal principle, the master of the house being a despot before whom all individualism in the rest of the household is crushed out of existence. This is fatal, especially to the education and development of woman. It is still for the most part a principle of our education that women must above all things be submissive and impersonal. Our women are

obliged to become one with their husbands not so much by equality and similarity as by absorption into the man, so that no individuality is left. They have not the liberty of selecting their husbands; and even the text books they study at school tell them that in marriage the woman as an individual is not recognized. The only duty of a woman in Japan is to become an obedient wife and mother, always at her husband's beck and call.

Now all this is certainly contrary to nature and also against the good of woman and consequently against the interests of the home and country. As women are human beings they are capable of the same mental development as men and should receive the same education and treatment. The education of our women should not be based on the family system but on the scientific system of what is best for the individual. The women should be permitted to display and develop her natural talent just the same as the man. This responsibility rests on the men, since the men must open the way for woman to have her rights. The average Japanese man is afraid to take this step; he fears that the woman may become too much like himself and ultimately prove too much for him. The idea of a masculine woman is a horror to him. I hold that there is little or no danger of this, since the inherent difference between the sexes will always leave the Japanese woman womanly. No change can ever turn a woman into a man, as long as she marries and bears children. In England and America, where female education is most advanced, though some women are too masculine, it is clear that woman can never usurp the rights and position of man. The present opposition to the higher education of women that prevails among the men of Japan must be attributed chiefly to mere selfishness: they simply are afraid that women will become their masters.

The history of female education in western countries should prove eminently useful to Japanese educators at this time. We can see how the exponents of advanced education for women were opposed just the same in Europe as they



now are in Japan. Towards the end of 19th century the selfconsciousness of the western woman became more and more pronounced, and she insisted more and more on her right to full education, until now she is a fit partner for her husband, entitled to the same rights. She has proved herself a companion eminently useful to man. She cannot be treated as a slave. Shall we not hope that the history of female education in Japan will follow similar lines? But should we not learn the folly and futility of fighting against what is inevitable and right? In Japan we have too many persons who appear as gentlemen but whose faces are only masks. They may be wealthy or in high estate, but morally they are not true men. These cannot be expected to promote the freedom of woman either for education or to claim her rights. Our honest men should be careful not to be found among these slave masters on the woman question. It is a question whether the ideal family of Japan to-day may not be found more often among the lower class families than among the higher class families. Certainly the so-called lower classes exercise a much greater freedom in the selection of husbands and wives than is the case among the upper classes. When men and women work together for a living they know each other well and there is a greater spirit of equality and comradeship. In higher families the woman is often no more than an inmate of the house without any individuality of her own, and the relations between man and women are anything but ideal though the outside world knows nothing of it. It is only the proper education of women that can change this state of affairs.

Of course we have to take into account the social changes that are being effected by the industrial transformation of the country. In the old days our women used to work in the field or woods with their men, harvesting the rice, making the miso or soy or charcoal, but now all this is done by machinery and the work of the housewife is becoming more and simplified. The leisure resulting has to be used up in social functions of various kinds, but it should be devoted to some useful occupation for the benefit of the

family or society. As a matter of fact the woman's time in Japan is not so used. Surrounded by numerous servants the wife sits all day contemplating her food or clothes, and completely neglecting the higher ideals of life. This is a great national loss. The death rate among our young women is much larger than in Europe and America. The results of our system are physically and mentally degenerating.

The causes are still clearer when we examine the effect of modern industry on female life in Japan. The girls that formerly toiled in the fields or in domestic service are now pressing into the factories of our industrial centers. More than 1,120,000 women are so employed in artisan occupations. Women form 70 per cent of our artisan population and over 90 per cent of those in weaving and spinning mills. Their lives under factory supervisors are usually unhappy and often attended by cruelty of treatment or condition. Most of them have long night hours, a thing prohibited in England. But a short time in factory occupation completely breaks down the health of the average girl. At least half of all the women taking up factory work in Japan are disabled by illhealth, most of them being sent to premature graves. Those that succeed in reaching home again bring with them fatal diseases. The death rate among female factory workers in Japan is three times that of ordinary women. More than 30 per cent of the factory girls are afflicted with consumption. There is a factory law but it is ineffective owing to want of proper enforcement.

How is all this fatal condition to be changed without a radical reform in our system of education for women? If we give our girls the proper knowledge they will be able to bring about the necessary reforms and protect themselves. Then they will not become the slaves of the captains of industry but will be prepared to resist their injustice as well as their immorality. Japan can never rest or be satisfied until her women receive as good an education as the women of Europe and America and prove equally efficient as helpers of the nation.

# UJIKAWA ELECTRIC COMPANY

By K. MIYAMOTO

**T**HERE are few countries that have greater possibilities for the development of hydro-electric power than Japan. Its numerous mountains with their perennial streams afford every facility for the utilization of water power. The captains of industry are gradually coming to realize the potentialities of the country in this respect and the progress of electric motive power is now very rapid.

One of the greatest water resources for this purpose is Lake Biwa in the province of Oni. This immense inland sea is over 50 miles long and about 18 miles wide with a depth of nearly 500 feet. The lofty hills around it not only afford magnificent scenery but bring to the lake numerous streams to keep up the water supply. Lake Biwa is the source of the water power used by the Ujikawa Electric Company, one of the great hydro-electric plants in Japan.

Interest in the production of electricity for lighting and motive power is now so keen in Japan that almost all the available sites for hydro-electric plants are being secured and exploited to their fullest possibilities. That the Ujikawa Company alone enjoys the water resources of Lake Biwa is sufficient proof of its future security. Before the Ujikawa Company secured the right to water supply from this great lake, there were three other companies in the race for the privilege. In 1901 under the auspices of Mr. Matsuhei Iwaya the Ujikawa Electric Company began promotion, being joined by Mr. Bunpei Takagi of the Ujikawa Water Power Company and some 98 shareholders. The Ujikawa is a river flowing out of Lake Biwa to unite with

the Katsura river which hurries on to form the river Yodo, one of the great streams of southern Japan. As the three companies competing for water privileges from Lake Biwa were all of the same kind, the Government advised them to combine; and acting on this timely advice they formed the Ujikawa Electric Company.

The Company commenced operations with a capital of 12,000,000 *yen* which has since been increased to 25,000,000 *yen*, the charter having been obtained in 1909. The Company was formally organized in April, 1909, and held its first inaugural meeting in October of the same year under the presidency of Mr. Tokugoro Nakahashi, then president of the Osaka Shosen Kaisha and now Minister of Education in the new Imperial Cabinet. At that time the directors selected were Messrs. Michio Doi, Matsuhei Iwaya, Bunpei Takagi and Matazo Asami, Mr. Ichibei Tanaka and Baron Okura being made auditors.

The object of the Company was to supply electric power for all purposes and to engage in the manufacture of electrical supplies and appliances. By 1913 the working of the Company was well under way with great prospects of success. The force of water supply was 2,200 cubic feet per minute. The water is conducted from Lake Biwa to Ujima-chi in Yamashiro by a canal where 48,600 horse power is developed for Osaka, Kyoto and neighbouring places. The water has a fall of 1 in 2,000 on the way for seven miles with a head of 204 feet. The water wheel used at the power station is 8,100 horse power and there six dynamos of 7,000 volts each, supply-



ing 48,600 horse power, transformed to 55,000 volts for Osaka and 12,000 for Kyoto. The feed wires are all overhead, the distance to Osaka being 22 miles and to Kyoto 8 miles.

Next to Tokyo we may regard Osaka and Kyoto as two of the greatest industrial cities in Japan. Osaka is, of course, the Manchester of Japan and its commercial and industrial importance transcends that of all other cities in the empire. Naturally the demand for electricity in connection with industry there is very great. The Ujikawa Company has a substation in Osaka which transforms the 55,000 volts sent to that city into 3,450 volts for the city suburbs and neighbourhood. Some 11,000 volts more are transformed at the Dotonbori and Ebiye substations, and 3,500 volts more for the general public, with another transfer of 11,000 volts at Noye for the Osaka Electric Light Company. The Ujikawa Company also supplies the current used by the Kyoto Electric Light Company.

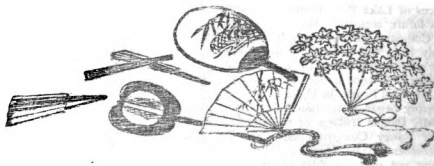
When the Company started operations in 1913 all that could be afforded to Kyoto was 3,000 kilowatts per day, and to Osaka only 3,074 horse power. By 1918 the power had increased to 49,104, the average monthly increase having been 930 horse power. The following table will indicate the rate of increase during the last two years :

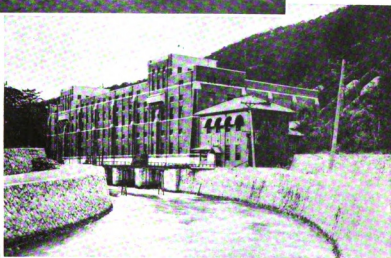
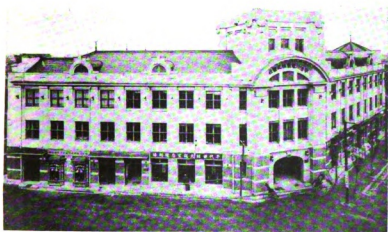
	Horse Power	Increase over previous month
Oct. 1917	45,076.15	1,535.40
Nov. "	45,100.00	29.85
Dec. "	46,092.90	986.90
Jan. 1918	47,294.10	1,201.20
Feb. "	48,013.10	719.00
Mar. "	49,104.30	1,091.20

As to distribution of power in detail it

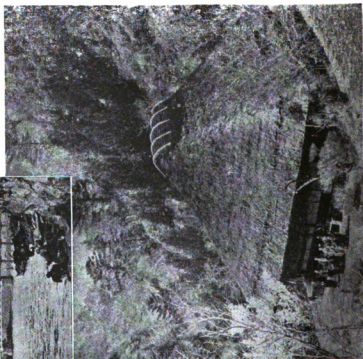
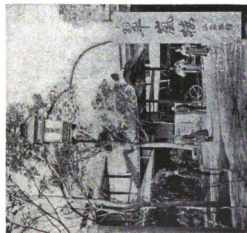
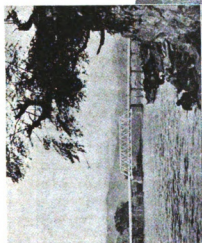
may be said that the Company supplies 4,000 horse power to the Osaka Military Arsenal, 2,880 horse power to the Osaka Zinc Refinery, 1,350 h.p. to the Koya Electric Railway, 1,020 h.p. to the Oji Paper Mill, 1,100 h.p. to the Osaka Textile Company, to mention only the larger companies utilizing the company's current. In addition there are 65 other companies which use above 100 horse power each. The total horse power supplied to industrial companies is 27,857, while 2,000 kilowatts is supplied to the Osaka Electric railway during the day time, and 20,000 kilowatts to the Osaka Electric Light Company with 40,000 kilowatts to the Kyoto Electric Light Company. In Osaka the demand for electric power has increased so rapidly that the Company has been obliged to establish two substations with some 57 main lines of wire, the total mileage of which at the end of March, 1918, was 1,065, or a little more, and the distance over 277 miles.

It will thus be seen that the Ujikawa Electric Company is one of the largest suppliers of current in Japan and has one of the most ideal plants in the world. With the growth of industry in Osaka the demand for electricity there is going to be still greater, so that the prospects of the Ujikawa Company are very bright indeed. The success of the company is due in great measure to the business ability of its president, Mr. Nakahashi, who, now that he has accepted the position of Minister of Education, has withdrawn connection with all commercial companies.





UJIKAWA ELECTRIC COMPANY



II TOYOSHI

GOKANOSHI



I IYASHI

KUMAGAWA RAPIDS

# THE KUMAGAWA

By M. HAYASHI

**T**HE Kumagawa is the greatest river in Kyushu, and ranks with the river Fuji in Suruga and the Mogami river in Uzen. The Kumagawa takes its rise from three sources in Kataoyama, Ichifusayama and Gokanoshō, the first named being the longest tributary. The stream emanating from Kataoyama joins the Ichifusa branch at the village of Iwano, making fertile rice field along the valley of Hitoyoshi whence it turns westward for some three miles and goes under the name of the Maye river till it goes north. The stream narrows at the village of Watari and thence descends to a rapids, running for a distance of ten miles or so through rugged limestone country. At Yaritaoshi there is a great arch of rock under which boats may pass. The name of this spot originated from the fact that whenever the daimyo's boat passed under the rocky arch the retainers had to lower their spears. At this point two remarkable rocks rise on the bank of the river, the one called Ubaotoshi being about 1000 feet high, looking like a giant bamboo sprout. The other rock, known as Seishokoiwa, is only about half the height of the other. On the summit of the latter is a shrine dedicated to Kato Kiyomasa, whose posthumous name is Seishoko. It is said that Kato Kiyomasa tried to attack the enemy on this region but was prevented by the precipitous nature of the formation. The stream here runs very rapidly and boats

descending are said to run like the wind.

Passing Futamatasé the river runs north and at Kaonosé the rock scenery is very picturesque and the rush of water quite grand. There are some thirty-three rapids to negotiate on the river and this one is the most difficult of all. For about five miles onward the river traverses a plain and finally empties into the sea five miles further westward, after having gone a distance in all of about seventy-five miles of which about fifty miles are navigable. It will be seen that the region traversed by the Kumagawa is most mountainous, and the river is naturally very fast until it reaches the last few miles of its course when it slows down to about two and one half miles an hour, increasing, of course, in flood time. In July, 1897, the flood was so great that the big bridge at Hitoyoshi was carried away, the huge structure being borne a distance of fifteen miles in fifty minutes.

In the old days the river was not very successfully navigated, owing to rocky obstructions. But Masamori Hayashi of Hitoyoshi did some excellent reclamation work at his own expense, clearing away rocks and opening up the stream to navigation. For a distance of forty miles from Hitoyoshi to Yatsushiro passenger boats can descend the river in five hours, while it takes two days and a half to cover the same course in ascending the river, though it can be done in half a day less in summer. The boat in going up



the stream is poled by a man within it and pushed by another man following it in the water.

The town of Hitoyoshi is in Kuma county, the largest of the twelve counties in the province of Higo. It lies along the banks of the river Kuma at a high elevation where it is always cold. Being very rocky the region is rather barren, but for some twenty-five miles there are low lands which the river irrigates sufficiently to produce rice. There are no settlements in any part of the entire region save along the river, as communication inland is almost impossible. Fortunately the district is now connected with the outside world by railway to Kagoshima. There are not many stations between Hitoyoshi and Yatsushiro, but there are enough to afford facilities of communication for all who venture to settle in the isolated region. Consequently those who formerly depended on the risky waters of the Kuma river for exit and entrance now can use the railway.

Naturally most of the people of the district live by agriculture of one kind and another, as they can find a patch of arable soil, the chief products being rice, barley, beans, millet, buckwheat, rapeseed, hemp, potatoes, cocoons and some stock. There is also a small production of paper and tiles. The Hitoyoshi castle is one of the most interesting of the ancient feudal fortresses of Japan. It stands on the south bank of the river, having been erected in the old days; and there Saigo held his position during the Satsuma rebellion in 1877, for about a month.

Along the course of the Kumagawa are many noted and interesting places. Supposing the traveler starts from Kumamoto on his way to Kagoshima, he sees

from the car window on the left hand the famous Aso volcano, the largest active crater in the world. From Arasa-eki station, the fifth on the line, the distance to Gokanosho is about twenty-five miles eastward. This place lies in the very heart of the mountain region and is perhaps the most isolated place in the whole of Kyushu. The inhabitants subsist on millet and rice, though the latter is not grown there; but they have plenty of wood for fuel. Among the many traditions as to the ancestry of the inhabitants of the district is one to the effect that they are the descendants of the famous exile, Sugawara Michizane, while another story has it that some of the people are descended from the Taira clan, some of whom found refuge there after the famous civil wars which exterminated the clan. Being thus cut off from the outside world for so long the language, manners and customs of the people are somewhat different from those of ordinary Japanese.

At Yatsushiro station on the Kuma river the scenery is interesting, this being the second town in the ken of Kumamoto, and large quantities of oranges are grown in the vicinity. It is also a great trout-fishing place. In the center of the town stands the ruin of the ancient castle, built by Kato Kiyomasa. The remains show what enormous proportions it was built upon, and suggest the grim military life of former days. It is said that the great castle was wrecked by a thunder storm. The Yatsushiro shrine is dedicated to the sons of the Emperor Godaigo. The place produces a kind of reed which is of commercial importance.

From Yatsushiro to Hitoyoshi the train runs along the banks of the Kumagawa. Between Shiraishi station and Itshochi the scenery is very grand. From Shiraishi station a distance of about a quarter of a mile is a stalactite grotto known as the Konosenoiwato, which is about 50 feet in height, 250 feet deep and 120 feet wide. The famous twin rocks already mentioned are about three miles from Itshochi station.

# NEW TENDENCY IN JAPANESE PAINTING

By Y. KAMEGAWA

**W**ITH the introduction of western civilization Japanese art came strongly under the influence of foreign ideas, and most of the paintings showed distinct traces of alien style. In a short time there were two schools, each as clearly marked as possible, the western school and the purely native schools. Recently, however, there has been a reversal from the foreign to the native style of painting, so pronounced as to call for treatment as quite a new tendency in Japanese art.

It is quite obvious that the craze for western style of painting is now on the decline in Japan. The greatest masters of the brush are no longer aping occidental modes. The native style of pictorial art is again coming into popular vogue and appealing more than hitherto to public taste. Extremes in one direction are only too apt to suffer a reaction to the other extreme, and it may be that such will be the history of the new tendency in Japanese art.

When it is said that there is going on a reversal to native style we do not mean to the style of the ancient painters of Japan. We mean more particularly a renewal of taste for purely Japanese themes as well as methods of art : modern but distinctly Japanese. The native artist is at last coming to realize that occidental pigments are incapable of

reproducing the soft atmosphere and delicate colors of the Japanese landscape in the same degree as the native inks. Our painters are beginning to realize that oil paintings are not adapted to Japanese interpretations of nature and life. And this conviction is growing in spite of the wonderful progress made by the Japanese artist in the use of oil pigments. The artist has at last come to realize that the use of oil paints in the depiction of Japanese themes is limited, however ; and that for the perfect revelation of the native mind in pictorial art the native mode of colouring is essential.

A good example of this is seen in portraiture. A Japanese kimono in oils never looks natural. In fact it has a crudeness of colour and general tone that the original never suggests. One viewing a Japanese picture in oils, who had never been to Japan, would never dream of the wide difference between the atmosphere suggested by the crude picture and the actual sight of a kimono. The same applies to the Japanese complexion, which is far more open to depiction in inks and water colours than in oil paints. Of course paints more suitable to the purpose may in time be produced, but it is a conviction of the Japanese artist now that the refinement and dignity of Japanese manner, custom and general taste cannot be truly represented with a foreign brush.

The complaint of the Japanese artist, a century ago even, was that a grave defect of western pigments was that gold foil could not be used with them. Certainly this defect would be regarded as fatal by a genuine Japanese artist, for the use of gold leaf has been a vital part of native Japanese art for centuries. The use of black, which is so essential in Japanese pictures, is also not well presented by oil pigments. Moreover, the use of lines to portray delicate suggestions is ruled out by the oil painter. Even western artists are ready to admit the superiority of the Japanese use of lines for certain purposes in pictorial art. But the foreign brush can never produce a line of such delicacy and tone as the Japanese hair pencil.

At once the weakness and strength of occidental painting is its realism. While this realism has grown more impressive in recent times, even to the degree of being overlooked by admirers, it is still the foundation of western pictorial art. With this taste the Japanese artist will never agree. Japanese art, like Japanese poetry, is not descriptive but suggestive. The art consists as much in knowing what to leave out as what to put in. The Japanese artist is averse to realism and his constituency shares his taste. Perhaps it is because real life in Japan is not so admirable as it is in the west; yet when one studies the beauty of the Japanese maiden, it will hardly do to take this attitude. The same aversion to realism is seen in the native manners and customs of the country. The Japanese tendency is to ignore actuality. The foreigner makes his clothes exactly the shape of his body. The Japanese idealizes them, suggesting something more ethereal than the actual human frame. No real Japanese thinks western clothing

as artistic and becoming to the human form as his own native dress.

It must be admitted that western realism is often more suited to the hard, work-a-day world than Japanese idealism. In many ways occidental dress is more adapted to the rougher activities of daily life than the flowing robes of the Japanese gentleman or lady. For this reason the Japanese will be obliged undoubtedly to modify the native garments somewhat if they do not wholly adopt western dress. As it is, many Japanese adopt western dress for the shop and office and the less pleasant avocations and then return to native dress the moment they reach home and wish to be natural and comfortable and artistic.

In the same way the Japanese do not like slicing and carving up the meat they eat. They feel a very unpleasant indelicacy in seizing a knife and severing a piece of meat and then piercing it with a fork and putting it in the mouth. This cruder operation, they feel, ought to be done by those not having to eat the meat. Meat with any semblance of bone in it they cannot abide. Even in fish the Japanese ideal is *sashimi*, sliced, boneless fish. Anything in food that suggests the original shape of the animal or fish to be eaten, is indelicate to the Japanese mind, in spite of the many exceptions to this rule adopted by the masses. They regard this taste as trending away from barbarism.

It must be remembered that through the centuries up to the beginning of the Meiji era all Japanese arts and crafts were averse to realism. Realism came into native art only when it came under the powerful influence of occidental civilization. In the blinding glare of western impressiveness the Japanese



artist yielded for a time. But he is now coming to himself again; and though he can never quite shake off traces of occidental influence, he will in future be content to seek expression in the old way of the ink and hair pencil.

Perhaps it is not too much to say that in modern times the western artist will be found imitating the Japanese painter much more than the latter imitates the former. Indeed Japanese influence on western painting is now quite a pronounced feature of the occidental galleries. The occidental artist is slowly learning that realism can never be the foundation of any living art. The realistic, solemn impressive style is now becoming infantile to many enlightened minds. In art reality should shine through the picture as the soul does through the body. This is the difference between the living and the dead, in art, as in all life. The Japanese believe that their style in pictorial art more successfully reaches this result than the western style of painting. In this way the genius of the artist can be better transmitted to his pupils, the native hair pencil can be utilized to preserve the Japanese lines, the colour of the pigments can be well adapted to the atmosphere of the country and its customs; and all in a way with which western oil painting cannot begin to compare.

This does not mean, of course, that there is no room for further improvement in Japanese painting. There is indeed yet much need for modernization and greater harmony with the age. If one were asked to point out the direction in which improvement should come, it would be quite easy. First of all the present distinctions between the different native schools of painting should cease to

exist. It is being removed, but too slowly for the real good of art. There can be no two schools of art in modern times, unless we wish to make a distinction between what is art and what is not. But real art is of the individual, not of a school. Even in the old days of numerous art schools, real genius was ever of the individual rather than of the school which had the honour of his name. It is, perhaps, an evil that survives from feudalism, to give the clan or family the honour of all achievement, rather than to give it to the individual. The establishment of a school of painting usually resulted in a decline in genius and therefore in art. Indeed some of the schools of painting expelled the greatest names on their roll, which shows that the best men were not popular in the schools. Feudalism has passed away, but the traces of it still linger in our schools of art, to their great detriment.

Another reform that should be brought about in our native painting is greater freedom in theme and treatment. The artist of old Japan was limited to certain subjects which had to be treated in the conventional manner. A break in convention was a serious matter. The modern Japanese artist should permit himself to labour under no such restrictions. But though he is thus free, he still limits himself too much. The great superiority of Japanese pictorial art hitherto has been its devotion to natural beauty, but why should not the artist be equally ambitious to portray the human form and the activities of man? The main human subjects selected in the past have been historical characters and examples of female beauty; but is this all of life? Should not the artist have the whole range of human life for his sphere?



Again it is most desirable that the artist should reveal some sympathy and touch with modern thought. Pictures should suggest something of what people are thinking and doing today. We should not be ever invited to contemplate the ways and thoughts of the ancients. Art should be a revelation of the ideal of the age in which it lives. The artist should live as much in the present as in the past, as well as have some spirit of prophecy. In our present day art reference to the present is more accidental than intentional.

It is also desirable that the Japanese pictorial artist should reveal a greater degree of spirit and life. Hitherto there has been too great a fondness for still life and scenes of ease and peace. There is insufficient suggestion of the great consummation of human thought and action. This defect gives an impression of dullness that is not true to reality. The tranquility of some Japanese paintings, and especially of sculptures, is so extreme as to suggest deadness. True art should suggest the consummation rather than the expiry of life and thought.

In portraiture, too, especially that of historical persons, the artist should devote more care to revealing the personality than the historical splendor or greatness of the subject. The best paintings are manifestations of the artist's personality, just as great poems and pieces of music are. This revelation of personality is particularly marked in the

Southern School of Japanese painters, whose trend is usually subjective. The genre artists aim too much at popularity to reveal themselves well; and some of them did not possess characters worth revealing. But the artists of the Southern School have been too much given to fanciful landscapes, in regard to which the genre painters have shown greater excellence. In respect to freedom of selection and choice of subject the Japanese artist has yet much to learn from the occidental artist, as well as in attention to delicacy of expression and accuracy of minute detail. It is not sufficient that the Japanese painter shall be superior to the western artist in rising above occidental realism. The artist must be ready to take a hint no matter whence the source.

The present native distinction between flower-bird sketches, landscapes and religious scenes should be abolished in practice and all effort should be valued for its intrinsic merit rather than for its adherence to such artificial distinctions. What is wanted is not harmony with a school, or loyalty to a convention, but true art. If this can be done better in oils, let it be done. We believe that it can be done better in Japanese style with ink and brush, as is the present tendency in our art. If the distinction between native style and foreign style in pictorial art finally disappears and a purely Japanese style results it will be a fortunate day for our native art.

# THE EXPANSION OF JAPAN

By Y. OKUDA

**S**INCE the recent rice riots in Japan the question of adequate food supply has come to be one of the absorbing problems of the day and investigations are going on as to lands yet uncultivated so as to know the exact capacity of the country for rice production and food supply in general. It is well understood in Japan that one of the main reasons why Germany has been able to maintain so favourable a position in this war during so long a period has been her ability to provide ample food supply together with the carrying on of productive industries. Even the United States, which need have no fear of enemies, is carefully husbanding food resources and promoting productive industry. England in regard to her continental position is more like Japan, and we can learn much from that country as to how we can best secure our future against food shortage. Japan should learn the lesson Germany is teaching as to making provision for food supply, and the lesson Britain is teaching as to the necessity of an adequate navy.

The important question at present is whether Japan can depend on her domestic resources or whether she must look to her colonies and dependencies for assistance in supplying food. It is our duty to ascertain the food resources of Korea, Formosa and Karafuto, as well as the possibilities for further agricultural development in these possessions.

The amount of rice produced in Japan

proper seldom reaches more than 275,000,000 bushels annually, some of which is exported, notwithstanding the fact that we have to import about 15,000,000 bushels a year from our colonies and foreign countries. According to the reports issued by the Colonial Office the yearly production of rice in Korea amounts to about 60,000,000 bushels, which could be increased to 100,000,000 bushels with proper cultivation. In Formosa the annual rice crop equals about 25,000,000 bushels; and here too by adequate cultivation the crop might be increased to twice as much. It is clear from the above figures that until the population of Japan reaches some 70,000,000 a sufficient supply of rice can be had from the home land and the colonies. But this is not much consolation in view of the fact that the population of the empire is increasing at the rate of some 700,000 a year.

To support our enormous and ever-increasing population we need not only greater development of agriculture but of industry as well. This development must be pushed in the colonies as well as at home. The people of Japan must also be ready to migrate to any part of the empire able to yield food and there develop the natural resources to the fullest extent. The Japanese are physically strong and well adapted for colonization and there is no country where they cannot make a living. It should be beneath

the dignity of any Japanese to complain of climate, especially of heat. Those of our population who hurry into thin clothes and betake themselves off to the seaside in hot weather should remember the millions toiling in the rice fields in the heat of the day, and the stokers on our ships in the tropics where the thermometer rises to 120 F. While some of our people are pitying themselves as they fan away their leisure in some mountain retreat or watering place, hundreds of their fellow countrymen are raising melons in Hell Gate Valley between America and Mexico, where the heat is almost unbearable. The heat in Japan is nothing to what it is in Fresno, California, where thousands of Japanese are well and prosperous, cultivating grapes and other fruits. In South America, too, thousands of Japanese are successfully enduring heat beyond any temperature to be experienced in Japan. Let the government official, as he wipes the perspiration from his pale brow and looks down from his window at the fish sporting in his garden pond, remember his fellow countrymen toiling on the coffee plantations of Brazil. In Siam also, where the heat is most extreme, the Japanese are among the great pearl gatherers, taking an annual harvest valued at 1,500,000 *yen*. In the rubber plantations of Malay the Japanese have also made good. Thus in every part of the world, no matter what the climate is like, but especially in the

warmer zones, the Japanese are coming in large numbers and are always making a success of their labours.

It is necessary for us to remind ourselves of these facts so long as there are those amongst us who are afraid of extremes of climate and hesitate to emigrate to less occupied lands to seek their fortune. The children of the gods and the favourites of the sun should ever have the courage to go the lands where the sun calls and the gods open the way.

Some of the richest and most productive regions of the earth are in the tropics. At present most of these regions are undeveloped, because people with races untrained and undeveloped. But every region of the earth that is neglected is calling for toilers worthy of the land, to make it produce to its fullest capacity. There can be no objection to our people going out in peaceful and honest exploitation of the lands that call for their labour. We should first make sure of fully occupying the neglected lands of our own possessions. These must be developed to the uttermost. By that time the call for worthy workmen from the neglected lands of the tropics will be louder and more insistent. As our population overflows the land of its birth it cannot be cast adrift without finding a haven on some other shore. The justice of the nations will see to this. The labourer will ever be found worthy of his hire.



HOKKAIDO EXHIBITION : 1. MAIN ENTRANCE      2. RECEPTION HALL  
3. EDUCATION HALL      4. HALL OF AGRICULTURE





**SCENES FROM THE HOKKAIDO EXHIBITION**

# DEVELOPMENT OF HOKKAIDO

By S. HIRAYAMA

**D**URING the past few years the JAPAN MAGAZINE has from time to time printed articles showing the development of the great northern island known as Hokkaido. Since the European war, however, the place has made still more rapid strides. In production of paper, pulp, starch, coal and timber the increase has more than doubled. Indeed four years ago no pulp was produced, but now the supply is so large as to allow a considerable exportation. In fact Saghalien and Hokkaido are now sources of pulp supply for the world.

Compared with the other Japanese colonies, such as Saghalien, Formosa and Korea, it must be said that Hokkaido has made the most rapid progress in recent years. This is due chiefly to the Government's colonization policy adopted in 1868 when the first governor was appointed. In the half century that has elapsed since then the growth of the colony has been remarkable. To commemorate this progress an exhibition has recently been opened at Sapporo, one of the leading towns of the island. Those who visited that exhibition were much struck by the vast resources of the colony, the exhibition being a miniature of all the immense activities of the region.

Taking advantage of the large number of persons assembled for the exhibition various Japanese associations decided to

meet there. Some of them were business associations and some scientific societies. The Japan Red Cross Society and the Women's Patriotic Association also held meetings at Sapporo. The writer attended as vice-president of the Japan Red Cross Society, accompanying His Imperial Highness Prince Kan-in, the president of the society, and during the visit a great amount of knowledge was gleaned concerning the progress of the colony.

As already suggested, the necessity of encouraging the colonization and development of Hokkaido was early recognized and the Emperor Meiji in 1869 sent a message to the governor emphasizing the wisdom of rapidly developing the resources of the colony. The successive governors that have presided over the country since then have in turn endeavored to carry out the Imperial wishes. The national policy for Hokkaido has been threefold: to promote immigration thither, to encourage agriculture and to extend industry. For the further encouragement of these purposes a careful investigation was carried out. Fifty years ago the total population of the territory was only about 58,000, while today it is over 2,000,000, and the extent of land cultivation has correspondingly increased. The annual value of land and marine products now is over 230,000,000 yen, and foreign and domestic trade is valued at

300,000,000 *yen*, with which condition fifty years ago are as nothing in comparison.

In opening up the island to colonization good roads have been constructed in various parts. In 1868 the extent of highway in the island was only 150 miles and today it is over 15,000 miles. There were no railways when the place was first opened, but in 1880 there were 20 miles of railway and now the railway mileage is 972. The area of Hokkaido is about 36,000 square miles, of which about 6,000 square miles is composed of islands adjacent. The average temperature in Hokkaido is 42°.4 degree F. and the maximum 90°.5 F., the minimum being 15°.7 below zero. The first frost is experienced at the beginning of October and ends about the middle of May. The first snowfall usually occurs about the middle of October and there is none after April. The climate on the whole is very favourable both to health and industry. The following table indicates some of the island's products :

Agriculture	...	...	...	¥	76,568,375
Manufactures	...	...	...		63,504,631
Fisheries	...	...	...		47,190,468
Forestry	...	...	...		19,565,073
Mining	...	...	...		17,678,612
Live stock	...	...	...		3,132,569
					<hr/>
					¥ 277,639,730

The most important exports are peas, paper, peppermint, starch, beer, matches, potassium chloride, sleepers and coal as well as fish. The exports of paper have especially shown a remarkable increase since the war. The celebrated Japan Steel Works are situated at Muroran in Hokkaido, supplying all kinds of heavy steel castings and guns. The yield of iron is small in comparison with coal but it is increasing.

In visiting Hokkaido the traveler usually starts from Ueno station in Tokyo, taking his ticket for Hakodate, the distance being 456 miles and covered in 17 hours. At Aomori one must change for

the boat, but the accommodation is good. The crossing is made on a steamer of 1000 tons in five hours, when a train for points inland will be found waiting on the wharf at Hakodate. The trip by express from Hakodate to Otaru is made in eight hours and to Sapporo in nine hours, the ordinary train taking eleven hours to Otaru and twelve to Sapporo. Some seventeen miles from Hakodate is Onuma where there is a beautiful park and the summer villas of people from the south. The scenery there, with the lake in front and the high hills behind, is very beautiful.

Some distance from Otaru station is the famous Temiya cave with its prehistoric inscriptions, the puzzle of scholars and not yet deciphered. It is a common saying in Japan, in referring to anything very difficult to understand, that it is as mysterious as the Temiya inscriptions. Professor Nakanoné of the Hiroshima Higher Normal School, who has made a special study of the anthropology of Asia and its languages, says the inscription is in Tartar dialect and means: "We came here over the sea, and entered this cave after victory."

The various towns in Hokkaido have been already described in the JAPAN MAGAZINE. At Sapporo is the Imperial University of Hokkaido and the various government offices. The University has departments of Agriculture, Fisheries, Civil Engineering and soon will have a medical faculty. Near the railway station are many places of scenic interest, such as Kamoye, Kotan and there are caves once occupied by the primeval inhabitants of the island. The Japan Steel Works at Muroran are well worth a visit, and also the Oji Paper Mills at Tomakomaki and the Yubari coal mines.



# THE SANSHONO-UO

By SABURO TSUKUSHI

**T**HE Sanshono-uo is an amphibian peculiar to Japan. It is a urodelian resembling a water-lizard, but of enormous size as compared with this species, and has, therefore, been called the giant salamander and catalogued as the *Megalabatrachia Japonicus*. This remarkable denizen of rivers and streams is not to be found in Europe and America, though fossils of it have been traced. It is clear from the most recent studies of these fossil remains that the Japanese reptile once lived in Europe.

The fossil was first met with in Europe in 1726 when a specialist of Zurich set up the theory that one found in a cave at Ohningen was the skeleton of a child drowned in the deluge at the time of Noah. Some eighty-five years later Cuvier contended that the fossil did not represent the remains of a child but the bones of some great water-lizard. Nothing very definite was decided about the matter, however, until the famous traveler and scholar, Dr. von Siebold, brought to Europe a giant salamander from Japan, which, when submitted to the scientific world, finally solved the question. The remarkable problem then to be solved was how the creature came to be limited to Japan.

The Sanshono-uo has been found chiefly in the districts of Yamashiro, Tanba, Tajima, Mino, Iga and Ise, where it has been known from the most remote times.

It is found mostly in mountain streams and lakes, such as Hakone, Chuzenji and other places. It loves to secret its big body under rocks and in water caves, where the water is clean yet is shaded from the sun. In size it is found all the way from five inches up to five feet in length, and has four legs. The front legs have four toes and the hind legs five. When very young the creature has gills like a fish, but these disappear in adolescence, when it breathes directly through mouth and lungs.

The giant salamander found in the Hakone mountains has small black protrusions between its toes, while the colour of the skin is dark brown with spots. The head is round and flat and the mouth full of mucus. The eyes are quite tiny and the head is decorated with warts. The abdomen is yellow and the tail is slender like that of an eel. The mouth is quite wide, enabling it to eat toads, frogs, crabs and other freshwater creatures. Like all water-lizards it is somewhat ugly and has a vicious look. When troubled it emits a low, dull sound not agreeable to hear.

The name Sanshono-uo means pepper fish; and the origin of the name may have come from the colour or the odour of the creature, since it smells slightly like pepper. An ancient Japanese book says the Sanshono-uo grows in mountain streams and crawls on the land, and that



sometimes it climbs the pepper tree and eats the bark, which accounts for its name. It is very unlikely, however, that the creature ever climbed a tree. It is possible that the colour of the reptile resembles pepper and its warts pepper-corns and that this gave rise to the name.

The giant salamander goes by various names in Japan, according to the place it is found and the size it attains. In some districts it is called the *haze*, in others the *kui*, the *hadakasu*, the *anko*, the *hanza-ki* and so on. The name *anko*, probably was given because the creature resembles the *anko*, or goosfish. A species of it that inhabits the Ama river in the province of Yamato is called the *kobachi*, and is quite small. The thing is called *hanzaki*, or cut in half, from the fact that if it is cut asunder and half of it thrown in the water, the other half or the part deficient, will grow again. This is a tradition that has never been confirmed, of course. Perhaps it is an exaggerated way of saying that the animal is very robust.

Notwithstanding its ungainly appearance the people of the hill districts capture and eat it, first removing the skin which has an unpleasant odour. The method of cooking is rather cruel, as it has to be roasted alive in order to have the mucus with which it is filled, ejected. The skin comes off easily after it is roasted. There is plenty of meat on it and it tastes rather good. The flesh is white like that of chicken.

There is a tradition among the Japanese that the meat of the giant salamander is good for irritable children, making them very quiet and amenable to correction. In the Hakone districts the meat of the salamander is dried in the sun and sold

in the food shops. In Japan the custom of using insects, worms and other lowly creatures for medicine has been in vogue from ancient times. The use of snake medicine for tuberculosis has been recently much in demand, and all over Tokyo there are dealers in snake material in every form. An insect known as the *magotarmushi* which looks like a spindle, is ground up and the powder given to children to soothe them. It is the Japanese Mother Seigle's Soothing Syrup. In districts around the south of Japan the powdered flesh of the giant salamander is used as a remedy for dysentery. An old book says that the best remedy for hiccups is to swallow a young salamander of about five inches in length. Whether the advice is a joke no one now knows.

Whether good for medical purposes or not only the medical fraternity can decide, but there is no doubt that great numbers of people have faith in the curative properties of the flesh of the salamander and various other insects and reptiles. In Tokyo if you see a woman going about in a very big hat made of reeds and carrying a small box or bag you may be sure she is peddling powdered insect or powdered salamander, and she has usually more customers than the physician and druggists. Thus the habit of long generations persists in spite of education and the progress of western science.

It is sometimes said that in China and America there is also to be found the giant salamander, but the species in these countries is quite different from that found in Japan. Last August a giant salamander was captured in one of the moats in Tokyo, which measured five feet in length. This capture was very remarkable, since the creature is never found in such dirty water as that of canals and moats. The only explanation is that someone must have captured a tiny one many years ago and flung it into the moat or some of the tributaries to the moat.

# JAPANESE WOOLENS

By T. MIYAZAKI

**T**HE woolen industry is among the many Japanese enterprises that have been making enormous development in recent years. The demand for all kinds of woolen good in Japan has been gradually increasing year by year and now the trade in serges, flannels, blankets, mousselines, cashmeres, alpacas, Italian cloths, buntings and felts is large and steady, and the making of these has created immense activity.

Before the war the value of these imports was about 10,000,000 *yen* annually; but ten years before the war the annual imports reached a value of 26,300,000 *yen*, so that the development of the woolen industry even prior to the war had reduced imports by about 60 per cent. Development has been especially conspicuous in regard to mousseline weaving, as that material is extensively used in Japanese underclothing and is also much exported. The output of mousseline in 1905 was only about 10,000,000 *yen* value, but in 1913 it arose to 31,300,000 *yen*.

The war has naturally stimulated greatly the production of woolens in spite of the difficulty of obtaining sufficient raw materials. Now the supply of German woolens has been stopped entirely. Orders for woolens from Russia were enormous during the first three years of the war, and orders from other countries have since continued to come to Japan. Thus the quality of Japanese woolens is coming to be recognized in the markets of the world and our mills are forced to increasing activity.

The principal woolen manufacturing companies in Japan are the Tokyo Seiju Kaisha, established as the pioneer in 1890; the Nippon Keori Kabushiki Kaisha formed in 1896, the Tokyo Keori Kaisha organized ten years later, and a

few others. Of these concerns, the Nippon Keori Kabushiki Kaisha stands foremost in largeness of capital and reserve funds, in greatness of scale, in strength of foundation, in the superiority of capacity, in excellence of art, in completion of equipment and in the satisfactory condition of its finances.

The Nippon Keori Kabushiki Kaisha has many special features, of which the most noteworthy is that it began producing tops itself after many years of investigation and study, while the rest only relied upon the supply of foreign tops; also it additionally manufactures mousselines. For the last half year it netted 1,800,000 *yen*. It has lately amalgamated the Nippon Keito Boseki Kaisha, the only woollen yarn manufacturing establishment in Japan, making its capital 10,000,000 *yen* and adding woolen yarn manufacture to its business. Woolen yarns began to be produced in Japan in 1876, by the Government woolen mills.

The industry at first made but very slow progress. There were no yarn spinners but among the woolen factories, which only produced yarn as a side issue until 1914, when the Nippoo Keito Boseki Kaisha was brought into being. The woolen yarn industry now has the most rosy prospects, as the demand for woolen fabrics will increase greatly.

The Nippon Keori Kabushiki Kaisha first marketed goods in 1899. Since then it has grown in experience and extension of work. In the Japan-Russia War, it supplied woolen cloth to the Army and Navy. After the war, from 1906 to 1908 it increased its capital by 500,000 *yen* twice to meet the possible increase in requirements for woollen fabrics in the country. It extended work and sent engineers to abroad by way of improving its products. In 1911 it



further augmented capital to 3,000,000 *yen*, by which it further extended its work and laid down a plant of the latest type. Soon it began producing tops, an achievement previously very difficult in Japan, and also manufacturing mouselines. Its opening of a way for self-support in pulp is of great merit in our trade circles. In 1912 it enlarged its Tokyo factory, by which it extended the scope of supply to the Government and general public. Since the war, the supply of woolen goods and woolen yarns has stopped from abroad, in addition to which England vetoed the exportation of tops. On the other hand, the Russian demand for Army cloth was very great. This stimulated the company to develop its business much more. Since then, it has been much busier than ever and has been operating to the utmost of its capacity. Having exported muslins to England, they were found good in quality, and orders have been received for them continually from that country. It is getting incessant inquiries from other parts of the world too.

The company has a capital of 10,000,000 *yen* in 200,000 shares of 50 *yen* each, its paid up capital being 9,100,000 *yen*. Its head office is at Nishide-machi, Kobe, its branch office at Kamimaki-cho, Nihonbashi-ku, Tokyo and it has an agency at the Japanese Settlement, Tientsin, China. The factory is situated at Kakogawa-machi, Kakogun, Banshu, where it covers an area of 43,400 *tsubo*. Other factories are in the suburbs of Tokyo, in Himeji and Gifu. Its factories are completely equipped and are run by experts and thousands of workers of both sexes. Its principal products are woolen cloths, serges, etc., whose yearly products amount to 3,297,464 yards valued at 6,623,926 *yen*; muslins, whose yearly products amount to 4,874,038 yards valued at 1,559,692 *yen*; blankets and shawls, whose yearly products amount to 25,942 pieces valued at 153,198 *yen*; flannels, whose yearly products amount to 357,580 yards valued at 244,498 *yen*; buntings, curtains and carpets, whose yearly products amount to 203,536 feet valued at 106,186 *yen*; and woolen yarns, whose yearly products

amount to 342,132 lbs., valued at 496,090 *yen*, the total value of which is about 10,000,000 *yen*. But the figures are probably much larger now, as those given are for three years ago; and for the present year they may perhaps be doubled as the result of the company's amalgamation with the Nippon Keito Kabushiki Kaisha. The company's goods are supplied to the Army, the Navy, the Railway Board and other Government offices, the South Manchurian Railway Company and other railway companies and general consumers both at home and abroad.

The company manufactures tops for muslin, woolen yarn and other goods. It has a patented process for preventing the shrinkage of fabrics, which is applied to different kinds of woolen goods, especially flannels, which are liable to shrink through washing. When the process is applied, they do not shrink in any way, and it is well spoken of as economical by the public. When the Emperor Meiji visited Kobe, he sent Baron Yoneda, Chamberlain, to the company's works to inspect it. He inspected and purchased some products. The present Emperor has often bought its products, too. Medals have been won from foreign and domestic exhibitions, the latest one from the San Francisco World's Fair in 1915.

The Directors of the Company are Mr. S. Kawanishi, President, Mr. I. Arima, Mr. K. Kosone, M. S. Sawada and Mr. K. Tani, directors; and Mr. K. Tadani, Mr. T. Akiyama and Mr. K. Yeikawa, auditors. The President is a leading businessman in the Kwansai District, and has been interested in the woolen industry for about twenty years, during which period he has acquired great practical experience and knowledge. The company owes much of its present prosperity to his efforts. He was President of the Nippon Keito Boseki Kaisha, which was amalgamated with this company. Messrs. K. Tani and I. Arima were also the company's Directors. The two concerns therefore, coöperated before combining. There is every confidence as to the company's prospects and leadership in the woolen industry.

# JAPANESE TURPENTINE

By T. MOCHIZUKI

(EXPERT IN THE FORESTRY BUREAU)

**J**APAN is a great country for resinous trees, especially pines ; and from remote times the Japanese have loved the pine above all the taller growths of the forest, the literature of the nation being full of references to the tree. The pine adorns the field and coasts and hills of Japan everywhere one goes, and affords the people plenty of timber as well as fuel. What the people of Japan have not yet begun to realize fully are the immense possibilities for the production of turpentine that lie in the vast pine resources of the country. Hitherto the domestic production in turpentine has not been sufficient to meet the demand, most of our requirements being imported from America ; which ought not to be the case in a country with such ample resources for the production of this commodity.

Turpentine is essential for the preparation of oil of turpentine, printing inks, metal casting and wax making and other industrial purposes. What Japan now obtains from America is only the dregs left after oil of turpentine is made, and is called colophony. A considerable proportion of this is used for sizing in the manufacture of woolen cloth, and the rest is used in the making of varnish, paint and soap. Some of it is distilled, producing an oil good for making printing inks. Some of it is also used for varnish-

ing the inside of beer casks to prevent the odour of the wood being taken by the beer. With the enormous increase in the output of beer in Japan and its expansion of exports since the war the demand for resin for beer casks has greatly extended. The Dai Nippon Brewery Company alone uses over 100,000 kilograms of pine resin annually. The resin produced in China and Japan contains a good deal of oil of turpentine, which is removed in Japan, and the refuse becomes similar to American Colophony. The resin for casting, however, must still contain some turpentine oil. The resin obtained from China and in Japan is not quite pure, being mixed with bark or dust, and the proportion of oil of turpentine in it is not large. When these defects, which are the result of carelessness in gathering it, are removed, the local product will be in no way inferior to that imported from America. Oil of turpentine is very volatile and consequently much of it is lost while being gathered or prepared.

The principal centers of resin production in Japan are in Shimané, Hiroshima and other prefectures, some of which are in the north-east part of Honshu. The resin obtained in the north-east districts is used mostly for making wax candles and the industry is on the wane. In Hiroshima, however, it is



comparatively new and the resin is of good quality. But the method of gathering the resin is rather primitive. The farmers go up the hills when they have leisure and blaze some pine trees. Then when another period of leisure comes they return to the trees and collect whatever resin has oozed from the cuts on the trees. As the resin may have been exposed for some time to the air a great part of the oil of turpentine has evaporated. Thus all Japanese pine resin is deficient in oil. It is often thus little better than colophony. A much better method of gathering would be to cut the trees in the morning and gather the resin in the evening, or at least much as had exuded.

In the resin we get in Japan and from China we can get at present only some 3 or 4 per cent of oil. Thus we are obliged to import from America about 25,000,000 lbs. a year. But the pine resources of Japan could very easily be made to yield this amount and more if properly exploited. In some of the coast districts of France the pine tree is so utilized and the wood is afterwards used as timber, so that taking the resin from the wood does not prevent its being used as timber.

At present the Forestry Office at Akita in Japan is experimenting in the gathering of resin and the making of turpentine very favourable results.

Imports from America cost about 20 *yen* per 100 lbs., but the resin can be produced in Japan for 4 *yen* per 82 lbs., or less than 5 *yen* per cwt. When the war is over the price of the American product will no doubt decline to about 15 *yen* per 100 lbs.; but the industry in Japan will still remain profitable.

The annual production of pine resin in the United States is about 20,000,000 dollars in value, of which about 8,000,000 dollars worth is exported. Although Japan's share of this is very little comparatively speaking, it is yet sufficient to make us think seriously of producing more pine resin at home and doing something to meet the domestic demand. It is simply disgraceful that a country so proud of its wealth of pine trees should be unable to produce sufficient pine resin to meet its industrial demands. In all other lines domestic industry has greatly expanded and improved under the impetus of the European war. Why should the resin and turpentine industry be left so backward? All that is necessary to bring about the improvement indicated is to have capital take a proper interest in it. The process itself is very simple. With sufficient capital and intelligent application of modern science the supply of resin and turpentine in Japan could be increased sufficiently to meet our home demand.

# MONTHLY RECORD OF EVENTS

(AUGUST 25 to SEPTEMBER 25)

Aug. 25.—The Imperial Government prohibited the exportation of objects made of gold or silver, as well as exports of gold and silver bullion already prohibited.

Aug. 27.—The Government fixed the price of rice at 33 *yen* per *koku*. A *koku* is about five bushels.

Aug. 30.—A typhoon swept over the Kwansai districts of Japan doing a great amount of damage to life and property.

Aug. 31.—The fortieth birthday of His Majesty the Emperor.

Sept. 2.—A meeting of national journalists held at the Seiyoken Hotel, Tokyo, passed a unanimous resolution to oppose the Terauchi cabinet and bring about its impeachment.

Sept. 4.—A meeting of the Diplomatic Advisory Council decided to advise extension of Japan's military operations in Siberia and to recognize the independence of the Czeck-Slovaks.

The premier, Count Terauchi, invited to his official residence Dr. Kanasugi, leader of the Seiwa Club, to discuss the advisability of having the club unite with the Shinseikai, a government club, for the purpose of facing successfully the opposition in the Imperial Diet.

Sept. 5.—A meeting of the headmen of the various city wards in Tokyo was

held to consider the necessity of supplying daily requirements of the poor at a cheap rate and the advisability of providing cheap tenements for poor citizens, to relieve the present distress.

Sept. 6.—In a public speech Mr. Hara, leader of the Seiyukai expressed divergence of opinion from the Diplomatic Advisory Council. Social and political disaffection broke out in various parts of the country owing to the government's policy, and all the political parties decided to urge the impeachment of the cabinet, the Seiyukai, however, taking an attitude of caution. It became apparent that the cabinet would soon have to resign.

Sept. 7.—In a great speech at Sapporo Viscount Takaaki Kato, leader of the Kenseikai, attacked the policy of the Terauchi cabinet and urged its impeachment on the ground that the cabinet had forfeited the confidence of the public by trying to send a larger expedition to Siberia than the Allies had advised and because the government had despatched an army to north Manchuria without explaining clearly to the nation the objective of the expedition, thus producing a misunderstanding abroad as to the military motives of Japan. He contended that the cabinet also prejudiced friendship between Japan and China by helping

the northern as against the southern faction in that country. Moreover, the cabinet had made grave mistakes in managing the prices of commodities and had inflated the currency to cope with the situation, causing abnormal rise in prices. The cabinet tried to crush disaffection and to muzzle the press, causing riots.

Sept. 8.—A volcano on one of the Kurile islands erupted and a great tidal wave appeared along the coast, overwhelming 23 fishermen.

Sept. 9.—In reply to criticisms urged against the despatch of so many troops to Siberia a representative of the War Department issued a public explanation to the effect that Japan had sent only three army divisions to Siberia, together with the necessary artillery, aviation, telegraph and railway equipment.

Sept. 13.—Being the seventh anniversary of the death of General Baron Nogi, a solemn memorial service was held at the late residence of the General in Tokyo, attended by a large number of high personages and officials, including army and navy officers.

Sept. 16.—The Bank of Japan raised its discount rate by 2 rin. The Nippon Yusen Kaisha presented to the family of the late Captain Tominaga, who lost his life by suicide after the sinking of the *Hitachi Maru* by the Germans, the sum of 50,000 yen.

Sept. 17.—Viscount Motono, who had been eleven years Japanese Ambassador

to Russia and latterly Minister of Foreign Affairs in the Terauchi cabinet, passed away at his residence in Tokyo, death being due to cancer.

Some 25 wounded Czechs from Siberia arrived at St. Luke's Red Cross Hospital in Tokyo.

Sept. 18.—The signal for a change of cabinet was given when the Emperor summoned to the Imperial Palace Prince Yamagata and Marquis Matsukata, when the formation of a new ministry was discussed.

Sept. 19.—Marquis Okuma was summoned to the Imperial Palace and conversed with the Emperor about the change of cabinet. He returned to the Palace the next day, and also Marquis Matsukata. There was a long conference on the same day between Prince Yamagata and Marquis Saionji.

Sept. 21.—Premier Terauchi proceeded to the Imperial Palace and tendered his resignation to the Emperor; and Marquis Saionji was immediately requested to undertake the formation of a new ministry.

Sept. 22.—Marquis Saionji visited Prince Yamagata and Marquis Matsukata and expressed his unwillingness to undertake the premiership, recommending Mr. Hara instead.

Sept. 23.—Mr. Hara, leader of the Seiyukai party, visited Marquis Saionji and Prince Yamagata, and finally acceded to the Imperial request to undertake the formation of a new cabinet.



## TSUSHIMA NO ARANAMI

By ONZAN

I.  
“WELL, how do you feel today?” asked Muragaki Awajinokami, as he sat down on the cushion handed him by the maid, her brow slightly drawn. Having come through the piercing cold to see the master of the house, his hands were numb, so he drew the brazier nearer to him and warmed his fingers.

“O thanks very much,” said the master, “I feel pretty well except that I am a little tired.”

Now the master of the house, Oguri Kodzukenosuke, was the Minister of Foreign Affairs towards the close of the shogunate. He was a man of education and travel, having visited the United States with the first Japanese envoy to that country, Lord Shimmi Buzen-no-kami, returning in 1860. On his return to Japan he found the premier, Lord Ii Naosuke, had been assassinated by certain *ronin* for advocating the opening up of the empire to foreigners, and no intercourse permitted with foreign countries. Thus all the investigations and studies he had carried on in America became useless and his reports were made

in vain. The Commission was therefore received rather coolly and its great services seemed apparently forgotten. This was a terrible disappointment to a Commission consisting of samurai and able men of higher class who had undertaken the journey for the sake of their country and with great assiduity had made themselves familiar with everything necessary to the progress of the empire at home.

Oguri came home with a firm determination to have the government of Japan reformed and his country brought into a position more like modern nations, especially in the way of national defence. Now he found everything against him and his plans. This was poison to his fervent and patriotic spirit. To be still now was to him like sitting indifferently under the eaves of a falling house and wasting his time and his life in ephemeral pleasure. Moreover, the more the new movement opposed the opening of Japan to foreign intercourse, the more did the foreigners insist on being admitted and properly treated. The assassination of the premier afforded no excuse for delay and the foreign countries saw in it only



further reason for forcing their will upon the shogun. The authorities were in a great dilemma, and tried to find an able official to treat with the foreign representatives. Oguri was chosen for this mission.

Thus Oguri found himself at one bound raised from the position of a small *hatamoto* to the office of Minister of Foreign Affairs, and took charge of the difficult situation with cautious wisdom. He had a difficult task in mediating between the persistent foreigners and his angry fellow countrymen; and the great anxiety to which he was thus put brought on sickness and finally consumption. His last years were thus spent wasting away in his sick room, rather sad and disheartened for his country. His friend had now called to ask after the great man's health.

"It is time for your medicine sir," said the maid to Oguri, gently pushing open the sliding door, the winter sunlight glancing from her black hair.

"Very well; you may fetch it," said the master.

The maid brought the medicine, and offered the cup to the master, who duly took it.

Meanwhile, the visitor, who was all the while looking on, asked:

"Is that a remedy for your illness?"

"Yes; it was prepared by my physician."

"I wonder that you do not take foreign medicine from the doctor at the foreign school, which you could easily get through the foreign consul at Yokohama!"

"I do not care for foreign physicians and their medicines."

"That is very remarkable, isn't it?" said the guest. "It is especially strange

in your case, since you are a leading advocate of foreign things and rail at our folly in rejecting them. Have you become as prejudiced as the rest of us?"

"We should learn the necessary parts of foreign civilization," replied Oguri, "but at the same time we must not give up things superior among us. Our medical men are still much better than foreign medical men; and this we must maintain while adopting those things among foreigners which are superior to ours. To forget oneself is to insult oneself. I am an advocate of opening the country to foreigners, but not like you, who seem willing to take good and bad alike. My theory is based on Bushido."

## II.

Oguri was a man of great firmness of purpose and never yielded even to higher officials unless convinced of his error. He was just the kind of diplomat needed by the government. He never paid any attention to those who conspired against him, but pursued the way he deemed right, without fear or favour. Such a man naturally had frequent collision of opinion with the officials of the day. After 1858 he was often obliged to relinquish office owing to the opposition of officials but finally he was made Minister of Foreign Affairs. Every one knew he was a man ready even to die for the good of his country.

He now continued the conversation with Muragaki Awajinokami.

"I suppose you have heard of the disturbance in Tsushima," said the guest.

"What disturbance do you mean?"

"Why, have you not heard of it? On my way here I met a messenger from the daimyo of Tsushima who says that Russian warships have attacked the island and committed outrages on the clan."

On hearing this Oguri lifted himself up on his mattress, and said :

"That is very serious ! It is something that cannot be neglected for a moment. The Government has yet sent me no notice of it. I cannot permit such negligence ! "

"Do not get excited over it," said the visitor. "I heard of it only on the way here. You will doubtless receive an official report ere long."

"No, no ; this will never do ! You also are an important official charged with the welfare of the empire. Yet you can sit here gossiping instead of having told me of this the moment you entered my house. I cannot understand such conduct ! "

"But I am not come on official business ; but only to inquire after your health."

"But what is my health or even my life compared with duty to the State ? "

This candor on the part of Oguri did not please the high official visiting him, but Oguri had little regard for that, and ordered the maid to get him ready to be taken to his office at once. Both master and guest now remained in silence for a few moments.

"You surely are not going to your office," the visitor remonstrated, at last. "It will greatly endanger your health." The wife also tried to persuade him not to venture out. But the grand old man was angry and silenced them.

The wife proposed that before going

out she should brush his hair, but he asked her if she were not mad to think he had time to dress his hair while the nation was in danger., "What is the disorder of my hair to that of the nation ! " he shouted. The wife brought his silk kimono and the maid his tobacco pouch and medicine box.

"You had better go to the office too, my friend," said Oguri to the guest.

He put on his official robes and assumed an air of great dignity. He was a small man with dark, piercing eyes. He now assumed an air of composure, and then remarked to the guest :

"You may have heard that while in America I was informed that England at one time intended to occupy the island of Tsushima. Perhaps Russia has now occupied the place to forestall England. At any rate it is a very grave matter."

"We shall have to open the country and maintain our national prestige," said the visitor.

"Yes, of course we must. Though we are a small nation we have never suffered dishonour from foreigners. It is now a great problem how we can retain this distinction and save our national pride."

Just then two horses were brought for the master and his guest. Oguri took one more dose of his medicine, handed to him by his wife. Then the men mounted and rode away.

*(To be continued)*

# CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

**Change of Cabinet** During the thirty-five years that have elapsed since the late Prince Ito, then plain Hirobumi Ito, formed the first cabinet under the new regime of constitutional government in Japan, the nation has had no less than eighteen cabinet changes, or an average of one every two years or less, the organizers of ministries in that period being only nine, some of them having been called upon to form cabinets two or three times, as in the cases of Prince Ito, Prince Yamagata, Marquis Matsukata and Prince Katsura. The longest and shortest of these eighteen cabinets were organized by Prince Katsura, his first lasting four years and seven months, and his third only two months. The Terauchi cabinet, which has been replaced recently by the Hara cabinet, was formed and called into office in October, 1916, and thus had an existence of only a year and eleven months. With the solitary exception of the cabinet organized by Marquis Saionji who comes of a *kuge* family, all the premiers of Japan have been clan statesmen from Choshu, Satsuma or Hizen, and every organizer of a cabinet was a peer when called to the premiership, showing how much title and rank count in Japanese eyes. Most of the past premiers have been either generals or admirals and the cabinets been under the influence of either the army or the navy. In discussing this aspect of the matter the Osaka *Mainichi* contrasts it with British and American custom, where the ministers of army and navy are never even officers but civilians. A further contrast between the new cabinet and its predecessors is the fact that the new premier is a civilian and without title of rank.

**The New Premier**

some time ago, with the prediction that some day not far off he would be called upon to form a Seiyukai cabinet. The prediction has now been fulfilled. Mr. Hara, like Baron Goto, is a native of Morioka where he was born 64 years ago. He has served a valuable apprenticeship both as a Government official connected with the Foreign Office and as editor of various important newspapers in Japan, and was made Minister of Communications in the 4th Ito cabinet in 1901. After a period spent in journalism he became Home Minister in the second Saionji cabinet in 1911 and held the same office in the Yamamoto cabinet in 1913. The fact that the Genro have condescended to ask a man without title of nobility to form a cabinet, a thing without precedent in Japanese history, is regarded by the public as one step in advance toward more democratic principles, while the position of the new premier as leader of the Seiyukai party, almost looks like a recognition of party government, also an unprecedented thing in Japanese politics. Whether party government will be the outcome, however, is quite another matter. Prince Ito, the founder of the Seiyukai, or Constitutional Party, was prime minister when he formed his fourth cabinet in 1900. Whether Mr. Hara finds it possible to form a real party cabinet and brings about party government more successfully than his great master did, remains to be seen.

**Party Government**

**A brief biography of Mr. Kei Hara, the new premier of Japan, appeared in the JAPAN MAGAZINE**

The Japanese public seems to anticipate that the new cabinet will put



party government to the test ; and the *Jiji Shimpō*, one of the ablest exponents of public opinion in Japan, warmly welcomes the effort, though usually an independent journal. Though the Seiyukai party has always been prone to flirt with the bureaucratic element, the *Jiji* thinks it may now come to realize its great responsibility and make some distinct advance toward constitutionalism. At the same time it is urged that the cabinet strive to represent Japan rather than any political party. The *Asahi* affirms that if the new cabinet does not prove a truly party ministry it will at least become a transition ministry, taking one step further toward the goal. If the principle of party government once becomes established in Japan it will hold. At any rate a cabinet under the presidency of an untitled premier and the leader of one of the greatest political parties in the empire is a remarkable innovation in Japanese politics. The *Yomato* and the *Kokumin* do not welcome a tendency toward party government and predict disaster for the new cabinet unless it sets about making up for the deficiencies of its predecessors in office, reducing the volume of currency and bringing down prices and the present high cost of living. Of course a few are disappointed that the new premier of Japan is not Viscount Takaaki Kato, the leader of the great Kenseikai party ; but Viscount Kato is probably too modern in view and method to receive the wholehearted support of the Elder Statesmen and the Bureaucracy at present. If the present cabinet makes a success of party government and is really a transition cabinet, as has been suggested, the Kenseikai may yet have a chance to show what true party government means to a nation. In the new premier the *Kokumin* sees a hopeful sign of an attempt to bridge the gulf between government and people, in that the Genro have recommended to the Throne a party chief instead of the usual bureaucrat, and the journal sincerely trusts that Mr. Hara will prove equal to popular expectation.

#### Pessimistic Views

Baron Matsuoka, writing in the *Yomato*, holds that there is little hope for the progress of party

government in Japan. He avers that the present trend in that direction is merely an attempt to imitate British politics. The Japanese Constitution, he says, makes no provision for party cabinets and to establish one is contrary to Japanese usage. Even in British politics, avers the Baron, where party cabinets have not been long or well tested, when it comes a time of real crisis, like the present war, partyism has to disappear before a coalition cabinet, or a cabinet made up of the best men independently of party. Baron Matsuoka holds that a cabinet should always be chosen in reference to the ability of its components rather than with reference to party alignments. The majority party in the Imperial Diet never represents the will of the Japanese people, declares Baron Matsuoka ; for if so, how is it that the will of the people changes so radically as to elect the party in power every time it appeals to the country by a general election? Thus party government leads to bribing the constituencies and purchasing votes, corrupting the people rather than representing their will, in office. Such governments cannot be regarded as representative of the nation.

Supplies of iron and steel still continue to prove an insuperable problem to Japanese industry. Pig iron which sold at 40 *yen* a ton before the war is now up to 250 *yen* a ton, being higher than the bars made from it. Producers in Japan have been doing everything possible to increase output while consumers have been endeavoring in every way to restrict requirements. Up to the commencement of the war only a fraction of the Japanese demand was supplied by the domestic output, the country relying principally on Britain, India, China and Belgium for pig iron. The high prices have now so stimulated home industries that the output has enormously increased during the last three years. The estimated output of the various iron works for 1919 is as follows :

Imperial Steel Works	370,000 tons
Hokkaido " "	120,000 "
Kamaishi Mines	110,000 "
Hanyang Works	140,000 "
Oriental Steel Works	30,000 "
Penhsihu " "	60,000 "



Anshan Steel Works	80,000 "
Kyomipo " "	80,000 "
Others	13,000 "
	<hr/>
	1,120,000

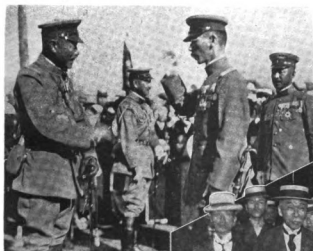
When this output is compared with the year's anticipated demand, which is about 1,100,000 tons, it would seem that no further difficulty will be experienced. The question is whether the figures can be taken as quite accurate.

**The Labor Question** In discussing the increased number of strikes that mark the development of industry in Japan the *Yorodzu* pleads for the recognition and organization of labour unions in the empire. So far all forms of labour organization have been sternly prohibited in this country. The consequence is that when strikes occur, labour has no way of dealing with them and the result is a riot of destruction of life and property. The remarkable degree of violence that attends strikes and other forms of industrial disaffection in Japan the *Yorodzu* attributes to lack of labour organization and proper representation. When the Japanese laborer goes on strike he not only wants more wages but he wants to destroy his employer's property. Such a destructive attitude on the part of labour in Japan affords a striking contrast, says the paper, to the orderly demonstrations of labour disaffection carried out in western countries. This is because Japanese workers are not permitted to have labour unions and so have no way of bringing their dissatisfaction before their employers. History shows that in the absence of a labour union strikes cannot be properly conducted. Labour unions always play an important part in settling disputes, often precluding strikes. Owing to an unwise government policy Japanese labour has been unable to organize after the manner of western labour. So long as Japan takes this attitude she will be unjust to labour and be an industrial country only in name. Japan has introduced the industrial systems of England and America without the industrial protection which labour requires. A factory law has been passed but it is not satisfactorily enforced. The

*Yorodzu* concludes that so long as the government regards labour unions as dangerous no progress toward amelioration can be expected.

**Increase of Revenue.** The ordinary revenue of Japan for the past fiscal year was not only much greater than that of the previous year but more than 200,000,000 *yen* more than the estimate, totaling 763,674,716 *yen*. The amount received from taxes was 430,604,092 *yen* or nearly 117,000,000 more than the budget estimate. Of this amount 94,649,134 *yen* was from income tax, against a little over 51,000,000 *yen* received from the same source last year. The saké tax brought in 106,738,496 *yen*. Business tax represented 26,394,700 *yen*, an increase of 6,303,823 *yen* over last year. Import duties brought in 45,186,872 *yen*, which is 9,267,919 above the previous year. Receipts from stamp sales amounted to 52763,762 *yen*, an increase of 14,064,959 *yen* over the previous year. State enterprises earned 183,802,570 *yen*, against the larger sum of 207,708,582 last year. The net profit of the Monopoly Bureau was 77,592,660 *yen*, which was an increase of 7,350,779 *yen* over the previous year. In addition to the above revenue the extraordinary revenue amounted to 321,197,877 *yen*, which makes a total national revenue of 1,084,872,593 *yen* for the fiscal year.

**Specie Holdings** Japan's gold holdings continue to increase at a rapid rate in spite of the setback in trade during the latter days of the war. The total amount of specie held on September 30 was 1,402,000,000 *yen* of which some 455,000,000 *yen* was at home and 947,000,000 *yen* kept overseas, mostly in New York and London. Bullion at home decreased by 1,000,000 *yen* but increased abroad by 82 000,000 *yen*. Of the above specie holdings the Imperial Government owned 662,000,000 *yen* and the Bank of Japan 740,000,000 *yen*. It will be seen that nearly all the increase has been in the amount held by the Government, due chiefly to purchases of bullion from the Yokohama Specie Bank.

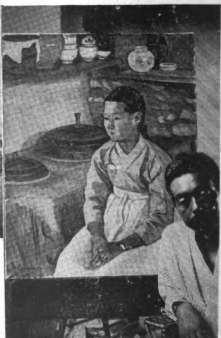


LIFUT-GENERAL OBA TAKES 3RD ARMY DIVISION TO MANCHUKIA

BARON HAYASHI ARRIVES HOME FROM PEKIN

AMBASSADOR MORRIS AT VLADIVOSTOCK

VISCOUNTESS MOTONO AT HER HUSBAND'S FUNERAL



MR. NAKAZAWA  
MR. FUJII

MRS. TSUDA  
MR. ISHII

# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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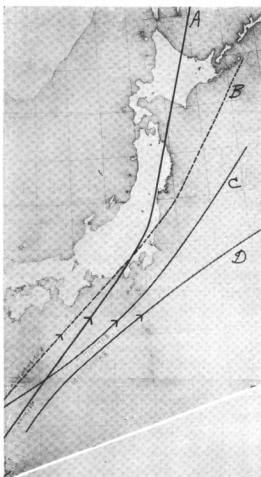
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**DIRECTION OF TIDAL WAVES : (A) OCT. 1st, 1917, (B) JULY 26th, 1911, (C) AUG. 10th, 1911, (D) NOV. 17th, 1900**  
**EFFECT OF TIDAL WAVE ON BENTEN SHRINE AT SUSAKI, OCT, 1st, 1917**

# THE JAPAN MAGAZINE

VOLUME NINE DECEMBER, 1918 NUMBER EIGHT

## TIDAL WAVES

By. Dr. F. OMORI

(PROFESSOR OF SEISMOLOGY IN TOKYO IMPERIAL UNIVERSITY)

**T**HE phenomena of *tsunami*, or tidal waves, consists, (a) in the even elevation and overflow of sea water, mixed with breakers; or, (b) in the amplification of slow waves characteristic of local sea-coasts. The (a) *tsunami* combined more or less with the second type of disturbance is caused by deep atmospheric depression, the sea-level elevation being comparatively slight and limited by the amount of the barometric fall and the intensity of the storm. On the other hand, the (b) *tsunami* which is caused by a submarine earthquake, or by volcanic eruption or a large land subsidence, may attain to an enormous height of 80 feet or more.

### SEISMIC WAVES

The production of *tsunami* by a great submarine earthquake is due to disturbance communicated by a dislocation at the sea bottom to the water mass at the seismic centre, which is propagated to and magnifies the liquid-pendulum motion of the water along the different sea coasts. The seismic tidal waves so often devastating the Pacific coast side of Japan are developed most markedly near the bays of the north-eastern and southern coasts of the Main Island, where they arrive 30 minutes to 1 ½ hours after the occurrence of the earthquake shock; the first indication of the sea disturbance

being a marked withdrawal of the water. The waves caused by the Ansei (1854) earthquake of Tokaido, which destroyed the Russian frigate *Diana* then in the harbour of Shimoda, Izu, crossed the Pacific and traveled the distance of 4527 miles to San Francisco in the time interval of 12h 39m. The great Sanriku *tsunami* of 1896, which caused considerable damage along the coasts of the provinces of Rikuzen and Rikchu, were also observed at Honolulu and San Francisco. Again the *tsunami* caused by the Valparaiso earthquake of Aug. 17th, 1906, was registered on the tide gauges along the Japanese coast, crossing the Pacific along a path of 9610 miles to the Peninsula of Kii in 23h, 47m.

Seismic waves, in which the oscillation period is long and sometimes amounts to several dozen minutes, are insensible to vessels a few miles distant from the disturbed coast. The phenomenon termed "sea shock" is different from the *tsunami*, and consists in the direct transmission through the water of the vibrations of the sea bottom. Vessels subjected to these movements experience sudden violent jerks such as are caused by running a ground.

### THE TYPHOON TSUNAMI

The production of *tsunami* by a typhoon is due to a combination of the

following three-fold effect: (1) the elevation of the sea surface to compensate the barometric fall; (2), the accumulation at the coast of the sea water swept on by the violent winds; and, (3), the withdrawal of the sea water towards the typhoon centre. For the coasts of Tokyo and Osaka, the height of the *tsunami* caused by a typhoon is empirically found to be equivalent to three times the amount of the simple compensatory rise of the sea water. Thus, on the occasion of the remarkable typhoon on Oct. 1st, 1917, the barometric pressure in Tokyo reached a minimum of 714.6 mm and fell 41 mm in the course of 24 hours, which, when multiplied by the density ( $=13.3$ ) of mercury relative to sea water, gives the static equivalent of 55, cm or only one-third of the actual amount of the *tsunami*, namely, 161 cm, at Komatsugawa.

#### CIRCUMSTANCES FAVOURING THE DEVELOPMENT OF TYPHOON TSUNAMI

The production of a typhoon *tsunami*, whose amount is not always very great, is influenced by the following circumstances: (1) the annual variation in the mean height of the sea level; (2) the daily tidal motion; (3) the age of the moon; and, (4) the bodily oscillation of the bay water. Thus, the mean sea level along the Japanese coasts is higher in September and October and lowest in December and from January to April; the difference amounting to about  $1\frac{1}{2}$  feet in the bays of Tokyo, Osaka, and Kagoshima. Again the tide rises higher at the new and full moons than at other times, while the flood tide is in the above-mentioned bays 6 feet or so higher than the ebb tide. Hence the *tsunami* is caused by a typhoon only when the latter occurs at a spring tide in late Summer or in Autumn, and when the approach to the given sea coast of the centre of the barometric depression takes place sufficiently near the time of flood tide. Otherwise the

rise of the water is not high enough to become a *tsunami*.

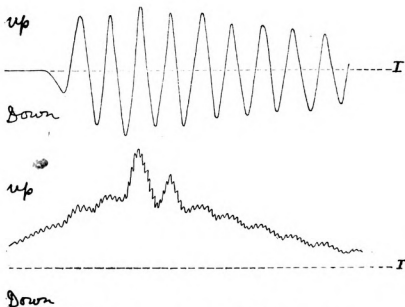
#### TOKYO BAY TSUNAMI

The large seawater disturbances caused by a great submarine earthquake off the Pacific coast of Japan enter the narrow-mouthed bay of Tokyo only to a very limited degree. Hence seismic *tsunami* may be assumed to be quite insignificant in the bay of Tokyo. For the coast of the latter city, the maximum amount of a future typhoon *tsunami*, in which the atmospheric pressure may be reduced to about 710 mm, and in which the time of approach of the minimum barometric height exactly coincides with the moment of a flood tide, may be assumed to be about 8 feet.

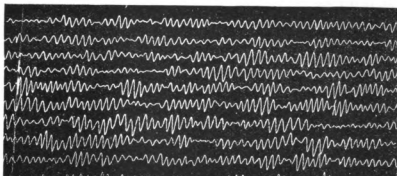
Similar remarks apply to the coast of the city of Osaka.

#### PREDICTION OF TYPHOON TSUNAMI.

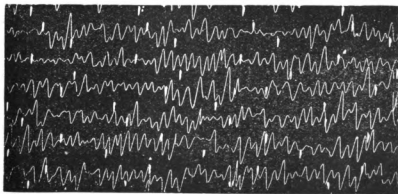
The centre of a typhoon, which, under the favourable conditions before mentioned, produces a *tsunami* in the bay of Tokyo, must reach the Main Island somewhere between the vicinity of Hamamatsu and that of Numazu; the typhoon track, proceeding towards the N. E. and passing some short distance to the N. W. of Tokyo. Should the typhoon centre pass to the south-east of the city, off the outer coast of the Kazusa-Awa Peninsula, there would be plenty of precipitation and river flooding, but no tidal waves. Thus the determination of the typhoon track, coupled with the probable time of arrival in Tokyo of the centre of depression, with respect to the tidal and sea-level conditions, gives means of approximately predicting the production and amount of the *tsunami* to be expected.



- A. ILLUSTRATING TIDAL WAVES CAUSED BY A SUBMARINE EARTHQUAKE
- B. SHOWING TIDAL WAVE CAUSED BY A TYPHOON.  
LINES REPRERESENT MEAN SEA SURFACE

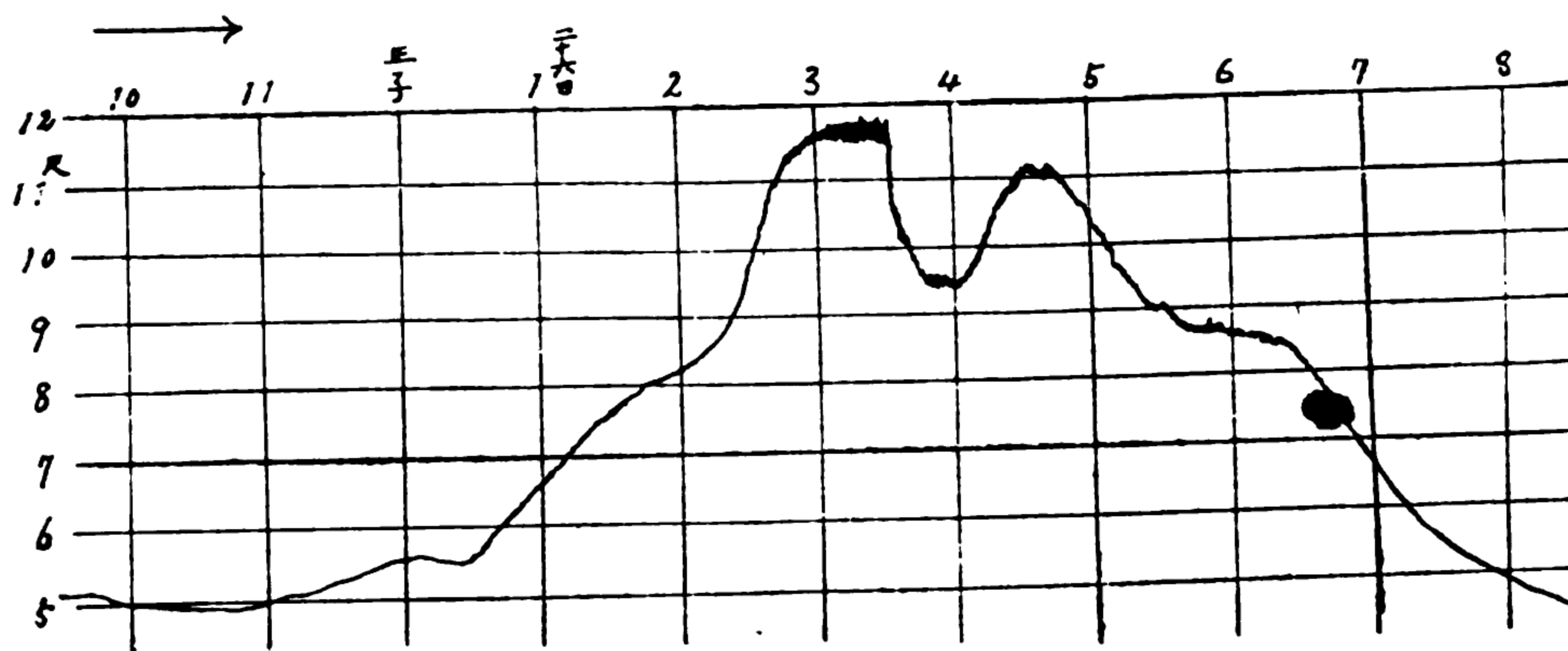


PULSATORY OSCILLATIONS OF THE GROUND NOV. 17th 1900.  
TIME 1', 15''

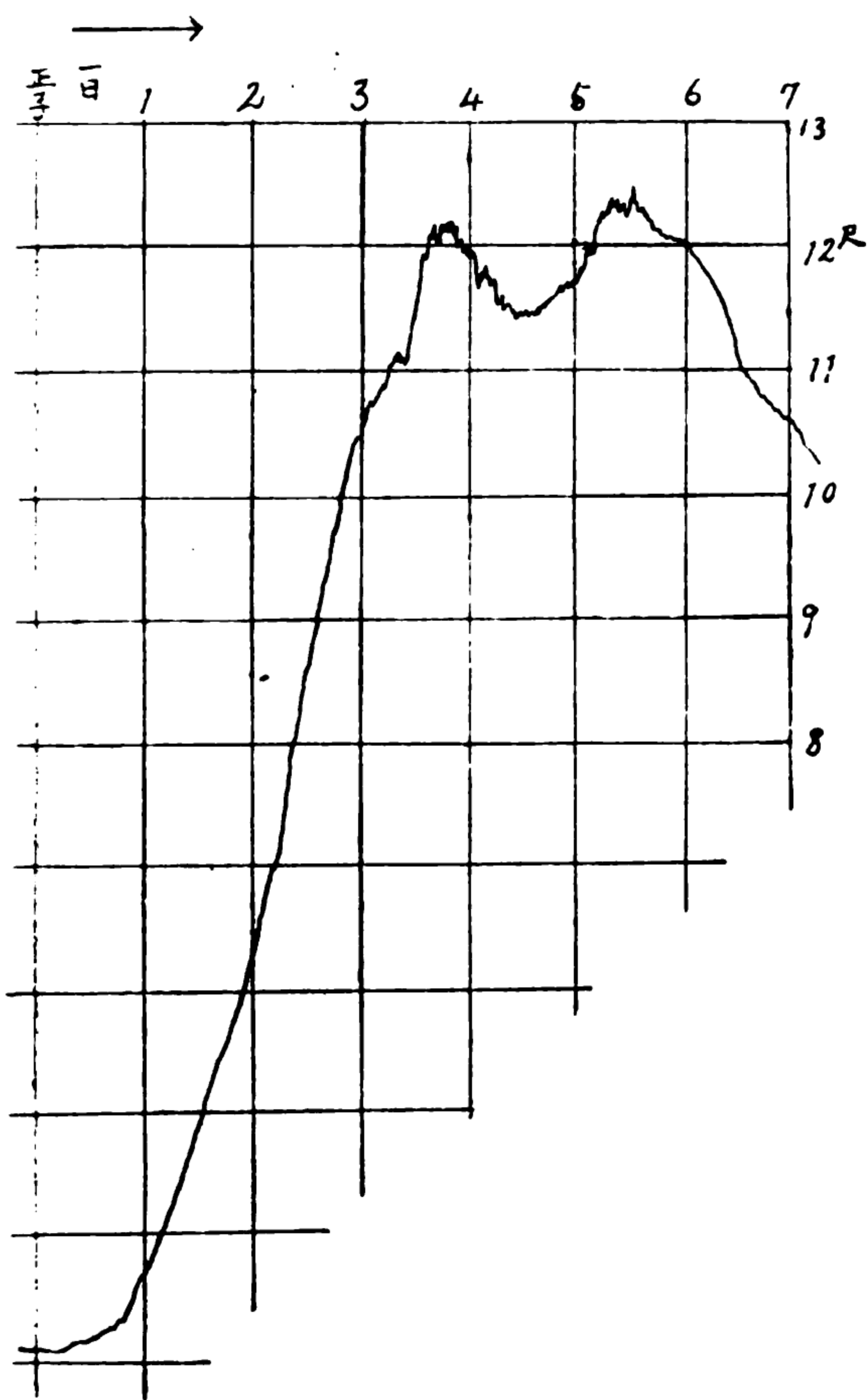


PULSATORY OSCILLATIONS OF THE GROUND CAUSED BY A  
TYPHOON AT TOKYO, OCT. 1st, 1917, TIME 1', 28''

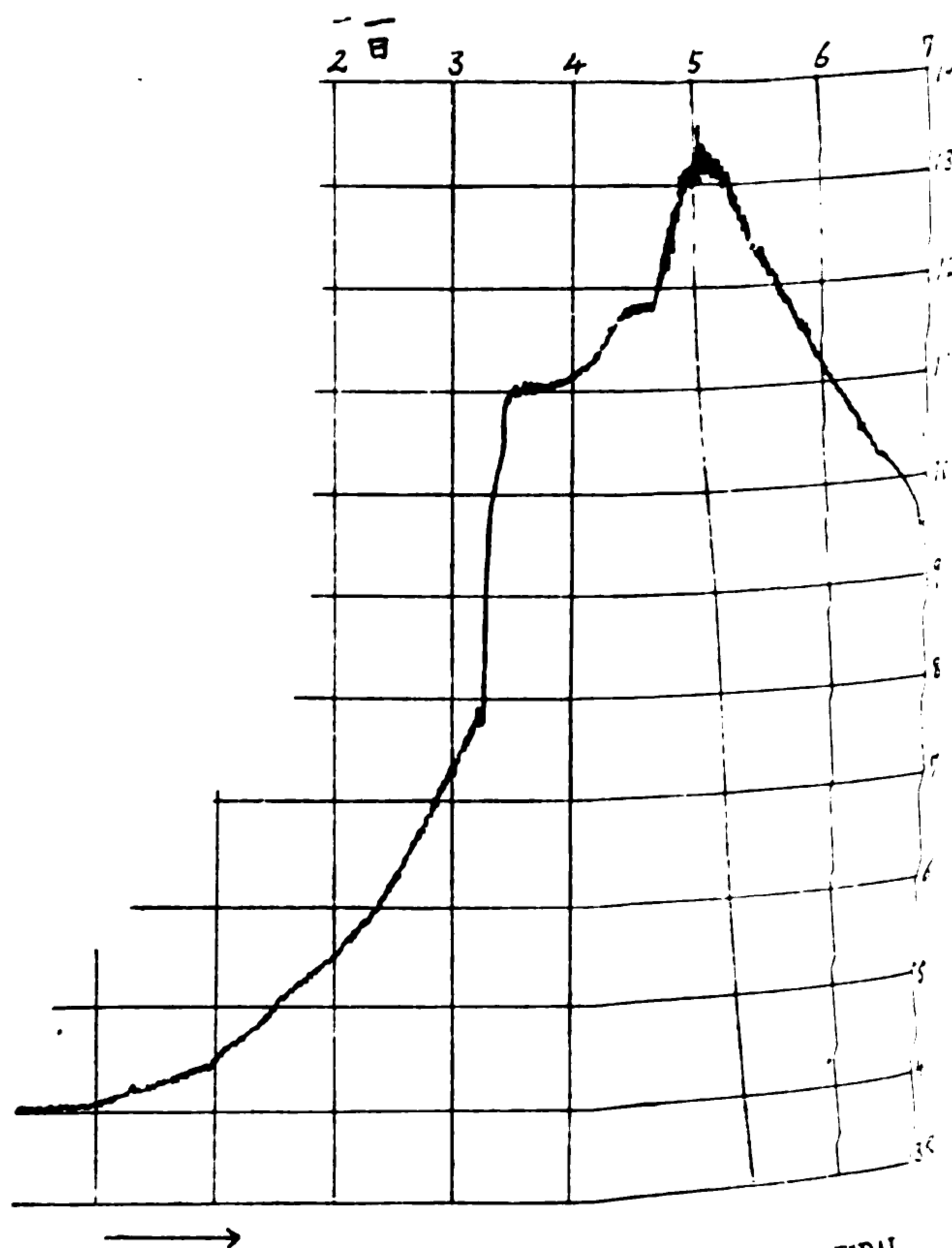




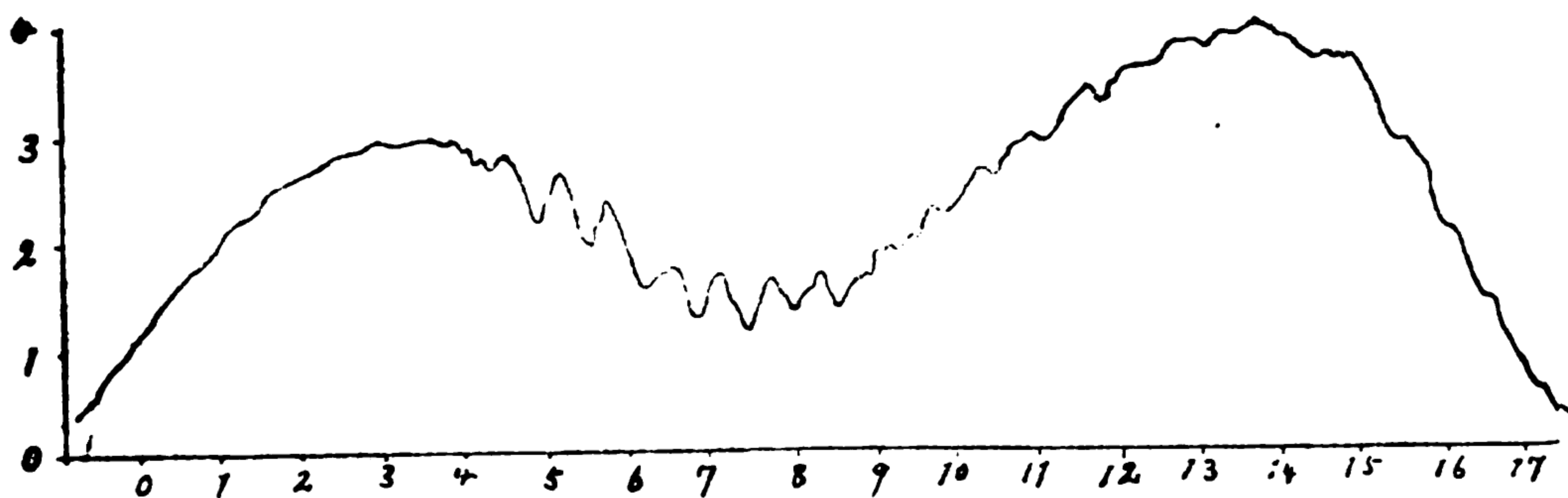
MAREOGRAPHIC RECORD AT REIGANJIMA, TIDAL WAVE : JULY 26th, 1911



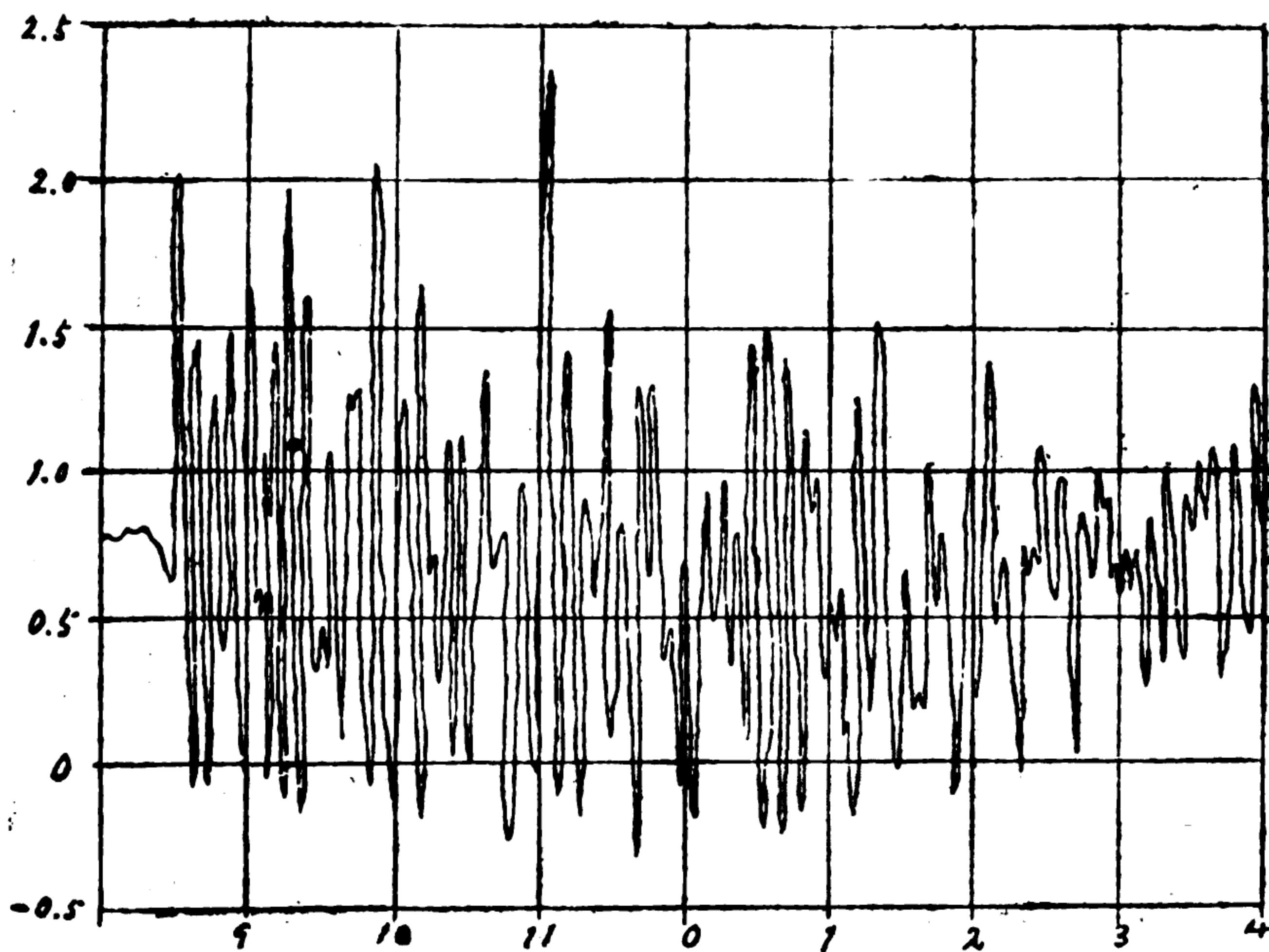
MAREOGRAPHIC RECORD AT KOMATSUGAWA :  
TIDAL WAVE, OCT, 1st, 1917. (IN FEET)



MAREOGRAM RECORDED AT UR **AYASU** BY TIDAL  
WAVE OF OCT. 1st. 1917



Tidal Wave caused by the Tokaido earthquake, Dec. 23rd,  
1854, registered at San Francisco.



Pulsation Records of a great Tidal Wave off the Coast  
of Rikuzen, June 15th, 1906.

# JAPAN'S IRON SUPPLIES

By S. SAKIKAWA

(DIRECTOR, IMPERIAL BUREAU OF MINES)

**N**O industry of Japan has received greater stimulation and expansion from the war than that of iron and steel. The price of iron is now unprecedentedly high, but the normal figure will soon be reached on the conclusion of peace. In 1915 steel plates sold at about 4 *yen* per 80 pounds; the price is now 38 *yen* or more, a state of things quite phenomenal. The price of iron in Japan tends to decline, however, with the prolongation of the war, as every country is striving after selfsupport and turning out iron to its fullest capacity. It is altogether likely, therefore, that prices will adjust themselves gradually.

During the period of the war a great many iron and steel works have been established in Japan. According to an investigation carried out in June, 1918, the number of new establishments was 150, including a few under contemplation, to say nothing of numerous works utilizing iron sand or residium, producing pig iron and cognate material. The amount of capital invested in iron-making plants since the war now amounts to over 330,000,000 *yen*. There are 80 smelting furnaces, of which 43 are in full operation, and the rest under projection, their capacity ranging from 2 to 270 tons. In addition there are 149 flat furnaces of from 3 to 200 tons, of which 74 are in operation, the largest being of some 70 kilos. We have 136 rotary ovens, crucible furnaces and electro-furnaces in operation, with several others under contemplation. It may thus be imagined how fast the production of iron and steel in Japan is increasing and bearing the country on towards a condition of independence.

The results of investigations carried out by the Iron Industry Committee of the Imperial Government show that the average consumption of iron in Japan annually between the years 1909 and 1913 was 748,056 French tons; but the estimated demand for 1918 was 1,113,000 metric tons. By 1920 the demand will exceed 1,295,000 metric tons, and for 1923, 1,568,000 such tons. The annual requirement in pig iron was 360,000 metric tons in 1918, and for 1920 it will be 430,000 tons and for 1923, 533,000 metric tons.

These figures cannot be applied exactly to existing conditions, as they exclude conditions created by war demands. Taking for granted, however, that a steady progress will be marked in Japan's iron industry after the war, the above figures may be regarded as fairly accurate for the future. The output of iron has increased phenomenally during the war. In 1914 the yield of iron ore was 295,391 tons for Japan and Korea, which rose to 370,110 metric tons in 1917. During the same period the output of pig iron reached from 300,221 tons in 1914 to 489,252 tons in 1917, and alloy iron from 1,505 tons to 12,150 tons. As to steel, it amounted to 282,516 tons in 1914, but increased to 529,614 tons in 1917.

This steady progress in the production of iron and steel will no doubt continue. Of course some of the works recently established are of mushroom growth and may not survive postbellum competition, but most of the new establishments will doubtless prove permanent.

# THE ART OF BUNCHO

By Y. ENDO

**T**HE culture which Japan attained under the Tokugawa shogunate reached its zenith about the last decade of the 17th century when literature and all the arts combined in a new development toward perfection of execution and ideal. Perhaps it was painting more than any other branch of fine art that in that day saw the most remarkable progress; for the Kwansei era, as it was called, is regarded as having produced the greatest number of notable masters of the brush. It was a period when all the great daimyo of the empire were in residence in Yedo, with their grand retinues of samurai accustomed to peace more than war. Indeed most of these samurai were now far more interested in art than war. Their days were more occupied with fine art than with military art. No one could regard himself as a daimyo of importance unless he were a patron of the fine arts. Most of the feudal lords, therefore, had their own painters whom they patronized and supported. These artists had to display their skill for the pastime and pleasure of their patrons. The custom led to the production of some masterpieces in pictorial art that will last through all time.

With the passing of such masters as Goshun and Ganku successors were eagerly looked for; and when they appeared in the persons of Hoichi and Buncho they were as eagerly welcomed. These artists had made exhaustive studies

of all past achievements and then set out upon lines of their own. Buncho was first patronized by the daimyo of the house of Tayasu and later he came into the service of the great Matsudaira family. With the famous premier Sadanobu Matsudaira the artist was accustomed to travel about the country. While his master was inspecting the country Buncho was sketching its beauties. Matsudaira was as proud of his artist as the artist was proud of his master; and the public were proud of both.

Born in Yedo in 1762 Buncho lived until 1840. When he died he left not only a large number of fine pictures but some valuable books on his art. Indeed the paintings of Buncho are now valued as among the most estimable of the Yedo period. He lived at a time when the Kano school of painters was supreme. The school was rent by various sections at cross purposes. But in thought and manner the artists of the Kano school showed little or no development. Schools of Chinese origin, such as the Nanga and the Hokuga, tried in vain to supplant the Kano vogue. The young painter who took the name of Buncho saw that no one could hope to excel, under the circumstances, save one who had a mastery of the best in all schools.

From early childhood Buncho displayed signs of genius. His father was a poet, and the child had the same aesthetic



temperment. The boy took lessons early from such masters as Kato Bunroku of the Kano school; indeed few students have had so many and such great teachers as had Buncho. Among them were Watanabé Nagaku and Watanabé Gentai of the Chinese school of painting. He thus acquired the virtues of both the Chinese and the native schools. Watanabé Nagaku was a pupil of the famous Okyo and a master of landscape art. Buncho's efforts to unite in himself the best of all he learned from his masters and the experience of the past were on the whole successful. Critics have averred that his blending of the virtues of all the schools was rather a physical mixture than a chemical fusion; that is, a union of method rather than a unity of thought, so that his pictures were sometimes like those of the Kano school and sometimes like the pictures of the Chinese masters. It is not necessary to contend against such criticism in order to appreciate the embodiment of the art of all schools which is obvious in the achievements of Buncho.

If we take such a masterpiece as the Ishiyama Temple by Buncho it is clear that there are seen the strongest points of the Japanese classical school, while the *Koyo Tansho* and *Ura-no-Yowa*, in possession of Viscount Matsudaira, exhibit in a superior manner the law of perspective beyond any triumphs of the Chinese schools in landscape work. In that age the Japanese artist did not as a rule pay much attention to perspective; and in this respect Buncho is greatly distinguished.

Another admirable feature in which he excelled was in having the art of painting a picture from any point of view. He did not wait for scenes or incidents that

afforded conventional opportunities. He could depict anything his eye had caught, and do it quickly and well. None of his pictures can be called inferior. He was most fond of landscapes, and for preference he painted Fujisan, of which he left many pictures. In portraits, too, he was remarkably successful; nor had his portraits the effeminate grace that characterized this sort of art in that day, especially in the Shijo school. The faces he drew were noble, intelligent and suggestive of high personality. The portrait of Shuho in possession of Baron Shibusawa is a vivid picture of the dignity of a man of high character, at which no one can gaze without a feeling of veneration. In all his portraits Buncho displayed a genius not equalled by any of his predecessors or contemporaries. His landscape pieces suggest the Hokusai school of China, but they are no mere imitations of that school of art. Their strong blues and greens distinguish them from all other printers and give an impression of boldness hitherto unknown in such pieces.

One of the greatest masterpieces left by Buncho is the *Seiryoku Sansui Roka-kudzu*, owned at present by Count Tokugawa. In this picture the masterly use of blue and green is unsurpassed, especially in minuteness of detail. The *Zen Sekiheki* and the *Go Sekiheki*, possessed by Viscount Akimoto, are also representative masterpieces of Buncho, showing, as they do, the inspiration of the moment, as well as his freedom from restraint, and the poetic attitude, were so characteristic of this artist. The *Shuko Jussu* also displays the skill and zeal of Buncho in combining the best of all he saw in the old artists.

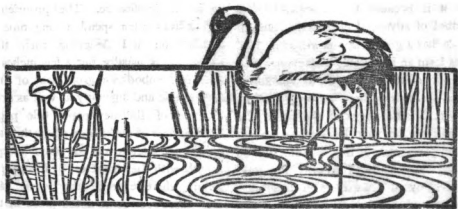
The masterpieces above mentioned

were all done in a very short time ; and this rapidity of work seems to have charged his pictures with a vivacity and inspiration not to be found among his rivals. At first sight his pictures may appear coarse or careless to the eye accustomed to other schools of painting ; but a closer look will reveal a characteristic gravity and absence of monotony that must be admired. Some of these pieces were finished at one sitting ; and as such they must be regarded as very remarkable examples of an artist's skill. It is said that Buncho always painted for the love of it ; he painted under a poetic inspiration when he was sober, and for fun when he was not ; and both alike were achievements in fine art.

As his reputation grew all the young painters of the day desired to take lessons from Buncho. He rather liked this side of his life ; and on most days he gave lessons, and filled orders for pictures at odd moments for recreation. The

promptness with which he filled an order and delivered a masterpiece was the talk and the astonishment of his day. When Buncho died it was like the setting of a luminary ; and the record he left behind has made a deep and imperishable impression on the history of Japanese art.

There were none to succeed Buncho for a time. His son Bun-ichi painted well, showing great promise, but he died young. Many pupils of Buncho were excellent but failed of the greatness of their master. Among the more prominent were Watanabe Kazan and Tazaki So-un. Kazan was believed to excel his master in some respects but not as a whole, while So-un was a Court painter and lived down to the Meiji era. It is not too much to say that if the main virtues of Japanese art be taken into account, Buncho was the most complete representative of it that ever lived.



# A REMARKABLE HOBBY

By T. IKEDA

**T**HE people of Japan have been always more or less peculiar in their hobbies, a list of which even in recent years would prove both interesting and formidable were space not at a premium; but one of the most remarkable of these hobbies at present is the collection of newspaper title pages. This hobby has been greatly emphasized of late and now the public is taking a much greater interest in the collection of these titles than it ever did in the collection of stamps, pilgrim cards, coins and rabbits, the exhibitions that are held displaying the keenest rivalry among collectors.

As the collecting of newspaper titles is a hobby quite unlike anything to be found among foreigners a discussion of it may prove interesting to our readers in other lands. Why the Japanese should fancy the collecting of the title pages of newspapers is not easy to answer. Some say it is because the newspaper is a symbol of advanced civilization; and as Japan has a great many newspapers their titles form an interesting collection. But this sort of literature is just as plentiful in other countries where people show no interest in title pages of the press. In spite of the fact that the Government has recently increased the amount to be placed on deposit as security for good conduct by all newspapers in Japan, the number of ephemeral publications has grown in a marvellous degree, and now

Tokyo alone has more than 3,000 papers and periodicals; and when the number registered in the provinces is taken account of the total must be something enormous. Still in looking for a reason as to why the Japanese are fond of collecting newspaper title pages we cannot say it is because of the great number of such publications in the country.

The real reason lies in the unique lettering that is supposed to characterize the title of every Japanese newspaper. Editors and proprietors vie with one another in trying to have the most artistic design possible for the title page of their papers, to produce which is regarded as an achievement of fine art. If one takes the trouble to observe carefully the title page of any Japanese newspaper or periodical he will notice that there is usually some attempt at decoration, mostly of symbolic nature and of obvious or occult significance. The proprietors and editors often spend a long time in deciding on and designing their title pages. It is usually but a few inches in size but it embodies a great deal of time and trouble and ingenuity as well as art.

Some of the newspaper title pages have outlines of the locality where they are published interwoven in some unique manner with the characters or ideographs forming the title, while others again have thus interwoven some noted place in the empire's history. Others have symbols

of the principles or platform of the paper, or some special feature for which the papers stands. The Tokyo *Asahi* title page has a delicate and artistic spray of cherry blossoms adorning it, knowing that this flower appeals to every Japanese eye. The Osaka *Asahi* decorates its title page with young rice plants, suggesting the staple food of the country. The Osaka *Mainichi* and the Tokyo *Nichi-nichi* feature the plum blossom on their title pages, another flower which charms every Japanese. The Nagoya *Shimbun* has representations of the golden dolphins of the local castle on its title page, and the *Chugoku* has a picture of Miyajima in Autumn. The Toyama *Nippo* and the *Moji Shimbun* have on their title pages maps of their respective localities, while the *Yamanashi Minpo* has a figure of the famous helmet worn by Takeda Shingen, a hero of the district. The Tokyo *Kokumin* has cherry blossoms above its title, a fan midway and young rice below. The Tokyo *Mainichi* changes the blossoms of its title page to suit the season. Some papers change the design of their title pages while others boast that they never change. The *Yorodzu* avers that its depiction of rolls of silk brocade and golden coins adorning its title page have not changed since the establishment of the paper.

Of course this custom of having the title page of a newspaper suggestive of some feature of the paper or the people who read it is not original with the Japanese, as the same thing is to be seen in the older British and American papers. We are all familiar with the title pages of such papers as the *London Times*, the *New York Sun*, the *Saturday Evening Post* and other well known papers more than a century old. The

Japanese distinction, however, is in the uniqueness of the lettering or decoration, which displays some unusual skill or ingenuity that challenges the attention of the reader, and in Japan the curiosity of the connoisseur. The ideograph lends itself to ingenious forms to a degree impossible to the Roman alphabet. Of these characters there are three main styles known as the *Kaisho*, the *Sosho* and the *Gyosho*. Types are not used for printing title pages, these being special engravings on plates. Some of these newspaper titles have the distinction of having been written by the hand of some famous calligraphist or by some noted politician or statesman if not some even more renowned personage of family or position. There is thus something interestingly personal about a great many of the title pages which collectors like to treasure, many of them being equal to an autograph.

It would probably be quite surprising to a western mind to see what trouble and care are taken by the Japanese in making their collections of title pages. Of course most of the titles are got simply by purchasing the paper and cutting out the title page at the top or side; but as many of the more interesting title pages are from papers in remote places the title pages have been secured by picking up a bit of wrapping paper thrown from a parcel or left on the train or found on the street or even got from the waste paper man. Collectors meet and exchange their duplicates with one another, after the manner of stamp collectors. They paste their title pages into books just as the philatilists do. Some collectors, however adorn the walls of their houses with them. One of the most famous collectors in Tokyo is Mr.

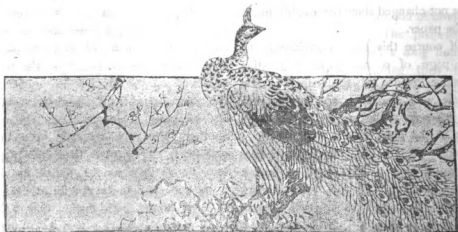


Gyotenshi Takeda of the Tokyo *Asahi* who is also a noted novelist; and another is Mr. R. Ikeda author of the *Life of Roka Tokutomi*, who has been collecting title pages for 25 years. He therefore has the title pages of all papers now existing as well as of those extinct. His collection includes the title pages not only of papers published in Japan but of all the Japanese papers published abroad. Some of his travels in foreign lands have been for this specific object.

It is believed in Japan that the title page of a newspaper has much to do with its popularity and demand. How far this so would be a difficult question to answer with any degree of accuracy. At all events it is believed by many Japanese editors that a good title page possesses some magnetic force in attracting patrons. A catching title page is a guarantee of reliability and efficiency in the editorial sanctum. It may indeed be quite true that among the Japanese first impressions are most important in winning confidence. Perhaps this is why in Japan the *torii* leading to a temple or shrine is usually more imposing than the sacred edifice itself; and the title page of a paper is regarded as the *torii* calculated to make

the proper impression.

While some Japanese newspaper titles simply say the "Daily this" or the "Daily that," or the "Evening this" or the "Evening that," others have such remarkable catch-words as the "Wake-up this or the "Surprise that" or the "Long-life News!" Owing to war pressure the smaller newspapers in Japan have had a hard time to keep up publication, the price of news print being too high. This has led to the purchase of some of these smaller papers by the larger city dailies and to the appearance of a newspaper trust that may menace the independence of the press to some extent. As Japan is a long country it is found inconvenient to distribute the daily news from any one center, and the tendency is for capitalists to have their papers in various centers so as to distribute their ideas at the same time over the whole empire. Strange to say this tendency is more marked in Kyushu than elsewhere in Japan at present, some of the papers in the various centers there being all owned by the same corporation. It is said that the Tokyo *Mainichi*, however, controls more than ten provincial dailies.



時事新報

大阪新報

富山日報

東京日日新聞

福岡日日新聞

門司新報

東京朝日新聞

大阪每日新聞

山梨民報

萬朝報

大阪朝日新聞

廣島中國新聞

やまと新聞

都新聞

名古屋新聞

LEFT TO RIGHT, UP: YAMATO, YORODZU, ASAHI, NICHINICHI, JIJI, MIDDLE: MIYAKO, OSAKA ASAHI, OSAKA MAINICHI, FUKUOKA NICHINICHI, OSAKA SHIMPO, BOTTOM: GYOGA SHIMBUN, CHUGOKU SHIMBUN, YAMANASHI MINPO, MOJI SHIMPO, TOYAMA NIPPO



MR. U. NODA, NEW MINISTER OF COMMUNICATIONS

# THE NEW MINISTER OF COMMUNICATIONS

By R. TOBA

**A**MONG the members of the new Japanese cabinet none has a more interesting and attractive personality than Mr. Uтаро Noda, the Minister of Communications. Of plebian origin and Homeric affability he occupies large a place personally as he does physically in the new ministry, his giant proportions shaking with loud laughter when his colleagues maintain what they deem a more dignified restraint. His present position gives Mr. Noda his first connection with official life. He is proof positive that some of the members of the cabinet represent the common people. And he is proud to represent the commoners that mean the millions of the empire. In the new cabinet all the members are untitled men save two, the Minister of Foreign Affairs and the Minister of Finance.

There is no doubt that some of the more conservative representatives of bureaucracy in Japan are prone to look down on the plebian cabinet as an unwelcome if not a preposterous innovation in Japan's body politic, and to expect that such a ministry cannot long hold the confidence of the public. But these are persons who have not moved with the times and fail to understand the real mind of Japan. The nation has demanded a party cabinet and some old-fashioned people do not yet realize it. It is safe to

say that most of the Japanese people welcome a cabinet broad based upon the people's will. It is well that one of the cleverest men in the new cabinet should have arisen from the soil, a farmer's son who once had to make a living by peddling bean curd. No member of the cabinet is more popular than Mr. Noda, especially among commercial, industrial and agricultural circles.

The new Minister of Communications was born in 1853 at Miiké in Kyushu, the great coal region of Japan. At the time of his birth there was little use for coal in Japan; his birthplace was then a remote village, difficult of access, but now one of the busiest mining centers in the world. Losing his father in childhood the boy had to depend on his mother, while an uncle afforded some assistance. He finally succeeded to the business of his uncle, as the latter died without an heir. The uncle had been engaged in the *tofu*, or bean-curd, business, and young Noda went his rounds selling this food like other *tofuya*. There are old men still living in the village who remember seeing young Noda going the rounds of the *tofu* peddler.

While young Noda was busy selling *tofu* during the day he was busy studying his books at night, especially Chinese in which he became quite a scholar. To tramp all day selling bean curd and then



go two miles to a night school showed what energy and determination the lad possessed. His greatest objection to the night school was that he had to pass a lonely graveyard on the way, which had the reputation of being haunted. Nevertheless he attended night school regularly for some years. This period saw the young man display considerable mental and physical development. In religion, too, he took a deep interest, as he studied the Zen sect of Buddhism.

At the stirring time of the civil war in 1877 Mr. Noda was just twenty years of age. He engaged in the transportation of supplies over the mountain roads for a few coppers a day. During the revision of the land tax after the war was over he assisted the government surveyors in the performance of their task of reassessing the land. This was his first connection with the Government. Subsequently he undertook various public works in his native locality. The young man was soon noted as the most public-spirited citizen of that community, and was especially conspicuous for his democratic tendencies.

In 1884 Mr. Noda had so far prospered as to be able to establish the Miiké Bank with a capital of 10,000 *yen*, his partner in the undertaking having been the late Jun-ichi Nagayé. The capital seems small, but in those days it was more difficult to raise than it would be to raise 10,000,000 *yen* today. Soon the bank opened a branch at Omuda, a very poor place then; but Mr. Noda saw what coal was going to do for the district and he had a wise eye to the future. When the valuable mining lands of Miike came on the market in 1886 Mr. Noda did all he could to have them become the property of the Yanagawa clan but the repre-

sentatives of the clan were too slow in responding to his appeal and the great coal region was snapped up by the House of Mitsui. Later the Mitsui firm established a big cotton spinning plant in the neighborhood to soothe the feelings of the inhabitants and Mr. Noda was appointed one of the directors. This offered him a chance to rise in the world.

Mr. Noda first came up to Tokyo, in 1889 as one of the commissioners for the amalgamated spinning companies who were trying to secure abolition of the duty on raw cotton imports. It is said that the appearance of this enormous man left a deep impression on the minds of all with whom he came in contact. It is clear from Mr. Noda's history that he established his reputation in the world of commerce and finance before he began to tamper with politics. He soon became a trusted co-worker with the great Mitsui Company and was noted as a friend of the late Marquis Inouye. There was no doubt now that Mr. Noda occupied a position of increasing importance in the economic world of Kyushu. He was then director of the Miike Engineering Company, the Kyushu Oil Company, the Fukuoka Agricultural and Industrial Bank as well as vice-president of the Oriental Development Company. Meanwhile his influence in politics was being felt more and more, especially in connection with Seiyukai interests.

Mr. Noda first entered the political sphere in an active way by being elected a member of the Prefectural Assembly, in which he was appointed vice-chairman, and he displayed rare ability in connection with all the affairs of the Assembly. Next he was elected a member of the Imperial Diet, and was returned to the House eight times in succession. Mr.

Noda was still a member of the Diet when he was appointed Minister of Communications. It is believed that one who knows the inner working of the mind of the common people and the ways of the country everywhere will make a first-class Minister of Communications.

The new Minister of Communications has always been distinguished for adroitness and tact in all his dealings with men, as well as for being a man of peaceable and conciliatory temperament. Of one thing none of his friends have any doubt: and that is that he has great ability. Mr. Noda is certainly one of the most popular men in the Seiyukai party, and is generally liked even by bureaucrats. No doubt in the present cabinet he will have full scope for the display of his characteristic abilities. One important task before him and in which he is expected to do much, is the reconciliation of bureaucracy and democracy in Japan. He will use his distinguished suavity to heal the breach between the Genro and the cabinet of commoners.

Beside his colleagues, who are mostly graduates of universities and important institutions, Mr. Noda forms an interesting contrast. Yet none of his fellow-members

of the cabinet are greater or more intelligent readers than he is, nor have they more friends of ability and distinction. None of them are more distinguished than Mr. Noda for soundness of character and sanity of judgement. Withal he is a man of refinement and culture, fond of poetry and the composing of poems, as well as of pictures and drawing. In short Mr. Noda is a samurai of the best type, bold, brave and just.

When the biographies of Japan's most distinguished self-made men are written Mr. Noda will furnish one of the most interesting records in the volume. What he will be as a State Minister, of course, still remains to be seen. His task of improving the communications of the empire, which are now in rather a disorganized condition, is colossal. One of his first acts on coming into office was to have a large sum of money appropriated for increasing railway salaries and improving the efficiency of the railway staff; which is a sign in the right direction. His idea of rewarding faithful service among railway employees without regard to length of service is regarded as a good one.



# HOW TO MAINTAIN HEALTH

By Dr. T. TAKANO

**O**F all the many diseases that afflict the human body most of them can be traced to irregularities of the digestive organs and intestines. The natural physiological laws of the human body demand that certain operations be properly performed by the machinery thereof in a regular manner, and thus the power of resistance is maintained by man. It is found that the human constitution is in constant need of some form of stimulus in order to be kept in proper working condition. The parts that most require this assistance are the stomach, intestines, lungs and skin, the two former being the more important, and the stimulation of which depends on the nature of the food taken. If the power of operation is weakened in the digestive organs and bowels, disease in some form or other will appear. Very frequently patients are treated for some disease thus caused, the cause of the disease being neglected, and thus trouble is only aggravated.

After many years of medical practice the writer has discovered a great deal about the causes of illhealth. He has found that numerous cases of illness have been prolonged and great suffering and often death caused by mistaken diagnosis. The physicians treating these patients failed to observe that the source of the difficulty was in the stomach or bowels or both. The secret of good health is to keep the stomach and bowels in strenuous working order. The moment these organs begin to lack proper power of resistance the health of the whole body will suffer. The writer has naturally evolved his own methods for inducting this active condition in the most important of the bodily func-

tions. These methods have been tried for many years with the utmost satisfaction.

The writer first took up the study of medicine under the Chinese school of therapeutics. He read and digested all that the Chinese had to say on medicine both ancient and modern. Doubting the truth of much that he found there, he then turned to western medicine, and found that in such matters as physiology, anatomy and chemistry western science was away ahead of anything in China. But when the writer went deeply into western pathology and the general practice of diagnosis he was much puzzled. In this respect western science had not got much beyond that of China. Experience proved that generally speaking the use of drugs was injurious to the human body. He saw that the use of such laxatives as epsom salts and castor oil induce catarrh of the stomach or intestines. In fact it is by this method that evacuation is caused by such medicines. On the other hand medicine used for too free action of the bowels, such as opium, acts by paralyzing the muscles of the intestines and induces a narcotic condition. Other drugs, such as morphine, atrophine and strychnine are simply poisons. No doubt these drugs may prove efficacious under certain circumstances for certain diseases, but to know how to administer them with benefit one has to know the constitution of the patient, the nature of his customary food and so on. As every case is different it is very difficult for the physician to know exactly the proper dose of such medicines for any one case.



And too much is as bad as too little. So sometimes a patient is made worse, if not killed. It is indeed quite impossible for a doctor to diagnose every case so accurately as to know the proper dose to administer. When the patient is thus exposed to guess work he is in great danger. The writer was thus left in constant uncertainty and suspense so long as he depended on western medical treatises and the methods of occidental medical practice. From all his hospital practice and his study of medicine he discovered many statements were unverified and medicines did not do what the teachers taught.

The discrepancy between theory and practice led the writer to devote his life to first-hand study of the ailments of the human body for himself. He had taken up the avocation of a physician and he felt that he could do little or nothing for mankind in that capacity unless he could find out more about the human body and its needs than was taught by the doctors and their books. The whole thing depended on accuracy of diagnosis, which was in many cases not possible under the old methods. For a time the writer was so discouraged that he gave up the practice of medicine and took to the art of painting for a living. Still he never abandoned the idea that by correct knowledge a physician can enable the sick and the diseased to recover their health. After a great deal of thinking he returned to medical practice and began to work out a plan in accordance with nature. He discovered that the human body could be regulated without resort to anything likely to injure it.

The basis of his methods was to assist the stomach and intestines to proper action by an artificial method, on the principle that if one hand is not strong enough to lift a thing, perhaps two can do it. The writer had always been of an inventive turn of mind and this came in very handy in reaching a remedy for stimulating the most important organs of the human body, to proper and regular action. I hit upon my idea from the medical theory that the stomach must sometimes be stimulated to action. For this drugs were generally used but, as I

have stated, without satisfaction in many cases. The only other remedy was massage which often gave some assistance, as it stimulated circulation and assisted the movement of food and greater mixing of the contents of the body. Hence my idea that the proper working of the digestive and secretive organs depends on the proper mixing and movement of the contents of them.

My method of promoting the efficient working of the digestive and secretive organs is to assist their processes by artificial stirring. To say more than this about it would be to explain the method in full, which would be equal to a treatise on the science of my treatment. It is based, however, on certain facts that all practitioners have to take into account if they would induce health. The most important of these is that a weak digestion cannot induce the juices in proper quantity nor cause the mixing of the juices with the food eaten to a degree necessary to proper digestion and assimilation; nor can the weak stomach or intestines force the movement of their contents with the expedition essential to proper action and proper health. By my method this mixing of the food and the juices and the movement of the contents of the stomach and intestines is expedited in a natural degree and the system gradually attains a state of natural regulation without the use of medicine or any of its modern substitutes.

When I first commenced this natural method of making the organs of the body function properly, patients fought shy of me. People wanted the ordinary futile treatment. They were ready to have me examine them, and to give them medicine, without much reference to the reason of the thing or its results. My patients for some time were so few that I was obliged to remove to a cheaper place to live, and practise on the "eta" or lower classes. My income was very meagre and I had to live from hand to mouth. A certain Mr. Okuda, however, chanced to come to me and my treatment completely restored his health, and then success began to arrive. I was enabled to remove to Osaka where I cured several patients who had received no



benefit from other physicians. My name and methods began to attract attention, as well as to excite the jealousy of rivals who in turn incited the police against me, so that I was finally obliged to return to my native place where I established a school for the blind and deaf who had to make a living by practising massage. Most of my students did not take up my methods of health promotion, but were content to study the usual massage. In the meantime I practised my art whenever possible, and by this time attained great skill in it. Then I came up to Tokyo in 1906.

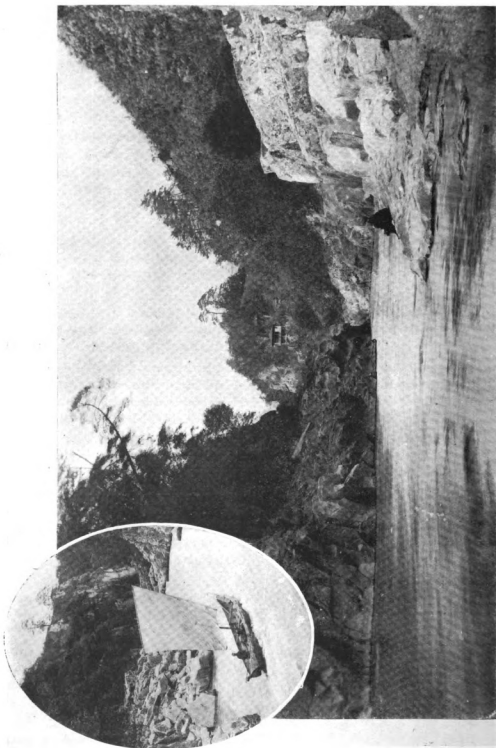
Gradually the more intelligent people began to see that my theory that the proper working of the whole body depends on the proper working of the stomach and the bowels, must be true, and that most of the diseases afflicting mankind and interfering with human health were due to defects in the organs named. By the practice of my method the contents of the digestive and secretive organs are caused to move, stimulating the mixing and moving processes, while at the same time the circulation of the blood is stimulated and the natural operation of the organs treated becomes permanent. The organs of the body are thus rendered more elastic and active until they function properly and naturally. Most people treat their body like a machine: something that must be used until it wears out and then nothing can be done. This is a grave error. The body is not like a machine that wears out: it is a living thing that develops by using and working. Most of its working may be left to nature, such as breathing; but certain of its functions often require artificial stimulus or assistance, and more especially the organs of digestion and secretion.

Food is the fuel of the body, so to speak, but it is living fuel for a living organ, and must be adjusted to the needs of the organ requiring it. The condition of the health, therefore, depends altogether on the food taken. Disease goes in at the mouth, but, if properly treated, it will go out in the draught. Most diseases are therefore related to food in some way. In an article like this, one cannot deal fully with the vital question of proper food. Let it be sufficient to say that animal albumen is an enemy to the human body, as it stimulates the stomach and intestines but little, and yet clogs the system and induces gas and decay. This reacts against the stomach and intestines, leaving them weakened and diseased. The people of western lands are more accustomed to eating meat than the Japanese; and for the latter much eating of meat is very bad. Vegetable albumen is more adapted to the people of the east, and indeed to the human body everywhere, as it is rich in stimulating fibre and it produces less gas and decay.

In his many years of successful practice the writer has cured innumerable cases of sickness and disease by changing the food and using his own method of inducing the stomach and intestines to function properly. He uses no drugs nor anything that irritates the body either internally or externally. It is simply a matter of food and artificial induction. Before my treatment every form of indigestion and constipation yields as naturally as the weak yields to the strong. The physicians, some of them men distinguished in their calling, who have examined my methods and their results, have pronounced them eminently efficacious and safe.



DR. T. TAKANO



TENRYUKVO VALLEY

# THE TENRYU RIVER

By T. MAYEKAWA

**T**HE Tenryu river is chiefly noted for its wonderful rapids which every traveler to Japan desires to see and experience as one of the delights of the trip. When his Royal Highness Prince Arthur of Connaught visited Japan in 1912 he wanted to shoot the Tenryu rapids and did so to his great satisfaction, which he took the trouble to express in no uncertain manner, saying there was not such an experience anywhere in the world.

It is quite true that the scenery along the Tenryu, especially in the region of the rapids, is grand in the extreme. The shooting of the rapids has not been quite so popular since the capsizing of a boat there some years ago; but all foreigners love the adventure and it is quite accessible to them.

To visit the grand gorge of the Tenryu one leaves Tokyo by train for Nagoya, a journey of some 253 miles, the line affording fine mountain views a good part of the way, including that of Fujisan. From there one proceeds into the Kofu region, Kiso and the Japanese Alps, where the sources of the Tenryu river are to be found. The mountain scenery in this region is incomparable. When the train on the way from Tokyo passes Enkyo station on the line to Kofu, Monkey bridge can be seen, something foreigners always consider of great interest. The passenger also has to pass through the Sasako tunnel, the longest in the Orient, being 15,364 feet. The tunnel penetrates the southern section of the Japanese Alps and on emerging near Kofu one is afforded a magnificent view of Fuji. The view improves as one approaches Fujimi station, the highest railway elevation in Japan. As the grade descends one can get glimpses from the plateau of Yatsu-

gataké soaring into the blue on the right, while the still more imposing Komagataké rises on the left, with numerous other peaks of imposing altitude, until one reaches Kamisuwa station, where the Tenryu river begins, 2,640 feet above the sea.

Lake Suwa here is frozen over in winter and affords good skating that attracts large numbers of people from Tokyo and other parts of Japan. At one side of the lake are hot springs and the neighbourhood all have natural hot baths. There is a famous shrine in the neighbourhood, set in a beautiful grove of ancient cedars, where ancient gods have been venerated from time immemorial. One of the most popular divinities is the apotheosized spirit of a great warrior the worship of whom brought victory to heroes like Tamura Maro, Minamoto Yoshiie and Takeda Shingen as well as numerous other model soldiers. The shrines here are reconstructed every thirteen years, as the nation could not get on without such faithful deities. The gods of the Suwa shrine are treated to some seventy festivals a year, the offerings made at certain festivals, especially in March being rich and elaborate. The July festival is also very imposing. The region and its divinities are interwoven with Japanese history and literature from remote ages.

Lake Suwa is supplied from streams fed by the great mountains all around, and the overflow makes the Tenryu river. All around this district there is a great production of silk. The river continues its course from the lake around great mountain bases and then proceeds between the ranges of Kiso and Akashi taking in many a tributary on the way. Skirting the borders of Shinano and



Totomi the Tenryu receives the Mizukubo, Kita and Atako rivers and then rushes on till it reaches the sea at Kakedzuka, after traversing a distance of over 150 miles, some 75 miles of which passes through the province of Shinano.

The banks of the Tenryu are for the most part precipitous, though in certain stretches in Shinano there is some alluvial soil along the river, especially near Iida where more than 150,000 bushels of rice are grown every year. From the village of Hirano near Suwa the river becomes navigable for small boats. To visit the great gorge on the Tenryu one leaves the train at Tatsuno station beyond Shimo-suwa, and takes a 40 mile trip by electric car to Iide, the largest town along the river; and from there one goes by jinrikisha to Tokimata, a distance of some 5 miles. Here the boat is taken for the rapids, the 63 miles to Kashima being covered in 12 hours and the fee being fifty *yen*, 20 passengers being allowed to a boat. From Kashima to Hamamatsu there is a light railway, fare 27 *sen*.

The famous gorge on account of which one desires to go down the rapids is about two miles from the village of Tokimata. Here the stream narrows between colossal and precipitous walls of granite crowned with pines and the water rushes with alarming speed beneath the weird shadows and whirls the boat around dangerous corners, requiring the most skilful navigation to avert disaster. The sound of the rushing water is a thing of awe but the scenery makes one forget the danger. There are many famous rapids all of which have their names, such as the Koazê, the Karakasa, the Chachafuchi where the boat accident occurred some years ago, the Oshima,

the Suijin, the Takasé and the Yamamuro. As the boat approaches a dangerous rapid the boatman perched in the bow warns those aboard by clapping the *hai* which sounds quite ominous as it echoes between the giant walls of rock.

The most pleasant time to shoot the rapids of the Tenryu is in the spring, when the cherry trees are in bloom and all the region alive with birds and blossoms. The autumn too is a delightful season to go down the Tenryu, as the tress are then aflame with myriad tints. In both spring and autumn the weather is mild and the water normal.

Near Hamamatsu on the Tokaido railway one crosses the longest bridge in Japan, the extent of which is 3,800 feet and spans the Tenryu river. Boating down the river they usually visit the historical places in and around Hamamatsu and have a view of Lake Hamana, associated with the great Iyeyasu. Hamamatsu has a population of some 41,000 and produces tea, cotton textiles, peanuts, leaf tobacco, minerals, cocoons and musical instruments. There are the ruins of an old castle and the shrine to Iyeyasu also, which are worth a visit. The scene of the great battle between Iyeyasu and Takeda Shingen in 1572 is at Mikatagahara about two miles from the town. The spot is now covered by quiet tea plantations.

The nearest railway approach to Lake Hamana is from Maisaka station just beyond Hamamatsu station. There one may have fine views, especially of the scene opening toward Imakiré. The scenery at the mouth of the Tenryu river is also very picturesque. As the traveler looks from either right or left through the car windows when crossing the river the panorama is grand. The east shore of the river at the mouth is a fine bathing place known as Bentenjima. The whole district is rich in pleasing views and places of historic interest.

# GAS AND ELECTRICITY

By S. MACHIBE

**T**HE question of cheap and efficient illumination is one that greatly concerns a country with so many people of modest means as Japan. With the shortening of autumn days and the approach of winter the millions able to read will be contemplating long evenings by the *hibachi* reading or conversing as they had no time to do in the long days of summer. To afford the necessary light for this at a time when the cost of living is steadily rising is not within the power of all.

The history of illumination in Japan is in some respects different from what it has been in western countries. Japan has, like the west, passed in large measure from the kerosene lamp to the electric bulb; but before the lamp came the ubiquitous candle and before that the pine torch. The latter goes back indeed to the days of the foundation of the empire. The *taimatsu*, or pine torch, was made of splints of pine tied together, which, when lighted, kept up for a considerable time. Another means was the *ryoka* which amounted to no more than a sort of bonfire made of wood lengths. With the introduction of Buddhism came the use of oil lights, first fish oil and later vegetable oil, and the use of vegetable oil as the chief illuminant continued on down through the various periods until the advent of kerosene.

The lamp was a kind of bowl or cup in which the wick floated; but during the

Yedo age, considerable improvements were introduced in the lamp. Candles of vegetable wax were used too, of course, and candlesticks were invented for them to stand on. The *andon* was a lantern made of paper with the light floating in oil. And there were also lanterns for holding candles, which have come down even to today. It was not until the Yedo period that the Japanese took any special interest in the possibilities of night activity. With the improvement in means of illumination the night became as gay as the day and often more so. The dark streets and alleys of the city began to be illuminated by passing lantern-bearers, and many houses were always so lighted up both inside and out. The temple festivals and theatres came to be decorated with lighted lanterns which added greatly to the cheerfulness and beauty of the scene.

The coming of the kerosene lamp from America was the beginning of a new age in Japan. Its first appearance greatly astonished the people of Japan, who had never before imagined so bright a light to be possible artificially. Compared with the dim gleam of the native *andon* it was as the sun in the sky. At once the whole nation leaped to the use of foreign lamps. The first kerosene lamps reached Japan about the year 1866. As all oil for the foreign lamps had to be imported, there was considerable inconvenience for some time. It was not until many years

afterwards that petroleum was discovered in Japan. There was mention of petroleum, however, centuries before it was used in the west; for in the time of the Emperor Tenchi it was recorded that a present of "burning water" had been brought to the Imperial Court from the province of Koshi. In the Tokugawa period it was well known that water that could burn was found in Koshi, but no one ever attempted to use it for illumination purposes. It was simply regarded as a mysterious thing.

But from the year 1866 onwards kerosene lamps gradually came into universal use. In time gas was introduced and in many instances took the place of kerosene lamps, especially among the wealthy; and then gas had to give way largely to electricity. By the year 1900 the era of kerosene as an illuminant had passed. At present the kerosene lamp is to be found only in the more remote villages where the electric current has not yet come.

Yokohama was the first community in Japan to be lighted by gas. In 1870 the Government had a gas works built there under the direction of a French engineer, and gas was first supplied to the foreign settlement in 1872. Its first appearance was a nine-days' wonder among the residents of the village, and people came on excursions to see it. A gas bureau to supply illumination to Tokyo was soon afterwards established and the wonderful illuminant was available in the capital. In 1871 it was decided to light the capital with gas and for that purpose gas-lamp posts were ordered to be set up along the principal streets. The contract for supplying the gas was given to Mr. Kayemon Takashima of Yokohama, who imported his gas

plant from England; but as no one knew how to operate the machinery when it arrived, it lay idle for three years in a warehouse. The gas plant was set up in time, however, Mr. Takashima having in the meantime learned more of modern gas machinery, and soon the street between Shinbashi and Nihonbashi was under illumination by gas. The gas works were established at Hamamatsu-cho in Shiba, built under the direction of a French engineer from Yokohama. The streets in Kyobashi-ku were first lighted with gas in 1873.

The Japanese at first looked upon gas with more curiosity than with eagerness to use it, being quite satisfied with their kerosene lamps. The schools led the way, and in a year or so more than 350 lights had been installed in government offices, schools and mansions of the wealthy. The amount of gas then supplied was no more than 26,000 cubic feet per month. The number of private houses utilizing gas was only nineteen. The industry made steady progress, however, and in 1885 the Tokyo Gas Company was established under the presidency of Baron Shibusawa. Thus the industry has gone on expanding until now Tokyo alone has more than 2,500,000 gas lamps. With the introduction of the gas mantle in 1901 the use of gas still further increased, and the advent of reversed lamps giving more candle-power also enhanced the utility of gas.

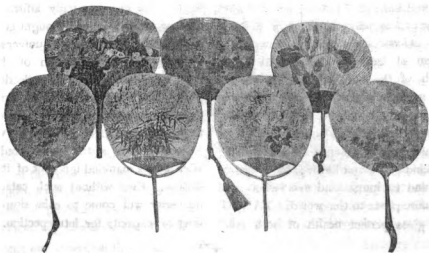
Gas was introduced into Osaka and other cities long after it came into use in Yokohama and Tokyo. Osaka had its first gas works in 1896; and then Kobe, Nagasaki and Hakata followed suit. At present there is hardly any town of importance in Japan that is not supplied with gas. In 1899 an acetylene gas com-

pany was organized in Narita and in 1915 natural gas wells were tapped at Na-gaoka.

The first electric lamps came to Japan in 1883, or about ten years after the advent of gas. Electric lamps were first installed in the offices of the Okura company in Tokyo, where an arc light of 1,000 candle-power was the wonder of the night for many a week. A light that was independent of oil and matches few could understand. That wind and rain had no effect upon it left it in the light of a miracle. Not long after this the Tokyo Electric Light Company was established under promotion of Baron Okura, and then the new illuminant was available for citizens of the capital. The arc light gave way to the incandescent light. The first electric power house was built at Reiganjima in 1886, the current being generated by an oil engine. The cost for a ten-candle

power lamp was one *yen* per night; and carbons were one *yen* a piece. Needless to say the electric lamp was at first regarded as a mere luxury. But as the charges lessened the demand increased. Soon electric light companies were organized at Kobe, Osaka, Kyoto, Nagoya, Yokohama, Toyama, Shinagawa and Kumamoto. By 1903 there were some 82 companies in Japan with 363,000 lamps. At present there are over 400 companies with 14,000,000 lights. The charges have decreased to about 70 *sen* per 10 candle power lamp per month.

Side by side with the progress of electricity in Japan has gone on the expansion of electrical appliances and electric engineering generally, and Japanese, exports in electrical machinery now go to almost all countries. Japanese electric bulbs, such as the Sumera and the Matsuda, are among the best lamps in use,





# TAIREIDO

By "ONZAN" TANAKA

**S**OME time ago an article appeared in the pages of the Japan Magazine dealing with the new system of thought revealed to me by divine providence, and since then I have had so many requests for further light on the subject that I venture now to offer a few remarks in relation thereto, though no adequate conception of a system of thought that involves the fundamental essence of life and all things, can be given in a short magazine article. To receive appreciable benefit application should be made for literature dealing with this subject, and if possible to me personally.

Speaking briefly I may say that the doctrine and teaching of TAIREIDO embrace the entire nature of TAIREI, the Supreme Spirit, or fundamental essence of all things, and lead the human mind to complete Truth, as well as to that perfection of development and life for which man was created.

The system of TAIREIDO embraces and yet transcends all Religion, Philosophy, Science and Ethics. Indeed it is a system of thought that exhausts the Truth of the universe, and defines the real meaning and significance of human life.

The Supreme object of TAIREIDO is to unify human thought so as to bring mankind into closer kinship, to give peace of mind to humankind everywhere and therefore peace to the world. TAIREIDO gives perfect health of both mind

and body to man. It reveals the fundamental principles of human society and the basis of true national life for all mankind. TAIREIDO develops and perfects the intellectual faculties of man and reconstructs human civilization on an eternal foundation.

Would that I could make my voice heard with this message to all the world! As one surveys the world today it is clear that the greater portion of mankind has lost the real significance of existence and fails to recognize the true value of human life. There is much physical and intellectual toil and yet no finding of the path that leads to true manhood and womanhood. Mankind lacks a true center of thought, and has no conception of the absolute nature of things and therefore no reverence for truth and divine reality. The wandering mind of man is thus at sea as to any sure dependence, and life for most people is one unceasing bewilderment. No one can truly affirm today that the trend of human thought is in line with truth. In spite of the universal and eager haste for satisfaction of human instincts, there is no real reflection, no perception of inspiration. If this process continues, human society can only descend to disintegration and ruin. The war in Europe is only a trifle compared with what awaits mankind ignorant of its true destiny. Even without such cataclysms humanity will come to ruin simply for want of capacity for introspection. The

war has its appointed end, but the fatal lack of introspection goes on.

It is man's custom to talk of progress and to boast of modern enlightenment; but it is quite evident that human society has not as yet reached a stage beyond mere mass and inorganic substance. To thrill this human mass with real life, and penetrate it with absolute thought is the only hope of being relieved of the present darkness and inertia and led along the pathway of light and life. As capacity for introspection develops, and new light begins to dawn, the way of life becomes clear. It is from introspection that all phenomena of the world take rise. It is through introspection alone that the human mind can perceive the true light and follow the true way.

Hitherto mankind has been looking in vain to religions like Buddhism and Christianity for the way of light. These religions still dominate the mind of large sections of the human race. But man has now reached a stage where such religions can do little to lead him toward his true consumation. And philosophy, ethics and science have failed no less signally than religion to lead man to the true goal of human existence, the kingdom of introspection which is man's kingdom of Heaven. The more man trusts to these vanities today the more hopelessly bewildered will he find himself and the darker will grow his hope. The present is indeed a time of real crisis for humanity. Unless we realize our mental paralysis and come to the true source of thought and life the future offers no light.

One of the most impressive facts of the last hundred years has been the marvellous progress of physical science. So rapid and farreaching has been the increase of knowlege and invention that if our ances-

tors should suddenly return to the earth they would faint from sheer amazement. A century ago not even the most sanguine of prophets would have dared to predict such progress as modern civilization has attained. Yet no one that has observed the real condition of human life, will deny that its improvement has not kept pace with its material prosperity. Indeed it is open to grave doubt whether, side by side with this material advancement, man has shown any adequate sign of real development or evolution. How far humanity has evolved during the past century may be inferred from the recent warlike state of the most advanced nations. While our ancestors would probably be astonished at the outward progress of their posterity, they would undoubtedly be correspondingly shocked at our lack of mental and moral development.

The civilization of our time is essentially nothing more than a mere materialization and mechanization of humanity. As the scientist resolves all substances into atoms or molecules, so any accurate analysis of mankind today reveals only a mass of mediocrity, as alike as the atoms of matter, without a mind to master the body that clothes them. What better than a machine is the average person we know! Humanity seems to have lost all consciousness of its inherent greatness; man no longer exhibits the enduring and substantial character of his ancestors. There are, of course, some slight indications of humanity awakening to a sense of what has been lost or never attained; there are signs of a desire to recover or reach man's natural greatness, and to escape from the complexity and confusion of our soulless and mechanical civilization. But there is yet very little progress in the realization of man's dawning desire.

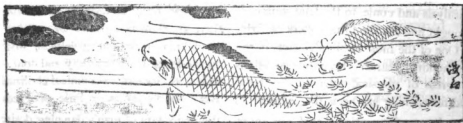
While amply aware of the progress of our material civilization, we nevertheless have no real desire to be enmeshed in its coils, or crushed in its machinery. We duly recognize the degree of thought attained by our forbears, but yet we cannot deny its great imperfection. What man most wants is a spiritual civilization as far transcending the present material civilization as now the latter does the former. The thought of today, on which man's real progress depends, should transcend the civilization of our time as well as transcend the thought of the past. Only as man approaches this spiritual civilization will he attain unto the divine state that transcends all mind and matter, the culture of the real superman.

No study of the past or present, however profound, can bring any peace or satisfaction to the mind and soul of man, no matter how much he may value them. While material advancement goes on, mental and spiritual progress lags behind, and man is unable to face the new duties that constantly arise. Into this gulf between mind and matter, between material civilization and mental retardation, comes the new revelation to man, known as TAIREIDO, the essential essence and thought of all created things

as well as of things uncreated, the only reality that transcends matter and mind, and yet the foundation of all mental and material development. TAIREIDO is not the product but the producer of thought and life. Because of its absence from the materialistic civilization of today the world is threatened with human retrogression.

The Art of Reishi, which is the system by which TAIREIDO manifests its power in human life, imparts to man the divine capacity to reach his full consumation of mind and body. Thereby man attains to spiritual supremacy over matter, especially over the substance of which he himself is composed. Man is more than the physical raiment that encloses him. TAIREIDO enables man to transcend mind and matter, to rise above the confusions of philosophy, science and religion.

Having devoted my life to this truth I can vouch for its reality and importance, as can the thousands who have also tested it and found it true. Therefore with the most absolute assurance I proclaim to the world the doctrine of TAIREIDO, knowing that only through acquirement of this truth can mankind attain unto transcendent thought, and the life that is its fruit.



# TRADE AFTER THE WAR

By Y. ARAI

**I**T is noticeable that the economic world of Japan during the present war is quite different from what prevailed during the war with Russia as well as the war with China. While these two wars were in process Japanese trade was rather inactive, and recovered only on the resumption of peace. During the European war a similar state of things seems to exist in England and France where trade is dull compared with what it was before the war, but there is no doubt that it will not only recover but become unprecedentedly active after the war. To a large degree Japan has been merely a looker-on at the war in Europe, something like the United States before the latter decided to participate in the conflict, although Japan is a belligerent according to international law.

During the four or more years of the war trade in Japan has been wonderfully prosperous. The development and expansion of trade and industry have not been artificial but natural, due to the demands of the belligerent countries and those cut off from European supplies. During the whole course of the war Japan has been one of the largest sources of supply for those deprived of European manufactures and materials. In this matter of supplies America, of course, has had a large share, and has enjoyed a consequent expansion of trade. Now that the war is closed and the plants that had to turn to war work, will resume output for the rest of the

world, what will the result on trade be?

This question requires a great deal more consideration than our statesmen and financiers are devoting to it. The expansion of trade in Japan has resulted in a corresponding inflation of currency which has in turn sent up the prices of commodities beyond all bounds. The effect in Japan has been such as even to produce riots. The riots have been put down; but there is no telling whether they will not recur, unless there is some economic relief. The present trade boom is all right for those who aim to get rich quick, but it is fatal to a healthy national development. The present expansion of trade on account of the extraordinary conditions in Europe is not an index of what is to be expected after the war. The enhancement of trade has but increased the cost of living and promoted undue luxury among the monied classes. When peace comes it will be no easy matter for those accustomed to extravagance and luxury to return to simpler ways.

Whether Japan is prepared to face successfully the keen competition in trade that will be certain to arise after the war, is a question of paramount importance. The commercial and industrial strain upon us then will be tremendous. Too many of our people are content to think that the increase of currency due to inflow of gold through trade expansion is a sign of national prosperity and the



everything is all right with the State. This, of course, is a totally erroneous conception of prosperity. Currency has been increased merely to maintain a tradal balance. Look, for example, at the rice question.

Suppose that before the war the annual yield of rice was 300,000,000 bushels, with an estimated value of 1,200,000,000 *yen*, allowing 4 *yen* a bushel, which is equal to 5 per cent interest on an investment of 24,000,000,000 *yen*. If the value of barley and other grains, as well as forests and railways, be added we have perhaps 40,000,000,000 *yen*, or the wealth of Japan before the war. If we compare the amount that Japan has been enriched by on accout of the war, with the national wealth of the country before the war, the extent to which we have been enriched will seem hardly worth mentioning. Some are boasting of the more intensive activity in coal and other mines during the war, but as this activity is due to war pressure it cannot be expected to go on after the war. As Japan's commercial and industrial activity and expansion are due so much to the war, they cannot be expected to keep up their present prosperity on the resumption of peace. While some lines of industry and trade will doubtless continue to prosper others will as assuredly dwindle or collapse. After the war with Russia there were only too many examples of discomfiture among the innumerable mushroom enterprises that arose under impetus of war demands. Will the same thing happen on the conclusion of peace now?

One of the lines of industry in which a reversion to pre-war conditions is sure to occur is iron and steel. When the war demands are over and the great steel mills are again free to export as they like the

present high prices will go down to normal if not lower. They have already begun to depreciate even at the news of peace. Drugs and chemicals will share in this experience. Japan has learned to manufacture some of the drugs and chemicals for which previously she had been dependent on imports, but the number is not sufficient to give her any independent position. Shipping has been one of our phenomenally prosperous lines of expansion during the war. If freights continue to range high our prosperity in this line may be maintained, but probably only for a time. Trade prosperity after the war will be but temporary but how long, is the question. Perhaps not for more than three years, at the most. At all events a world-depression may be expected during the three years succeeding the conclusion of peace, something like what Japan experienced after the war with China and Russia. But this time it is likely that the center of depression will be England and France rather than Japan.

One thing certain is that any reliance on after-war prosperity is commercial folly. One can gauge the condition and indulge safely in prophecy by positing a hypothesis. Suppose there is a great conflagration and many buildings are burnt. Of course it will give much work to carpenters and plasterers and bricklayers, who will get good wages and spend money lavishly. But where is the resultant prosperity? So is it with conditions after the war. War spends much money, and the money thus circulated is squandered in one way and another. The large amount of money that Japan has earned through the war has been spent among the labour classes. These, being mostly improvident, have let the money slip through their fingers. The result is

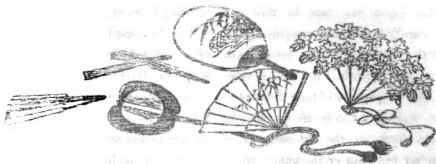
an unnatural inflation of currency and consequently of commodity prices. This sort of prosperity does not benefit the nation. The bankruptcies that followed the wars with China and Russia prove this.

One of the most promising features of our trade expansion during the war has been in the increase of exports. A good many of our exports, however, have increased not so much in quantity as in value; while those that have shown an abnormal increase will undoubtedly return to normal after the war. As a nation we are apt to place too much value on our export trade. The Government apparently has begun to see the danger of laying too much stress on exports, for of late it has been restricting certain exports. Exports should be encouraged, of course, but not to the extent of providing special facilities in that direction. When trade is booming expenditure is likely to be more or less lavish; but in time production exceeds consumption and trade is dull. We are now passing through the season of lavish expenditure under the impetus of war profits. After the war when money is wanted for necessary things, it will have been already spent, and depression will inevitably ensue.

From a careful study of the economic

situation I am convinced that our experience will be somewhat as follows: Immediately after the war we shall experience a slight depression, followed by abnormal trade and industrial activity, followed in turn by greater depression than ever. The question then to consider is how many of our new enterprises and undertakings will survive the ordeal? Depression is usually a trough in the wave of prosperity; they follow each other inevitably. Motion is always an undulation, as the scientists say. Mountains, waves, and winds have their ups and downs. The vicissitudes of rise and fall have been for all time.

What the nation must attend to is caution. We should not be carried away by this war-time prosperity. Great unevenness of prosperity or depression is bad for us. The thousands that have found steady employment at high wages during the war will be thrown out of employment; and if they have wasted their earnings in extravagance, the result will be sad. To create a standard of living that cannot be maintained is folly and misfortune. Instead of boasting of our trade and industrial expansion on account of the war, it is our duty to prepare for the depression that will follow the war.



# JAPANESE DIPLOMACY

By TETSUYA HAYAKAWA

ONE of the most important questions now occupying the mind of thinking people in Japan is concerned with the foreign policy of the new cabinet. There is a very general impression that the Hara ministry will simply pursue the line of policy suggested by the Diplomatic Advisory Council, of which Mr. Hara was a member up to the time he was called upon to organize a ministry. But as there are many international problems of a complex nature to come before the new cabinet for solution the attitude of the Government must be watched with keen circumspection.

The situation in Russia is one of the most difficult of the questions now before the Government. The Japanese troops in Siberia have made short work of subjugating the enemy in that country and rescuing the Czechs. But when this work is completed what then?

What Japan has done in this war may seem infinitesimal compared with what the other allies have been able to accomplish. America has in a comparatively short space of time despatched more than 1,700,000 troops to the western front, to the astonishment of Japan no less than of the entire world,

and most of all to the astonishment of Germany. In France the Allies have now broken through the Hindenburg line and Bulgaria has surrendered. Germany and Austria are apparently exhausted and suing for peace. It is possible that the war will end sooner than some people think. It is possible the Allies may ask Japan to push still further into Russia to hasten the end; but Japan has to remember that when she has rescued the Czechs in Siberia she has attained the object of her expedition to Siberia. It is said that France, Italy, England and America are still despatching troops to Russia, but what is the use of this when Japan can throw 500,000 soldiers into Siberia at any time? She could even despatch a million troops thither on short notice. In regard to these matters it is eminently necessary that there should be a complete understanding between Japan and the Allies.

The Japanese have already done much in the Allied cause, but we are not so skilful in advertising our merits or doings as are our colleagues in this fight. The Japanese troops have done an immense amount of war work since they landed in Russia but we hear very little about it.

Also they have driven the Germans from Kiaochow, prevented the rising of Indians in Singapore, freed the Pacific from enemy raiders and protected the coasts of Canada and Australia as well as of India and French China. The Japanese Navy has assisted in conveying the troops of Australia and India to Europe, and is now coöperating with the Allies in the Mediterranean Sea to subvent attacks from U-boats. In addition Japan has supplied the Allies with vast quantities of munitions and other provisions of war. Japan could have despatched her forces to Siberia long before she did, and done even more than she has done, were it not that America did not at first sanction such a policy. Whether the Japanese troops will operate beyond the Urals is a question not yet settled.

What is Japan to get for all this? Can the sacrifice of life be paid for in mere money? Unless the land possessions of the empire are in some measure enhanced by this sacrifice it is all in vain. Japanese soldiers cannot be sated to die for nothing. What policy the Hara Ministry will adopt in regard to such questions as these is a matter of the utmost importance to the empire of Japan. The new Minister of Foreign Affairs is rather a cautious man, and does not quite fall in with the policy of the army in sending troops so far into Siberia; but the policy of the army should be strongly supported by the nation.

Another important question is that affecting China. The former cabinet was accused of assisting the northern faction in China too much. With this accusation I do not agree. The Japanese Government could do no otherwise than deal with the Government at Peking. The Government is attacked chiefly by the so-called "China Ronin" in Japan, who have been trying to make common cause with the southern faction in China. Of course China should settle this civil quarrel as soon as possible, for nothing can be worse for her now, and more so after the war, than to allow such internal dissensions to gain ground. This divided council in China will leave her a victim to western powers on the conclusion of peace.

Recently in conversation with a distinguished Chinese politician I pointed out to him how orientals were despised by western people, and that China was not assisting to remove our stigma. When I went to America as a youth for my education I was called a "Jap" and was despised by the Americans. Before I set out for the foreign country I supposed that my trip would be one of the most extreme pleasure; but in this respect I was sadly disillusioned. But the Japanese are not more disliked abroad than the Chinese. Now that the orientals are so much despised by westerners they should be drawn more to one another and be more friendly.

Japan finds herself in a very disagree-

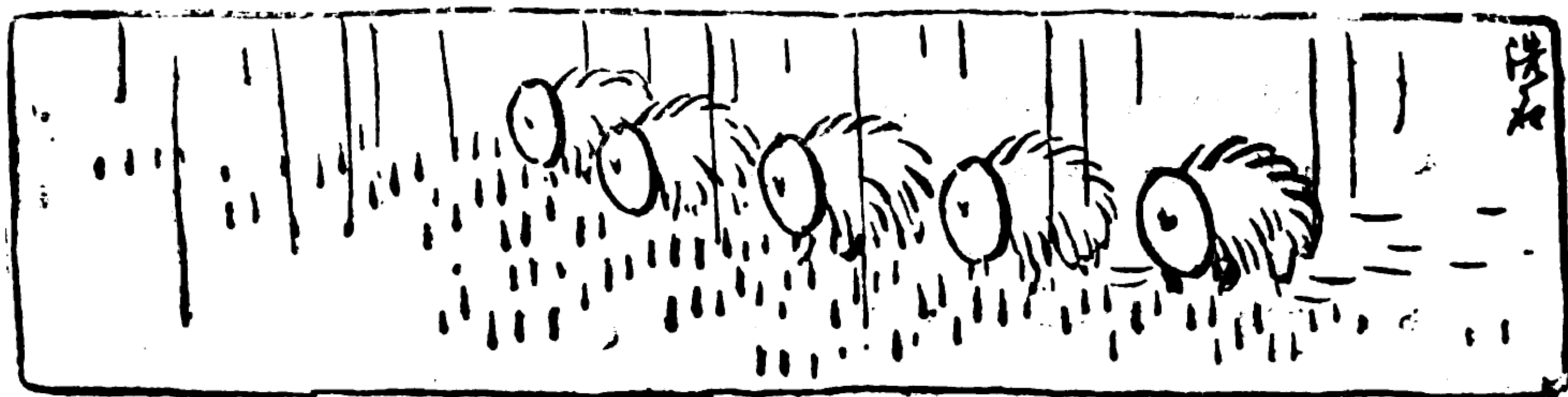


able position all round. On the one hand she has to accept the so-called "Gentlemen's Agreement" with the United States, and submit to a poll-tax on Japanese in Canada; and Australia does not admit Japanese immigrants on any account. Our only place of settlement is in Korea and Manchuria. It is in any case hardly a wise policy to encourage emigration too much, for then in case of war we shall be short of fighting men. As the future of Japan is largely dependent on industry, the citizens of the country should be trained in this direction rather than sent abroad to work for other countries. Even now we find that war activities have already made labour quite scarce. Japan must come more and more into close relations with China and depend on her for cotton, iron and other important raw materials, sending her manufactured articles in return.

No doubt after the war western competition in China will be keen, not to say fierce, and the question of rights will come up for solution anew. At that juncture China should rely on Japan as the greatest power in proximity to help

her. As both races are oriental and somewhat akin, the Chinese should be more agreeable with Japan. From ancient times, however, China has never entertained any very great respect for Japan. But today China is obliged to send some of her young men to Japan to obtain a modern education, which is an admission that, in this respect at least, Japan has advanced beyond China. The Japanese, too, are prone to look down upon the Chinese, and this weakness has been utilized by Europeans to estrange the two countries further from each other. Diplomacy is impossible between nations unless they have a proper interest in each other's welfare. There is no duty more incumbent on the new cabinet than to establish more friendly relations with China.

A further question the new cabinet has to solve is the disposition of the territories taken from Germany during the war. In regard to this question Japan's policy at the approaching peace conference must be one that will remove from her name the distain in which western nations now hold her, so that racial equality and justice will at last prevail.



# MONTHLY RECORD OF EVENTS

(SPET. 23 TO OCT. 23)

Sept. 25.—Marquis Saionji repaired to the Imperial Court and informed His Majesty of his inability to undertake the organization of a new coalition cabinet, advising that Mr. T. Hara be asked to form a party ministry instead.

Sept. 27.—Mr. T. Hara, leader of the Seiyukai, proceeded to the Imperial Palace and accepted the request of the Emperor to organize a new cabinet.

Sept. 29.—The new Premier was accorded an Imperial audience and intimated to His Majesty the names he had selected for the new cabinet; and upon their being approved by the Emperor the installation of the new ministers of State was at once proceeded with in the presence of the Emperor.

Sept. 30.—Viscount Oura, formerly Minister of Agriculture and Commerce, passed away at his Kamakura villa after a brief illness.

Oct. 1.—At a meeting of the Kenseikai called to discuss the new Seiyukai cabinet Viscount Takaaki Kato expressed cordial approval of the formation of a party cabinet as a sign of a nearer approach to constitutional government,

but said that the conduct of the new ministry must be watched with the keenest interest and caution.

Oct. 2.—The Department of Agriculture and Commerce published a first forecast of the year's rice crop, estimating it at about 295,000,000 bushels, exclusive of Korea and Formosa, or an increase of some 9.4 per cent over the normal yield.

Oct. 3.—Mr. T. Nakamura, newly appointed Minister to the Argentine Republic, was received in a farewell audience by the Emperor, and soon afterwards left for Argentina.

Oct. 4.—The new Premier gave a luncheon to the leaders of various clubs and political parties in the House of Peers.

Prince Lvoff, a noted figure in Russian politics, visited Japan on his way to the United States.

Oct. 5.—At a meeting of the Seiyukai called to discuss the platform of the new cabinet, Premier Hara defended the decision of the cabinet not to publish any platform at present, as the policy of the ministry would be the same in office as

when the party was out of office. The principles of the party were well known to the public. As for the pressing questions of the day, the cabinet would give them the most careful attention.

Oct. 7.—The Prime Minister invited representative journalists to luncheon at his official residence and asked for their support in the work of the government. Mr. Kuroiwa, editor of the *Yorodzu*, responded for the Japanese press men and Mr. Joseph Sharkey, of the Associated Press, for the foreign journalists.

Oct. 8.—Mr. B. Nakano, formerly president of the Tokyo Chamber of Commerce and a noted citizen of the empire, passed away.

Oct. 14.—Baron Ozaki, a member of the Privy Council, died. He was the father of Madam Ozaki, wife of Mr. Yukio Ozaki, formerly Mayor of Tokyo and Minister of Justice, the two families being related only by marriage.

The subject for the Imperial poetry symposium at the New Year was an-

nounced as: *Snow on a Clear Morning!*

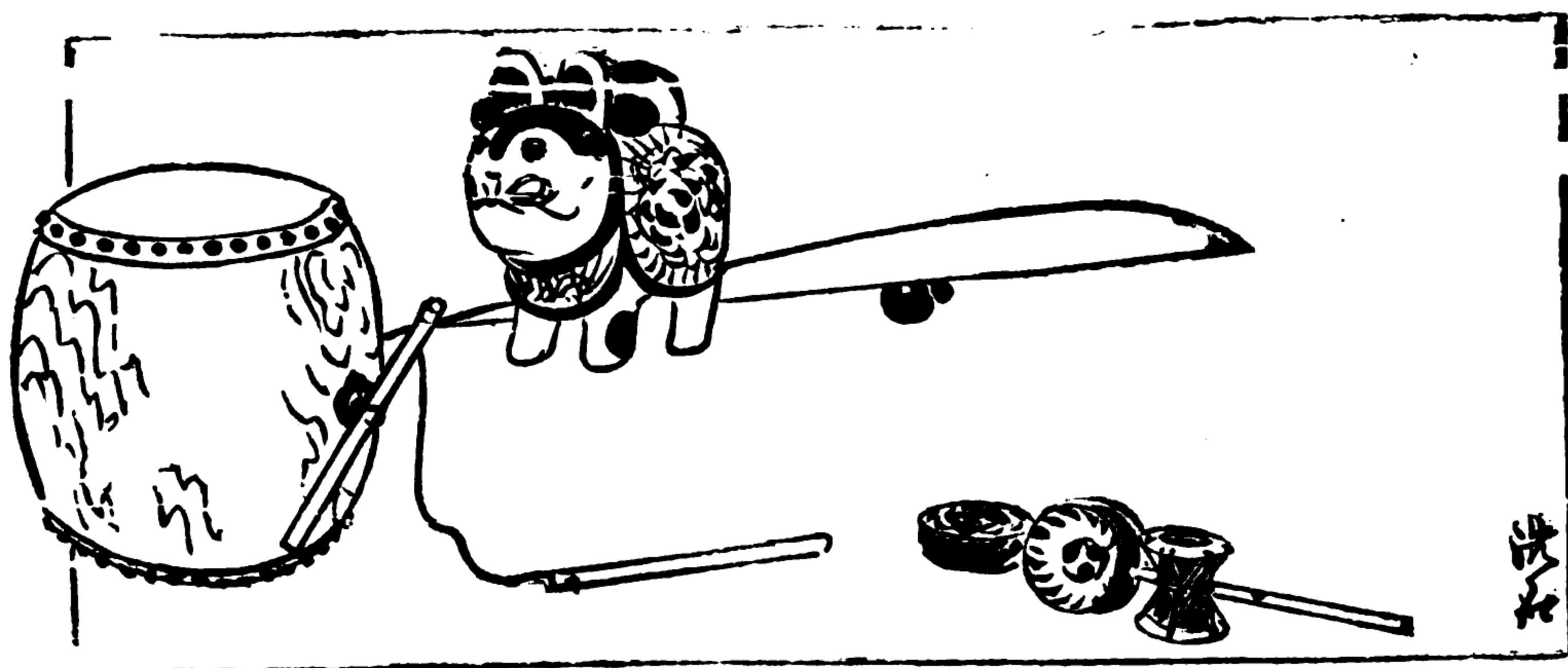
Some forty more wounded Czechs arrived at St. Luke's Red Cross Hospital in Tokyo.

Oct. 18.—Mr. Akaboshi contributed 1,000,000 *yen* toward promoting interest in certain studies of importance to the nation; and it was decided to organize an association to carry the purpose of the donation into effect, Baron Makino being appointed adviser and Mr. S. Hirayama, Manager.

Oct. 23.—Spanish influenza invaded Tokyo and thousands of persons were soon prostrated with the sickness, which was specially rife among school children, many schools having to close until the epidemic had passed.

The French Ambassador, M. Delanney, left for Paris on receiving a cable informing him of the death of his wife.

Oct. 24.—The French General appointed to command the Czech troops in Siberia arrived in Tokyo on his way to the front.





# TSUSHIMA NO ARANAMI

## II

**A**LL Japan was much wrought up over the Tsushima affair. The affair was on this wise. In February, 1861, while the fishermen of the island of Tsushima were setting out for their fishing grounds after the saké-drinking of the New Year season, they espied a strange vessel coming up from Kyushu. The ship was emitting smoke from a funnel, and that such a ship should be approaching the island of Tsushima was enough to create terror in the villagers.

There was no doubt it was a foreign craft, with its black sides and big smoke-stack. Messengers flew to inform the local authorities. The soldiers in the castle compound came dashing out on their chargers and down to the seashore. The ship sailed alarmingly fast over the smooth winter sea, and at last came to anchor off Imogasaki.

Presently a small boat was put out and came to the beach, the foreigners therein boldly stepping ashore. The fishermen gazed at them in amazement, having never seen such people before. Each of the foreigners carried a pistol and looked

dangerous. They pushed themselves unhesitatingly among the startled fishermen and approached the soldiers of lord Muné.

The samurai spoke first, asking them where they had come from and why they had landed without permission, the tone used not seeming very pacific. The foreigners cast dubious glances at the Japanese officers. They had an interpreter with them, who informed the Japanese that the vessel was a Russian warship, and that they had come ashore to repair the engine which was out of order, asking permission to do this.

The samurai having understood the reason of the visit, now asked the foreigners to wait until official permission could be obtained from the lord of the castle. As the soldiers were preparing to start for the castle, some birds flew over head, and the foreigners pointed their pistols at them and shot them down. So startled were the horsemen when they heard the shots and saw the birds falling from the sky that they fell from their horses in terror and stood erect like poles. This caused the foreigners to laugh aloud.



The samurai were so angry at this that would like to have set upon them then and there and killed them. They forebore, however, and returned to the castle, leaving some of their number to watch the strangers; which they did as they gazed in wonder at the black warship in the offing.

Now the report that the foreigners wanted to repair their engine was only a pretext to get on shore, as the real purpose of the expedition was to capture the island, as a base for the invasion of Japan later. Consequently the Russians did not wait for the arrival of permission from the lord of the castle, but had many others of their number come ashore, so many indeed that the fishermen and soldiers felt themselves already overpowered.

The inhabitants of the island were greatly alarmed and wanted to make war at once against the strangers, but this they could not do without the permission of the central Government. Thus peaceful, Tsushima where the sword had not been lifted for more than a hundred years, was at once thrown into a great state of disorder, and there was much disappointment that the shogunate did not at once order an attack on the intruders. There was a long wait while a special messenger was despatched to Yedo to ask for instructions. In the meantime the lord of the castle forbade the strangers to remain ashore, but they did not obey the request to return to their ship. They came ashore as they had a mind, and under pretext of gun practise they fired blank shots as a demonstration to frighten the soldiers and people.

In conversation with the fishermen the Russians informed them through their interpreter that they had guns which

could destroy the whole castle with a few shots and could set fire to the town without difficulty. Day by day the strangers grew more bold and insolent. One day the commander of the ship ascended a mountain with a company of sailors, where they felled trees and proceeded to erect huts, in spite of the protests of the watchman. They intimidated the inhabitants and would not take no for an answer in regard to their requests. The people were not afraid to attack them but knew very well if they did so without the sanction of the shogun they would be punished for it.

Soon the foreigners had a number of huts erected ashore. They did not hesitate to visit the villages as they desired, where they took fowls and vegetables without payment, and cooked them in their huts. Most of the girls in the villages ran away to distant relatives for fear of the foreigners; and well they did, for those neglecting to do so were caught and taken into the huts of the sailors for the pleasure of the foreigners. The fishermen were afraid to go out to fish and the people suffered for want of this article of diet.

It seemed a very long time until the arrival of advice from Yedo. The situation was growing from bad to worse. The Russians brought ten cows ashore from the ship and let them wander about feeding as they pleased. One night two of these animals died, and those who happened to stop to look at the dead cows, were seized by the Russians and taken to the huts, where they were accused of having killed the cows and a confession demanded.

The Russians would not accept the denial of the accused, but stripped them naked and kicked them about the cold

ground. Finally they tied them to trees and poured cold water over them. Some samurai now arrived on the scene and rebuked the strangers for their cruelty and general behaviour. Instead of listening to this they accused the people of poisoning their cows and demanded that the villagers should supply them with eight cows to replace the two that had died. They also said they wanted to bury one of their number who had died aboard ship and erect a monument to him. They further wanted to erect a bath house ashore. They said even if the demands were not accepted they nevertheless intended to have them carried out. The samurai could do nothing but refuse to agree to the demands and await the return of the messenger from the shogun.

This was the time when, as recorded in the previous chapter, Oguri Kodzukenosuke, in spite of his illness, attended the government office with Muragaki Awajinokami. He, from his wide knowledge of the world, knew the value of Tsushima as a base for national defence and pointed out to the authorities how Russia wanted to obtain it as a menace to Japan. The authorities, however, did not seem to take the matter so seriously as their famous adviser, assuming it to be no more than a quarrel between some foreign sailors driven ashore and the villagers of Tsushima, which would cease after the departure of the foreigners. Oguri was extremely incensed at what he regarded as neglect of the empire's interests on the part of the officials, and he left the office saying that his colleagues could not distinguish between a fountain and a flood

and that the Tokugawa régime was doomed.

The quarrel between the Russians and the people of Tsushima, however, became worse and worse, with increasing violence on the part of the intruders from day to day. The Russians proceeded to survey the coast, and took guns ashore and placed them for an attack. Arms and ammunition were also landed as if in preparation for war. When the strangers said they would attack the castle the villagers thought it impossible to wait longer and wanted to attack the Russians at once.

Thus matters went on until April 12th when the Russians attempted to enter Okanegoshi bay in a boat; and as such a proceeding was forbidden the bold coast-guard, Yasugoro, went out with some others in a boat to forbid the strangers to enter. The Russians up and shot Yasugoro dead and took his companions prisoners. After this the lord of the castle refused to wait longer for the order from the Yedo authorities and summoned the inhabitants of the island to drive out the invaders. On hearing of the action of the lord of Tsushima the ministers of the shogun were in turn astonished and despatched Oguri Kodzukenosuke to make peace; for they wanted to persuade the foreigners to retire quietly rather than to fight them. Oguri accepted the mission with great hesitation and on the 6th of May set out from Yedo on his journey. How the Tsushima affair was settled will be told in the next chapter.

*(To be Continued)*

# CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

In the *Taikwan* (Outlook), **Loyalty** organ of Marquis Okuma, Dr. Ukita, the noted publicist, has an illuminating article on the lessons to be learned from the late rice riots in Japan. He thinks the disaffection of which such disturbances are symptomatic is due as much to the brow-beating attitude of superiors toward inferiors as to the high cost of living. Most of the dangerous thoughts and characters appearing in Japanese history, he says, have been gendered among the samurai class. And since the inauguration of constitutional government the clash has been between the bureaucrats and the political parties, the protest of the inferior against the superior, or the unprivileged against the privileged. Although the bulk of the people have submitted meekly to arbitrary authority they are now no longer willing to endure manifest injustice. When capital refuses to share its profits with the labour that has produced them, and the Government neglects to exercise proper control over profiteers and stands for the feudal habit of the inferior always being expected to fawn upon the superior in office, the people will rebel. The one authority most solicitous for the welfare of the Japanese people, says Dr. Ukita, is His Imperial Majesty the Emperor, whom they regard as a father; and when a

government is neglectful of the best interests of the people as a whole it is disloyal and un-Japanese. To be loyal according to Imperial ideals a government must not only be loyal to the Sovereign but to the Sovereign's people who revere their Emperor and whose good is the Emperor's constant concern. In other words the truly loyal government is one as loyal to the people as their Ruler.

Judging from references to President Wilson in the vernacular press of Japan it is evident that his speeches on the war situation, since America decided to enter the conflict, have made a profound impression in Japan; and the replies of the President to the German proposals of peace have still further impressed the public mind of the Far East with the significance of American policy and ideals. That the chosen ruler of so great a nation could thus at one leap become the spokesman of all the free peoples of the world is something as amazing as it is unique in the annals of history, and an unquestioned commendation of American institutions. President Wilson's handling of the Teutons in regard to their atrocious outrages on humanity has especially commended itself to Japan. Indeed it brings one back to the tales of the mythus and reincarnates the heroes



who slew dragons and freed multitudes. How far the President's character and attitude will affect the democratic movement in Japan need not here be discussed. But as the genius of Japanese civilization is essentially democratic, with the Emperor as father and the people as children, the working of a free democracy in America cannot but teach some important lessons as to how the Imperial ideal of democracy can be practically worked out. It is sufficient for the present to know that the remarkable position to which the war has raised President Wilson, and his admirable use of almost limitless power, has made injustice, cruelty and tyranny tremble in every corner of the earth. Because of what he and the Allies have done it will be harder in future for injustice between races and between classes to prevail.

Japan is usually regarded as a land of efficiency but the recent outcry against want of this virtue in the Department of Communications demands attention on the part of anyone pretending to give a resumé of current thought in this country. At present the railway, postal, telegraph and telephone services are inefficient beyond anything to be found in other countries, and the public is insistent upon reform. The railway service is inadequate to relieve freight congestion, the telegraph service is often slower than the postal service, and that is not only slow but irregular, while no one expects to have a telephone installed save after long waiting and great expense, and after it is installed the service is most inconvenient owing the numbers wishing to use the same wires. Of course such inefficiency has a bad effect on business and social life, the slowness and

uncertainty of getting information causing loss of sales and so of money. The cause of the unsatisfactory condition of the communications service is ascribed to low wages and salaries on account of which the best railway officials leave the service for trade and commerce where they are better paid.

In a recent number of the *Chugai Koron* Dr. Yoshino of the Tokyo Imperial University discusses the problem of social disaffection. He is struck by the fact that social agitation in western countries is found usually not among people in need of money but among a class intelligent and able to earn enough to make ends meet. Nor is the agitation so much for higher wages as for a greater evenness in distribution of wealth and more political freedom. Dr. Yoshino concludes that similar conditions are beginning to obtain in Japan where it is not the very poor but those in comparatively easy circumstances that are showing signs of uneasiness and desire for organized agitation for greater social justice in the matter of distribution of wealth and extended political rights. Even the man with plenty of work and fair wages cannot be expected to remain content in the presence of too many examples of idle and luxurious lives. There is a growing resentment against differences based on class and on what is deemed an unfair division of profits. Society is beginning to suspect that somehow the uneven distribution of wealth is connected with the uneven distribution of political rights. Dr. Yoshino urges a closer study of this problem of social justice on the part of the authorities.



**War Losses In Ships** Since the war began Japan's losses in ships have been nothing to those suffered by England and some of the other Allies, but still they have been sufficient to remind the nation of the menace of the war to shipping. Japan's total losses in ships, from the action of enemy submarines, has been 26 vessels representing an aggregate tonnage of 110,452. In addition there are four steamers with a combined tonnage of 13,241, which are missing, with little hope of being heard from, so that the total losses may be taken as 123,693 tons. The loss of the *Hirano Maru* recently, with so many valuable lives, has done much to bring the cruelty and general inhumanity of Teutonic policy home to the mind of Japan.

**Ideographs Versus Roman Letters** A gentleman writing us from Makassar in reference to our article some time ago on the advisability of substituting Roman letters for ideographs in writing the Japanese language, says he sincerely hopes our efforts to have the European method of writing and printing

adopted in Japan will be successful. He goes on to say: "The Japanese language would certainly be learned by far more foreigners if the difficulty of the Chinese characters could be overcome. I for one, and a good many of my friends, are anxious to study Japanese but find the present method of writing and printing the language an insuperable hindrance to rapid progress. What a help it would be if one could only have Japanese books, and literature generally, printed in Roman letters! No doubt the adoption of Romaji would greatly help to promote the influence of Japanese thought and ambition all over the world, as well as directly tend to create a general feeling of goodwill, understanding and sympathy towards Japan and the Japanese." This gentleman asks if there are any Japanese books printed in Romaji, that he could obtain. And we may answer that there are several, to obtain which we suggest that he should communicate with Messrs. Kelly and Walsh, booksellers of Yokohama, or Messrs. Maruzen and Company, of Nihonbashi, Tokyo; who can easily obtain for him the books he requires.





NEW GREEK MINISTER  
 YOUNG IMPERIAL PRINCES HUNTING  
 HORSE RACE, KOBE TO TOKYO



MR. T. YAMAMOTO, Y. M. C. A. SECRETARY  
BACK FROM FRANCE

MR. S. UCHIDA EX-MINISTER  
TO SWEDEN, AND HIS WIFE.

DR. T. DAN WHO HAS LEFT FOR CHINA

# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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S. Hirayama

**MANAGER**  
Y. Nakatsuka

**EDITOR**  
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# THE JAPAN MAGAZINE

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## JAPAN AT THE PEACE CONFERENCE

By T. MATSUNO

**A**S the war, now happily brought to a close, was to Europe, and even to the world, one of the greatest events of history, so the peace conference that is to determine the material and moral fruits of the war will prove to Japan an event of surpassing significance. Ever since the announcement of an armistice, and even long before that, the question of who should represent Japan at the peace conference has been eagerly discussed both in public and private. Newspapers and magazines have been collecting and presenting the views of various political leaders and publicists and making suggestions as to the candidates for this honour. The question seems to have been rather a difficult one to settle. Some wanted Admiral Yamamoto, once Premier, as Japan's Peace Envoy; while a still larger number desired to have Viscount Kato appointed, since he is a statesman quite familiar with European diplomacy. It was hardly to be expected, however, that the leader of the Opposition should be thus honoured. There was a rumour that Viscount Uchida, the present Minister of Foreign Affairs, would receive the appointment. But without the least indication as to who should be selected the Government announced that its choice was Marquis Saionji.

Marquis Saionji, although in indifferent

health, accepted his appointment as Japan's envoy to the peace conference, and Baron Makino, formerly Minister of Foreign Affairs, was appointed vice-chief of the peace delegation, with Baron Chinda, Japanese Ambassador to Great Britain, and Mr. K. Matsui, Ambassador in Paris, as assistants. The appointment was received everywhere with warm approval, as Marquis Saionji is one of the most popular of the Elder Statesmen and a good representative of all classes. The honour comes to him as a fitting recognition of the inestimable services he has rendered to the nation in the past, and will form an appropriate setting for his promotion in old age to the rank of prince. Though over seventy years of age, the Marquis is still active and keenly interested in all national affairs.

There is no doubt that Japan's chief envoy to the peace conference is one of the most prominent figures in national politics and statesmanship. He therefore will appropriately take his place among the distinguished colleagues that will surround the council table of the conference. The questions which Japan is to bring before the conference are said to be of supreme importance to Japan as well as to the other Allies. Just what these questions are no one yet knows, notwithstanding the guesses of the Amer-

ican press. There can be no doubt, however, that one principle Japan will seek to have accepted and practically acted upon is that of racial equality and the removal of all forms of race prejudice. If the war was for justice and humanity, it will certainly fail in this object if the peace conference does not eliminate the evil of race prejudice being recognised and acquiesced in international affairs. Marquis Saionji is regarded as a man who can present this aspect of Japan's desire in the most favourable way. It may be that the distinguished envoy will have to return disappointed: but if so, he will scarcely be more disappointed than his fellow countrymen. It is unfortunately the fate of Japanese envoys to lose popularity by failing to obtain in negotiations as much as the people expect. It was the case with Prince Ito in the peace conference after the war with China, and with Marquis Komura after the Portsmouth Peace Conference, and it may be so with the present envoy. The Japanese are not skilled in the wiles of diplomacy and are too proud to grumble or complain, and so they often lose what more cheek might secure. While a Japanese envoy is thus rather too reticent in regard to the rights of his country, the people behind him are usually too unreasonable in their demands; and consequently no one will consent to become an envoy of Japan at a peace conference except a man fully prepared to sacrifice himself in the cause of duty. No one in Japan has any doubt that the present envoy is proceeding to Europe with an unshaken determination to lay himself on the altar of public reprehension if necessary. Hitherto the Marquis has been looked upon as a man of mild and indeterminate disposition; but his acceptance of the duty now imposed upon him convinces every Japanese that he is nothing less than a hero.

Of course Marquis Saionji has always been a patriot of the best type as well as a statesman of exemplary principles and efficient achievements. He displayed signs of political and executive genius even from the days of his youth. Belonging to one of the oldest and best families he ripened early, and at the age

of seventeen was in command of a military expedition during the Restoration days. On the close of civil strife he proceeded to France for further study, and was in Paris a young man on familiar terms with Mr. Clemenceau, now at the head of statesmanship in France. Indeed the Marquis is to Japan much the same as what M. Clemenceau is to France. On his return home the young patriot showed that Europe had deeply imbued him with democratic principles and he alarmed the aristocracy of his country by writing vigorous articles in the press in promotion of more popular government. The case of a noble attacking the nobles had never before been seen in Japanese history. Later he was appointed Japanese Minister to Berlin. He was wont to relate an interesting incident in connection with the ex-Kaiser. While the Marquis was in Berlin, the buildings of the Japanese Imperial Diet were burnt down; and the Kaiser remarked to Marquis Saionji that perhaps it was the will of Heaven that Japan should not establish constitutional government, as it did not suit Japan. The young Japanese minister treated the remark of the Kaiser with the attention it deserved and replied that the incident might be viewed otherwise, as the buildings of the Imperial Diet had been erected under the direction of a German architect which may have been resented by the gods of Japan. After this remark the Kaiser remained silent.

It is to be regretted that an envoy representing Japan in the capacity of one asking concessions should be expected by the nation to secure more than he himself expects; but as has already been suggested, it is invariably so in Japan. Not only were the masses dissatisfied with the results of the Portsmouth Conference but even the cabinet was compelled to resign, and the returning envoy was attacked by the mob and had difficulty in escaping with his life. Thus while the upper classes and all the more intelligent of the population were satisfied that the envoy had done the best he could, the common people were convinced that Japan had been humiliated by the terms of the Conference and this they did not propose



to acquiesce in calmly. Nor was the multitude easily appeased. For more than a month the agitation went on, at times reaching a menacing degree of violence, street cars being attacked and buildings burnt. In the riots more than 2,000 persons were injured and some killed, the police suffering most.

It is significant that in spite of the powerful opposition to the treaty of Portsmouth Marquis Saionji was one of those most fearlessly espousing it. Despite the fact that he was leader of the Opposition at the time he defended the cabinet and the envoy and faced the wrath of the party of which he was a member. In his public speech he even went so far as to congratulate the Katsura cabinet on the success of the war and the results of its mission. This was a lesson in patriotism to partizans that the nation has never forgotten. It is not at all surprising, that the Government should have most confidence in a man of this temper. In Marquis Saionji Japan is sure of a Japanese who will fearlessly present her claims and as fearlessly stand by them.

Marquis Saionji is descended from one of the old court families of Kyoto. In the days of old Japan the Saionjis had

charge of the Court music, and were distinguished for *biwa* playing. The present Marquis is a master of the instrument. He has played before the Imperial family by request. Once when the Marquis played exquisitely before the late Empress Dowager he was complimented on his skill, and he apologized that he had not devoted to such music the attention that was in keeping with his family history; when the Empress replied that one could hardly be expected to be expert in two such difficult accomplishments as music and statesmanship.

A remarkable rule of the Saionji family is that the head of the house never marries; and consequently the Marquis has always had to live in single blessedness. Evidently the Marquis does not quite approve of perpetuating this unnatural custom beyond his own time, however, for he has allowed his adopted son to marry, this gentleman having been the younger brother of Prince Mori. Marquis Saionji was an intimate colleague of the late Prince Ito, and he still regards Ito as his tutor. Prince Ito was accustomed to say of Marquis Saionji that he boasted three English prefixes all pronounced *in*, *intelligence*, *indifference*, *indolence*!





# FUTURE OF THE HARA CABINET

By S. FUJII

**T**HE Hara Ministry, being the first party cabinet in Japan, is attracting a great deal of attention both at home and abroad. The nature of its administration and the reforms it will introduce are questions on the lips of everyone. Will the administration display any new features worthy of notice? What efforts will the cabinet make to accomplish what the bureaucrats have failed in? To answer these questions with any degree of accuracy would require a considerable inside knowledge of the working of Japanese politics.

There is no doubt that the people of Japan are looking forward with great interest to the achievements of the first party cabinet. There is abroad a special desire that the new cabinet will be able to establish some democratic precedents and make itself in some degree an expression of the popular will. If the cabinet succeeds democracy will have a chance; if it fails then bureaucracy may be revived. The fate of democratic government in Japan, therefore, hangs in the balance. This strong desire for success on the part of party ministry is shared even by the Kenseikai, or Opposition party. For in the event of the Seiyukai party having to resign it will be expected to act constitutionally and recommend the leader of the opposition as the new premier. In the future there must be no compromise with bureaucracy as in the past. As any failure of the present party cabinet will tend to imperil the prospects of party politics in future, it is not likely the opposition will be very strong on the part of the Kenseikai, whose own future is thus wrapped up with the practical outcome of the situation. The

prospects of the new cabinet are therefore looked upon as rosy with a long life before it. As to this, however, I myself entertain some doubts.

It seems to me there are four reasons, at least, why the Hara cabinet cannot be expected to hold out for very long. In the first place it has to face and overcome a powerful antagonism on the part of the House of Peers. Then there are possibilities of dissension within the Seiyukai party itself, especially over such questions as the increasing of armaments and the Budget appropriations. Departmental dissensions are usually fatal to a cabinet.

As to the opposition of the Upper House it is always rather difficult for a cabinet to cope with it. The Terauchi Ministry, which through the influence of the Seiyukai commanded a majority in the Diet, nevertheless had much difficulty with the obstruction it met with on the part of the peers. In Japan the system represented by the Upper House is quite different from that prevailing in other constitutional countries. In discussing the Budget, for instance, the House of Peers has as much of a voice in determining a question as has the Lower House. Thus a financial measure can be rejected by the Upper House in defiance of the Lower House. On one occasion the House of Peers overthrew a cabinet by rejecting the Budget. This is an interesting feature of the Japanese constitution.

It follows, therefore, that any cabinet taking the opposition of the Upper House lightly is bound to meet rocks ahead. No party alliances in the Lower House can save a ministry from the results of opposition in the Upper House. The

reason why the Saionji cabinet and the Katsura cabinet held out so long, was that they included some leading members of the Upper House and so won sympathy from that body. The Terauchi cabinet also had members of the Upper House among its members, but they did not represent the factions of the Upper House and so could not save the Ministry. Now the Hara cabinet is composed entirely of party politicians without regard to the Upper House. Of course some representatives of the Seiyukai are members of the House of Peers, while there are peers who are members of no political party, and yet support the Seiyukai. But the House of Peers is mostly composed of bureaucratic statesmen who cannot suffer a party cabinet. In fact the Upper House in Japan is like a fort garrisoned by bureaucrats.

The Japanese bureaucrat sorely dislikes the policy of consulting the popular will. Yet this is the policy which the Hara cabinet proposes to carry into practice. In order to organize opposition to the party cabinet effectively the bureaucratic members of the Upper House will probably try to work through Prince Yamagata as their leader. No doubt the cabinet will be tactful enough try to reach some measure of understanding with the most powerful leaders in the Upper House, such as the Kenkyu Club, the influence of which is very great. Should the new cabinet fail in enlisting the favour of the most powerful sections of the Upper House, or should it injure the feelings of the peers in any way, its fate would undoubtedly be sealed.

As to dissensions within the Seiyukai party itself, the danger may not be quite so great but it is none the less real. The members of the Seiyukai are mostly representatives of agricultural and land-owning classes: its constituencies are the rural part rather than the great cities, and its policy is based on agricultural rather than on industrial or commercial considerations. The Seiyukai has always stood strongly for a protective tariff, especially on agricultural products. But as the high price of rice has led to a demand for abolition of duty on imported rice the Hara cabinet has yielded

to the popular cry and consented to admit foreign rice duty free. The new cabinet has also agreed to reduce the volume of currency in order to reduce the high cost of living as much as possible, in compliance with popular opinion. Now this concession to popular will, in a way not usually favoured by the agricultural classes, is somewhat contrary to the general policy of the Seiyukai, and some of the members may come out in opposition to it. Perhaps the new policy is only a temporary one to meet the abnormal conditions created by the war. But no doubt any policy lowering the prices of agricultural products will meet with little favour among the majority of Seiyukai supporters. The opposition may be quiescent for the present but it is sure to come out later. The agricultural classes are not likely to consent readily to lose the amount now enjoyed through duty on imported rice. They will regard it as a form of taxation on them as a class and rebel against the import.

Another section that is likely to join forces with the opposition of the agricultural members is represented by those who demand an extension of railway services, especially the building of new lines, which have not yet received official approval. They also want improvement of harbours in their respective districts. If the cabinet fails to satisfy all these dissentients it will have as precarious an existence as if it fails to meet the approval of the House of Peers.

A further difficult question is as to the expansion of armaments. Doubtless the Seiyukai has already reached some degree of understanding with the military party on this subject, for the Minister of War, Lieutenant General Tanaka, is an exponent of army expansion; but how to finance this military expansion will prove a hard question for the cabinet. It is admitted that the need of more railways, and better service as well as harbour improvements, is more pressing than a bigger army, as the Seiyukai has always advocated in concession to its main constituents. If depression follow peace the cabinet will have no alternative but to increase taxation to meet these outlays

If there is yet not money enough some of the Government's enterprises will have to be postponed or carried out more gradually; and the fate of the ministry depends largely on what decision it will make in regard to such questions.

Diplomatic questions are always sore points in the amicable working of a Japanese cabinet. Such questions as Japan's interests in China and Siberia, as well as good relations with foreign countries generally; to say nothing of questions that will come up for consideration at the peace conference, including the disposal of Tsingtau and the South Sea Islands, all tend to create want of harmony in a cabinet. If the national pride of Japan should be deemed injured as a result of the deliberations of the peace conference, the Hara cabinet would be held responsible and have to give way before the enraged excitement of the people, as was the case with the cabinet after the war with Russia.

Should the cabinet collapse on account of one or more of the questions suggested above what will be the outcome? What will come after? It is hoped that by the time the Hara cabinet ends office the political parties of the nation will be so well organized that there will be no difficulty in finding a successor. The Kenseikai will probably represent the commercial and industrial classes, while Seiyukai will

stand for the agricultural and labor party, if they can but define their platforms clearly. There are reasons to believe that ere long a new political party will appear, representing the more intellectual classes and standing for moral and social progress and amelioration. If the amendments to the election law now proposed are carried, and Japan enjoys an extension of the suffrage, it is probable that the Seiyukai will lose in power; for the young men now in commercial and industrial circles would exercise a marked influence on the vote. Any extension of the franchise would effect the commercial and industrial circles of the country more than the rural sections. For this reason it is not probable that the present cabinet will attempt any revision of the election law. This will give rise to much discussion and possibly the rise of a new political party looking toward universal suffrage. In any reorganization of political parties it is likely that Viscount Kato will stand for the commercial and industrial interests and Mr. Hara for the agricultural interests, while the intellectuals will probably be led by Baron Goto, as the most learned of the bureaucrats. In Japan's political future, therefore, these three men have to be reckoned with; Kato, Hara and Goto; each standing for something very distinct and vital in the life of the nation.





# THE ARAKAWA

By HARUKICHI YAMADA

**I**N Japan, the land of rivers and waterfalls, the same stream may be known by different names in the various provinces or districts through which it flows. This fact bears witness to the isolated and provincial character of old Japan, though the custom applied even to city streets, a thoroughfare often having one name at the beginning, another midway and a third name near the terminus. The largest river in the vicinity of Tokyo, which penetrates one portion of the city, is known as the Sumidagawa, and bears this name up the district called Ohashi, Senju, after which it is called the Arakawa. The Sumidagawa portion of the stream is slow and not very deep, but it is an important water highway, and along its banks the cherry trees bloom in season as richly as elsewhere, with many a famous teahouse to afford an evening's pleasure.

The Arakawa takes its rise about seventy-five miles inland in the highlands of Mount Shinnosawa, which attains an elevation of about 11,000 feet. It is the highest of the ranges in the Chichibu mountains in the province of Musashi. While the Sumidagawa portion of the stream flows through one of the most densely populated regions of Japan, the Arakawa traverses a lonely and mountainous region. The Chichibu mountains take their name from the word "chichi" which means milk, the district being famous for maiden-hair trees, often called the milk-tree. Some say, however, that the name takes its origin from the fact that mountains have a great many stalactite grottoes, the carbonate of lime being known as milk-stone. Probably this is the correct explanation.

The stalactite caves already alluded to form one of the most interesting features of the upper reaches of the Arakawa.

Those in the region of Hashidate Kanzeon are the most interesting. This mountain, known as Mukoyama, is over 4,300 feet high and looks like one huge block of granite, towering aloft above the surrounding ridges which look like great waves surging at its base. On the summit of the peak is a shrine; and all along the precipices are weird caves, some of which are quite deep, requiring the use of a light to enter them. Some of the stalactites assume curious natural formations resembling human figures, which the priests of the shrines use as a foundation for tales and legends by which to render faith more impressive. In old times there was a copper mine here. And the horses of the district were so famous that they were selected as gifts to the Imperial Court. Here also was the stronghold of the famous warrior Hatakeyama Shigetada, a general of the Genji clan.

As the Arakawa leaves the higher ravines of the Chichibu range and begins to descend, it is joined by the river Nakatsu near the village of Ofuchi and then passes on through the district of Osato running to the north-east. In this region there are some prehistoric remains, where old tombs have been discovered as well as swords, neck ornaments and arrow heads. Subsequently the stream turns toward the south-east and is joined by the river Iruma on the border of Kitadachi in the Hiki districts. Not very far from there it reaches the district where its name changes to the Sumidagawa.

Along the upper reaches of the Arakawa, of course, navigation is impossible, as the current is rapid and the descent rather steep and broken; but at Kawagoye the stream reaches a more even level and speed, and is, therefore,



used as a means of traffic with Tokyo. There are traces of how the stream has changed its course at various times during the centuries of its existence. Formerly the river had its course north of where Kumagaye railway station now stands, and probably ran eastward of the uplands of the Nakasendo until finally it joined the Tonegawa. There is a stream still in this direction known as the Moto-Arakawa. Through time the river turned south of the present site of Kumagaye station and probably traversed the plain east of Kugē. In the year 1748 the Tokugawa authorities gave some attention to the river and the riparian work then carried out turned the stream south into the bed of the Ichino river in the Hiki district.

As already indicated the Arakawa has many tributaries; and in addition to those named, may be mentioned the Koarakawa and the Tokusadani; but there are several others of larger or smaller proportions. Along the upper reaches of the stream the banks are rocky and precipitous, some rising to a great height, rendering the scenery imposing and picturesque. Most of the villages in the Chichibu district are small and rather primitive. At the confluence of the Arakawa and Yokose river at Kurodani are some interesting ancient remains in the way of tombs. A little beyond this stands the town of Omiya. The Chichibu shrine is greatly venerated of the villagers. The chief products of the region are silk and hemp. Along the banks of the Urayama which rise also in Mount Muko, live some people whose houses are caves. In this section the peach tree thrives luxuriantly and the blossoms in spring are a sight never to be forgotten. The farmers of the district have much difficulty in saving their crows here from wild boars and monkeys.

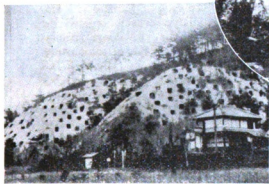
The site of the former stronghold of Hatakeyama at Fujitago is a sport of a historical turn of mind. Just across the stream lies Yorii opposite the old fortress. On a curve of the streams stands the village of Rokku, with an interesting shrine. The precipice known as Zogahana here is quite imposing, while

the scenery all round is very interesting. To the south of Yorii are the ruins of Hachigata castle, where the river broadens to a small lake. The castle site is now mostly a rice field and where the great mansion of the lord stood is now grown up with forest. During the period of the civil wars this castle was held by the famous warrior Uyesugi Kenshin, who was finally defeated by Ota Dokan, the founder of Yedo castle. The fortress passed to Fujita Shigetoshi, a retainer of Uyesugi, who afterwards went over to the Hojo faction; and with the fall of the Hojo family in 1590 the castle was abandoned.

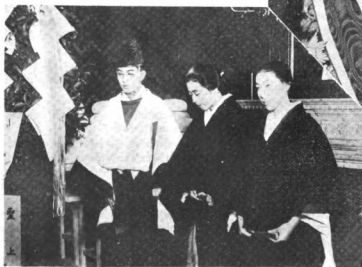
After Hatakeyama was killed in battle his wife married Ashikaga Yoshidzumi and appointed an heir to continue the name of Hatakeyama. This lady was the aunt of the shogun Sanetomo. Hatakeyama Kunikiyo bravely resisted the pretensions of the Ashikaga family. His tomb is in the village of same name. At the village of Yoshimi stands a hill known as helmet hill, which is probably a dolmen of ancient times, as armour, beads, swords and arrow heads have been found in the vicinity. A number of clay images have also been discovered here.

On the left side of the river is this village of Kugē where the great Kugē Naomitsu lived, being related to the famous Kumagaye Naozane. The two had a hot dispute and finally Kugē became a priest and the other removed to Tamba. The town of Kumagae is about two miles and a half from Kugē and has a population of some 30,000 people. It was here that Kumagaye Naozane lived, who built the Yukoku temple in which he lived as a priest. His tomb may still be seen in the precinct of the temple. Kumagae is quite an important town, with a great deal of business and various government offices, schools and all that pertains to a prosperous community.

Where the Arakawa river is joined by the Iruma stands the village of Hirakata, which was an important center in ancient times as a rice-collecting place for Yedo. In the vicinity are numerous shell mounds.



1. MITSUMINE SHRINE    2. CHICHIBU SHRINE    3. KUMAGAYE'S TOMB
4. CAVE DWELLINGS AT YOSHIMI    5. IWATONO KWANNON
6. ARAKAWA CHERRY AVENUE    7. CHERRY BLOSSOMS AT KUMAGAYE



LATE COUNT IJIKATA, HIS FAMILY AND RESIDENCE

# COUNT HIJIKATA

By S. ONO

**I**N the recent death of Count Hisamoto Hijikata Japan has lost one of her most distinguished as well as one of her best loved nobles. As tutor to the present Emperor while Crown Prince, as well as acting in the capacity of Minister of the Imperial Household afterwards, the late nobleman occupied a place of conspicuous honour in his country. He was moreover one of the few nobles who have been extremely popular with all classes. After a long life of notable service to his country Count Hijikata fell a victim to Spanish influenza and passed away in Tokyo on the 4th of November at the age eighty-six.

In the declining days of the Tokugawa régime Count Hijikata was one of the leaders who advocated the Imperial Restoration; and when the signal was given for revolt against the *bakufu* he was one of the first to join the Imperial forces, leaving the shogun's capital with the other lords determined to strike for Imperial rule. He was indeed the last survivor of that gallant band of nobles who made up their minds to sacrifice themselves, their lands and estates for the Emperor.

The late Count was born in the province of Kochi in 1833 and belonged to a family that had served Lord Yamanouchi for several generations. As a youth he was earnestly interested in intellectual studies and made remarkable progress in classical learning, as well as in military art. It was in connection with his studies that as a young man he first came up to Yedo, the then capital of the shogun. For a master he had no less a personage than Ohashi Totsuan, one of the most distinguished savants of the time. About this time Commodore Perry paid his memorable visit to Japan and the air was alive with heated discussion on the empire's foreign relations. People were

already beginning to take sides: some for the Shogun and others for the Court. Every person of any importance had to take a stand, either for seclusion or the opening of the country to foreign intercourse. It was not unnatural that young Hijikata should agree with his famous teacher in being an ardent support of the Imperial House at Kyoto. His idea of education was that it was a means for fixing personal principles and inculcating the courage to practice them. After completing his education in Yedo the young man returned to his native place of Tosa in 1860, being then about twenty-eight years old.

Commodore Perry had concluded his treaty with the shogun in 1854, and the English, Dutch and Russian envoys concluded similar agreements later. In 1857 Townsend Harris, the regularly appointed American envoy, arrived in Japan and presented his credentials to the shogun, and requested that the country be opened to foreign intercourse in accordance with the agreement entered into with Commodore Perry, three years before. The people, however, greatly, opposed the proposal to open the country to foreigners, and so the *bakufu* had to face strong opposition. The leader in this antiforeign movement was the prince of Mito, a relative of the shogun. Consequently Imperial approval had not been given to the treaty made with foreigners by the shogun. But when Ii Naosukē, afterwards known as Ii Kamon-no-kami, became prime minister, he affixed his signature to the treaty without Imperial sanction, promising to open for trade the following ports: Kanagawa, Niigata, Hyogo, Nagasaki and Hakodatē. Though the shogun had entered into treaties with America, England, Holland and Russia the Imperial Court at Kyo-



to had not approved of the action. When the Emperor positively refused to sanction the foreign treaties the anti-foreign party grew violent. Numbers of the most patriotic samurai from all parts of the country began to flock into Kyoto to be ready for action in defending the policy of the Imperial Court. The Tokugawa government was open to attack on all sides.

The climax arrived when the premier, who had already been accused of high-handed action in signing the foreign treaties, now arbitrarily selected an heir to the shogun without proper consultation, thus precipitating the pent-up hatred against him. Violent demonstrations increased and the premier censured the lords of Mito, Owari and Echizen for not suppressing them. The Court Nobles and Princes of the Blood were seen to be in sympathy with the opponents of the shogun. The shogun now arrested great numbers of samurai who opposed him, including the famous Yoshida Shoin and Hashimoto Sanai, and put them to death. The indignation was now so great that assassination began. Lord Yamanouchi, whom Hijikata served, was commanded to remain in confinement within his mansion. This so offended the young Hijikata that he resolved on the overthrow of the *bakufu*. One of the first to fall at the hand of the assassin was the premier, lord Ii Kamon-no-kami.

As the premier was passing through the Sakurada gate in Yedo he was attacked by the retainers of the Prince of Mito and quickly despatched. As many of the Tosa men favoured the shogunate young Hijikata had difficulty in gaining support for his plans, and so had to communicate with men of Satsuma who were strong imperialists. The men of Choshu were also opposed to the shogun. In order to bring about peace the shogun sought to secure an agreement between the Court nobles and the samurai on the one side and the Tokugawa régime on the other, to cement which the hand of Princess Kadzu-no-miya of the Imperial House, was sought in marriage for the young shogun. Prince Iwakura, who had, as premier, attempted to bring about this, was now regarded as a traitor and

Ando, his right-hand man, narrowly escaped assassination.

Things were fast going from bad to worse, and the shogunate was daily losing power and influence. Young Hijikata took a leading part in bringing about the assassination of Yoshida, a senior official of the clan, and also some others, who were on the side of the shogun, which did much to strengthen the imperial cause in his own province. After this lord Yamanouchi went up to Kyoto to assist the Imperial forces, in coöperation with the lords of Satsuma and Choshu. In 1863 Hijikata was summoned to Kyoto by his daimyo, and there he became associated actively with the Court Nobles and others in bringing about the Imperial Restoration.

Owing to untoward circumstances young Hijikata, together with Prince Sanjo and six other Court nobles, had to retreat to Nagasaki where they underwent considerable hardship. During the battle between the forces of Choshu and those of the Shogun in 1861 Hijikata went with Prince Sanjo to Daizaifu in Chikuzen. After the Meiji Restoration had been brought about Hijikata returned to Kyoto with his daimyo, where he was regarded as one of the champions of the Imperial cause. He took an active part in securing peace after the troubles of the Restoration period and in the readjustment of municipal administration. Promotion after promotion now came to him. He was appointed successively to a high position in the Department of Home Affairs, the Imperial Household, Chief Secretary of the Cabinet and member of the Privy Council. One time he was Minister of Agriculture and Commerce. He accomplished his most distinguished service, however, during the eighteen years that he was Minister of the Imperial Household. After resigning that position in 1896 Count Hijikata was appointed President of the Commission for investigations concerning the Imperial House, and in 1914 became head of the Commission entrusted with compiling the biography of the Emperor Meiji. With this work he was engaged when death came.

Count Hijikata took a deep interest in

all that pertained to national and social welfare, his private interests being also many. As president of the Fine Arts Association he exercised a wholesome influence, and he was head of the Koku-gakuin college as well. He was greatly concerned about the inefficiency of moral education. The most distinguishing features of his character were loyalty and sincerity.

Perhaps the work for which the late Count was most noted among the upper classes was his assistance to the Emperor both as tutor at first and then as Minister of the Imperial Household. The late Emperor entrusted everything in connection with education of the Crown Prince to Count Hijikata. It is said that in doing so the Emperor had in view the idea of not having the young Prince too much under the tutelage of the Court ladies. When the late

Emperor visited the mansion of Count Hijikata the latter had a memorial of the great event erected in his garden. The Count had a custom of rewriting his will every New Year for the last twenty years. He was very fond of poetry and could compose Chinese odes at will. Count Hijikata was also noted for the art of his handwriting, no mean accomplishment from a Japanese point of view. He was fond of attending banquets and always looked after the comfort of guests carefully on such occasions. Count Hijikata took great care of his own health. His custom was to rise every morning at 5 o'clock and take a cold bath, after which he went for a walk in the garden for an hour or so before breakfast. He never would eat more than his regular three meals a day. The last speech he delivered was an address on health before a company of physicians last autumn.



# NEW YEAR CARDS

By S. KATO

**I**N Japan the exchanging of cards conveying the good wishes of the senders at New Year's is quite as much in vogue as in western countries, only the Japanese card is rather unique in design and general get-up. The New Year cards range all the way from common postal cards printed and sold with the conventional good wishes on them up to picture and artistic cards of highly wrought designs. The Japanese do not offer good wishes at New Year's in just the same manner as occidental peoples. The words used imply one's congratulation on reaching another New Year, the expression being just about the same for a wedding, a birth or the New Year. As regards the design of the card selected the Japanese are in many cases rather fastidious, and spend much time either in designing the card to be used or in selecting one for purchase.

The extent to which New Year cards are used in Japan may be inferred from the fact that a single post office in one of the Tokyo wards last New Year's day handled over 300,000 cards. Japanese like to send cards at the festive season to all their friends, including sometimes even slight acquaintances. Even the housemaid and the office boy post many cards to their friends and acquaintances at the New Year season. The number of cards to be handled at the New Year season is so great that the postal authorities have to employ extra hands for their

distribution, and even then the work cannot be done in time unless the cards are handed in at least ten days before the New Year. The instructions of the post office are to the effect that if any one desires to have cards delivered on New Year's day they must be placed all in one parcel marked for the New Year, so that the post office may have them all ready for delivery at the proper time. The total number handled by the Japanese post office all over the empire runs into several millions, the greater cities predominating.

In handling the postcards the cancelling of stamps takes a great deal of time, and next in time comes the distribution. For this purpose it is the custom to employ as extra hands school boys who at that season are having holidays. Thousands of these youths are so employed every year and may be seen in the larger post offices running the cards through cancelling machines at the rate of so many thousand a minute. In spite of all precaution taken to have the cards delivered on time, some are always late, especially if the number to be handled proves much greater than anticipated.

The custom of sending New Year cards in such large numbers first came into fashion some thirty years ago. It is a custom that naturally coincides with the national love of formal courtesy and so it is not surprising that it is popular.



The New Year has long been the greatest event of the whole twelve months. It is a time when all labour ceases and everyone tries to have a good time. It corresponds to Christmas in some western countries. People who seldom or never touch intoxicating liquors will take saké at New Year's. If one has anything of importance to get done, it must be finished before the New Year or it will have to wait for a week after that date. The week following the New Year sees practically no work save what is absolutely necessary. Formerly it was the custom to exchange calls at New Year's; and some of the more old-fashioned people still keep it up; but the majority find the sending of New Year cards much more convenient, which in some degree accounts for their multiplication in recent years.

A feature that distinguishes Japanese New Year cards from those of the west is their design to represent the year. In Japan each year for twelve years is represented by a different animal, or zodiacal sign, such as the year of the horse, or the ox, or the monkey, and so on; and this affords the artist an endless sphere for the application of ingenuity in designing cards. In this respect there is great rivalry and keen competition among designers, to see who can produce the most ingenious representation of the year. The year 1918 was the year of the horse, and the year 1919 will be the year of the sheep, an animal little known in Japan. Once some artistic designs are created they soon begin to appear on magazine covers and in newspapers. Another subject that often figures on New Year's cards is that chosen by the Emperor as the theme of the annual Imperial poetry Symposium. Once the

theme is set, which is usually in November or early in December, the artists get to work on their designs. It is safe to say that every picture New Year card will have either the zodiacal sign or the poetic theme of the year on it in some form or other. The theme for the Imperial Poetry Symposium in 1918 was "Pines on the Seashore," which afforded artists an excellent field for development. For this year the subject selected by the Emperor is "Snow under the Morning Sun," which is also an excellent subject for artistic treatment. No sooner was the theme announced than the newspaper artists began to try their hand on it, and sketches of snow in sunshine, with the sheep figuring in some portion of the picture, began to appear in various papers and magazines. Doubtless these will develop later into the cards for the New Year. Not satisfied with such sketches the papers publish historical and scientific sketches of the sheep as a domestic animal, and also articles on the keeping of sheep. And thus the sheep will appear in countless rôles on the New Year cards offered for sale in the shops for three weeks or so before the end of the year.

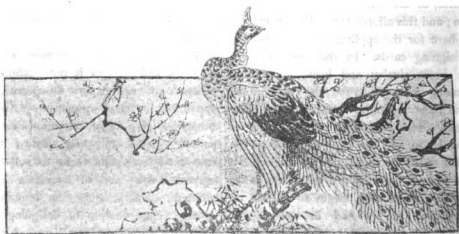
The capacity to produce artistic sketches and designs is not confined to artists and newspaper illustrators, in Japan, but is shared by many who never otherwise give much attention to the subject. Some of these design their own cards and paint them to suit their several tastes; and of course a hand-painted card is quite an honour to receive. The custom of designing and preparing one's own New Year cards has been coming more and more into fashion of late, and much time and labour are spent on it. Not all of these amateur



ventures are successful, it must be admitted, but friends are always glad to see the handiwork of their acquaintances and the cards are more treasured than the printed kind.

A change has been seen in recent years in the wording of the congratulatory message on the cards sent out at the New Year. There is an evident desire to break away from the conventional wording, which simply means "New Year's Congratulations," or, as they would say in the west, "Good Wishes," or "Felicitations." Some have poems of their own composition printed on their New Year cards now, while others have a motto on them. A feature not quite so artistic or tasteful is to have the sender's photograph printed on the card. Others have their family or household

history, or the changes in the family during the year, printed on the cards. Politicians and Government officials send the largest number of New Year cards, as they include all their friends and their constituencies; and some of them utilize the occasion to advertise their political opinions and principles by having them printed on the cards, such as reduction of tariff, extension of railways, harbour completion or promotion of constitutional government. In this way it is obvious that there is a considerable departure from the conventional New Year's greetings as to form and expression. It is quite safe to say that no people in the world take so keen an interest in the designing and wording of New Year cards as do the Japanese.







1. AKIKO YOSANO    2. KIKUYE YAMAKAWA    3. AKIKO HIRATSUKA

# WOMEN REVIEWERS

By S. SASAKI

**A**LREADY in the pages of the *Japan Magazine* have appeared sketches of various female writers of novels and poems, but no reference has been made to the women who write reviews and criticize the life and thought of Japan. The number of women devoted to this occupation cannot be many in a country like Japan. Indeed they are much fewer than female novelists and poets. Among the leading names that will occur to any one familiar with the vernacular press are those of Akiko Yosano, Haruko Hiratsuka and Kikuye Yamakawa, who devote their attention chiefly to criticisms of society.

When Akiko Yosano came back from her sojourn in France she was looked upon merely as a poetess of some promise. Later she began to write novels which had a vogue in the newspapers. She did not come into her proper field, however, until she took up the work of a reviewer, at which she has been very successful. At first the public did not take her very seriously as a reviewer, as it was thought that although she might intuitively be able to pass opinions on manners and morals, like any other Japanese lady, she yet would prove unequal to any useful or appropriate criticism of social tendencies and modern progress. But the rise of the woman question afforded her the opportunity for which she was waiting, and the power she has wielded in this connection has given her great prominence in the field of criticism. Today there are few writers superior to her in intellectual grasp of the social situation in Japan, as well as in pointed observation. She deals now not only with questions affecting women and society generally but with politics, diplomacy and finance as well. In fact there is nothing of interest to the times, that is foreign to her pen.

Haruko Hiratsuka is a good representative of the new woman in Japan. She publishes a magazine advocating the emancipation of women. So bold and radical was she at first that conservative minds fought shy of her as a dangerous person. Her ideas were often too bluntly or too crudely put. But her mastery of the subject had to be acknowledged. She felt that only the boldest and most attracting style of speech could awaken the public to a realization of the situation. She has done everything possible by word and action to arouse the women of Japan to demand their rights. Taking advantage of Japanese mythology which avers that the mother of Japan was the Sun-goddess, she proclaims the importance of woman in the plan of civilization and asks that woman be accorded her proper position. Hiratsuka is the first woman in Japan who has been bold enough and able enough to compel a hearing. She is the first female in this country who has been able to demand the attention of men without discounting her sex. Indeed her erudition and knowledge make her a formidable opponent to attack on the woman question. The average Japanese woman of the emancipation school of thought is unable to find expression for her ideas. Such women are factory workers, clerks, hairdressers, nurses and others who make their own living and are leading lives of independence. For this large and ever-increasing constituency Hiratsuka is the potent spokes-woman.

When Hiratsuka first began to deal with the woman question she was a spry spinster at whom the public poked fun as one ignorant of conjugal relations and family life. It was said that while she advocated independence of woman she herself was living on her parents. But she soon removed all ground for cavil



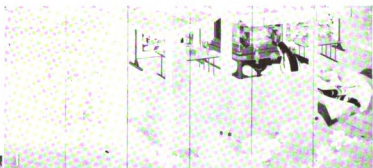
of this kind by marrying and having a family of her own. At first married life seemed a shock to her energies, for she grew somewhat silent on the woman question for a time. But her activities in this direction soon revived and with greater ardour than ever. Nothing in the way of conjugal and maternal relations could destroy her fondness for the pen and her desire to set free the women of her beloved Japan. When she resumed her reviews of public and social life her pen was found to be more apt and pointed than ever. She had quite risen above her former bluntness and found a more harmonious mode of approaching subjects of delicacy. She seemed less radical though no less determined to make people regard the woman question from a rational point of view. Yosano paints with the delicate brush of an artist; but Hiratsuka cuts with the tools of an engraver. She is indeed the Ellen Key of Japan. Familiar with all that concerns woman in western countries as well as with the conditions in Japan, this woman will no doubt accomplish much not only for review literature but for society.

Turning to the third lady reviewer it may be said that while Yosano advocates financial independence for woman, and Hiratsuka the rights of wife and mother, Kikuye Yamakawa is a youthful writer who criticises the views of the other two ladies as well as those of all who write. She is a comet among the female reviewers, suddenly appearing on the horizon and quickly attaining unto remarkable brilliance. How long she will continue to illuminate and attract the public mind there is no means of knowing. That she

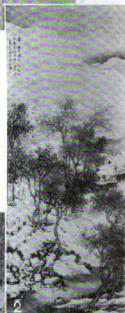
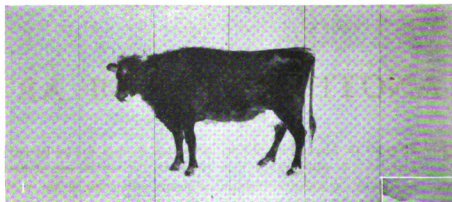
is above all things logical and well informed there is no manner of doubt; and that she is usually to the point in observation and criticism is also quite certain. There are few critics so quick to see the vulnerable points in an opponent. Though still on the right side of thirty this lady has the skill of her seniors and commands their respectful attention. One is not surprised to find that Yamakawa is a graduate of the famous English school presided over by Miss Tsuda. Her literary ability alone is a matter of surprise and pleasure to all interested in the development of the Japanese language.

All three of the names here enlarged upon are married and are mothers, as well as being accounted good housekeepers. They are equally experienced in love and finance, and claim to be authorities on the subjects whereon they write. Akiko Yosano is the most graceful, the most lucid and facile of the trio. Hers is a style that finds no easy imitation. Of course she is the older and more experienced of the three. Everything she touches at once lives with interest, being ever fresh and perspicuous. If she is sometimes a little obscure she is always intensely serious and forceful. The style of Kikuye Yamakawa, on the other hand, is light and pleasing, quite gay and masculine, though prone a little to prolixity. But her scorn and cynicism are at times rich and usually the unhappy victim well deserves them. These three masters of the pen among Japanese women may yet prove the vanguard to a host of others who will march to victory for woman's rights in this country.





1. MORNING IN A TEMPLE, BY R. TSUTAYA    2. MOKURAN, THE CHINESE  
AMAZON, BY K. HASHIMOTO    3. SPRING IN THE TROPICS, BY K. ISHIZAKI  
4. SPRING FLOWERS AND BIRDS, BY S. IKEGAMI  
5. AT ASAKUSA TEMPLE, BY T. IKEDA



1. A COW, BY S. HIRAFUKU 2. A HILL STREAM AT EVENTIDE, BY  
S. KOMURO 3. FALLEN PLUMS, BY S. NISHIYAMA 4. TESTING A  
CHRISTIAN, BY K. KABURAKI 5. GUESTS, BY E. MATSUOKA

# ANOTHER YEAR OF ART

By S. SAWAMURA

EVERY year the Department of Education holds an exhibition of Fine Art in the Autumn, at which are shown the best examples of the nation's pictorial art for the past year. While there were some interesting examples of pictures in foreign style this year the paintings in Japanese style did not show the extent of progress that might have been expected. A survey of the sections devoted to native styles of painting revealed a decline in pieces representing the religious *motif* and in their places an increase of historical subjects, or themes devoted to tradition. Whether this means a reversion to materialism is not yet quite clear. On the other hand there appeared for the first time pictures representing Christian ideas, one of the Christ and two of converts persecuted for their faith in feudal days. The tendency to abandon religious art may be only a reflection of a similar tendency now seen in western countries, and so cannot be taken for degeneration in art.

As to the remarkable revival of old themes associated with history and tradition it may be said that it is no more than a return to the ideas of the early part of the Tokugawa period when an attempt was made not only to revive ancient art but ancient literature. Among the more distinguished of these examples of the classical period, which were shown at this year's exhibition, may be mentioned Eikyu Matsuoka's *Yamashina-no-yado*

as well as *Mido-no-Asa* by Ryuko Tsutaya, to say nothing of several others. A pronounced increase in the number of genre pieces was also observable, the main tendency displayed being toward modernism. A particular good example of this phase of native art was to be seen in Shoyen Matsumura's *Hono-o* and Kiyokata Kaburaki's *Tamesaruru-hi*.

The Exhibition award was given to Matsuoka's *Yamashina-no-yado*, a fine example of decorated screen work after the manner and theme of the feudal days. The theme was obviously taken from the ancient volume called the *Konjaku Monogatari*. The *Ochi-ume* by Suisho Nishiyama was given award as the best nature piece. The picture shows a woman picking up fallen plums with a sort of exhilarating atmosphere after rain. In Ishizaki's *Nekkoku-Kenshun* we see the impressions received by the artist during a visit to India some time ago, the scenes having been taken from the vale of Kashmir. The *Mido-no-asa* already mentioned embodied scenes from Nara, where the artist spent a delightful morning. As a piece of native art it was not quite up to the *Yamashina-no-yado* though it was superior to that piece in its display of reserve. The *Shiki-no-kacho* was a good example of the modern Momoyama school and showed great excellence in line work with the native brush in ink.

In addition to those which took prizes or were given awards several received

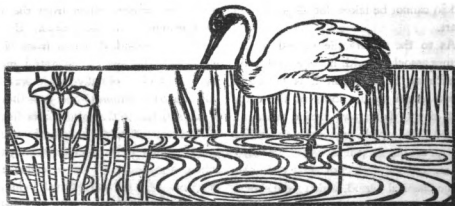


favourable mention, among which may be mentioned the *Kako* by Seiho Takeuchi, which showed the artist's skill in depicting nature after the manner of the Shijo school. Terasaki's *Toho* represented a good attempt at portrait work, though the heavy rock scenery did not seem in keeping with the central figure. The *Tamesaruru-hi* was intended to show development on the *genré* mode, showing a courtesan of the Tokugawa days who had been converted to Christianity, being compelled to trample on the cross in denial of her faith. Kansetsu Hashimoto's *Mokuran* was based on a Chinese story of a woman escaping to a foreign country dressed in male attire. The *Ushi* by Hyakuho Hirafuku showed great skill in depicting animal life in ink.

In the opinion of most experts the foreign section of the Art Exhibition showed more advancement than the section representing native styles, though leaving much to be desired when compared with occidental exhibitions of passing. In this

section the academic style seems to increase with increasing numbers. The *Kaka-takebito* by Tokuro Katata is an impressionistic piece suggested by a man playing a flute, whom the artist saw on Asukayama; especially the skill in use of colors was admired. As an example of the purely English style may be mentioned *Boshi-no-kazoku* by Wakun Ishibashi, but it was rather too academic.

In the department of sculpture there were many new artists and some unusual pieces, the wooden pieces inclining in mostly to the old style. The *Rojin* by Shinji Hori naturally was given the highest award as a good example of fine work. In the *Haisan* by Sogan Saito we had a good model of relief work, in democratic spirit. Yuhachi Ikeda's *Fumoto-sodachu* was also well done, especially the man and the horse. The *Fugumono* was interesting as being the first piece of sculpture to be exhibited by a Japanese woman artist.



# THE JAPANESE DANTÉ

By M. MOTOKI

**M**OSUI Toda, who wrote during the middle of the seventeenth century, may be regarded as the Danté of Japan, because he marks the breaking away of literature from the old style and language, especially in versification. Born in 1629 and dying in 1709 Toda was a representative writer of his age, being a contemporary of Seikaku the novelist, Chikamatsu the dramatist and Basho, the hokku poet. Though born in the family of a samurai named Watanabe he was early adopted into the family of his uncle, taking the family name of Toda. At first he was a samurai under lord Honda, enjoying an annual pension of 1,500 bushels of rice. Later in life he gave up the practice of military art and retired to a spot near Kinryuzan temple in Asakusa, Yedo.

One of the most important of Toda's works was the *Nashimoto-shu*, in five volumes, in which he elaborated a new theory of versification, attempting to break away from the cut-and-dried conventional manner of the Court poets. His poems in the *Inka Hyakushu* and the *Torinoato* are good examples of his theory in practice. Toda was a man of some intellect and shrewd wit, as may be seen from a study of his *Murasaki-no-Hitamoto*, while his *Rinshonshu* shows how profoundly he had mastered the meaning of Bushido and Buddhism. Along with his remarkable originality of style is to be seen reflected on every page the civilization of his time, as in a mirror. In reading Toda one

sees the genius of the civilization that produced such works as the *Ukiyo Zoshi*.

Toda was above all things a modernist, combating the Buddhist view of a future life, and advocating a closer attention to making the best of the life that now is, seeing that the priests obviously knew so little of that which is to come. Not only in his pragmatic interpretation of religion but in his view of Bushido he reflected the practical spirit of his age, an age that produced such heroes as the Forty-seven Ronin. Toda was a man whose spirit was alive and open to the ideas of the new age. But he was rather ahead of his time, as many men of an original turn of mind usually are; and he was therefore unable to put his ideas of life in to practice as he desired; and consequently he lived mostly in retirement in his later years, considering discretion the better part of valour. He was not content to take this attitude, however; he laboured to make the new ideas prevail. But the spirit of a peace that meant stagnation paralyzed much of his endeavour.

The work of Toda must be regarded as most important in regard to his influence on style and language. His literary controversies have left a permanent mark on the national literature. The newer spirits in poetry idolized Toda, while the conservatives and the old school looked askance. Poetic convention in that age was esteemed an idol to be worshipped by all devotees of the Muse. Toda demolished the idol. He was an

iconoclast who unveiled the ghost and left its admirers no substantial footing. He showed that the established poetic conventions were mere dead forms, in no way essential to true verse. He did not stand for a system of *vers libre* but for *vers vivant*. Toda brought the worshippers of antiquated verse out into the light and proved them unsubstantial in true poesy.

This spirit of revolution in verse may be seen from his remarks on poetry written at the age of thirty-seven :

"Japanese poetry, being composed of language spoken by the people of Yamato, may use in its composition any word used by the people. The custom of forbidding certain words and terms in poetry removes verse from the understanding of the common people, which leads to the ruin of poetry. In a peaceful age like ours there is leisure for poetry. The poets have time to write and the people to read. Such a time is one for the removal of all prejudices and unreasoning convention. The mind of people must be freed from delusion and unfounded fancy and led to Truth. Only then will poetry be real and popular. If poetry be full of conceits and artificial limitations the proper material of verse will be lacking and true poetry will vanish. The poet certainly may employ all the terms used in the Manyoshu and the Sanda-ishu."

Even a poet of modern times could not take a more sensible view of his art than is suggested in the words quoted. It involves a truth that applies to all countries at all times. Poetry must be concerned with real life and point to a higher development thereof, and it must be in the terms understood of the people. It must, however, be poetry : not a mere conglomeration of poetic commonplaces mingled together without the least attention to art or beauty or even reason. This idea is again suggested in Toda's tiny ode on the principles of versification :

Agaritaru  
Miyo no furimichi  
Areni keru  
Hiroki mukashi no  
Shinobaruru kana !

Verse conventions of old  
Are covered with mold !  
From such eccentricity  
The poet is now free !

Thus even at an early age Toda stood for that freedom in poetry which is essential to its full development and life ; but not the freedom which means formless license. To this idea he clung in spite of all opposition through a long life ; and in the Nashimoto-shu, which was the mature work of his old age, being composed at the age of seventy, Toda elaborated his theory more extensively still. He fully explained his principles and gave examples of what he meant. The old poet carries on the discussion in a keen spirit of controversy, and his comments reveal how profound was his knowledge of the national literature. His style is alert and perspicuous, and suggests a sane selfconfidence.

Toda wrote so many books that mention cannot be made of them all. His commentary on poetry, entitled the Hyakunin-Isshu-Zatsudan, is, however, one that no student of the old verse forms of Japan can afford to overlook. The book is in two volumes, and is devoted to comments on the famous poems of One Hundred Poets, as the name implies. These comments naturally show a view of verse quite removed from the criticism of preceding scholars and literature. He deals with each poem in turn, analyzing its poetic content and its style. As to style he deprecates over-ornamentation and all attempts at high writing, contending for a natural expression of poetic thought. Instancing the style of the Shin Kokinshu as an example of extreme elaboration to be avoided, he shows even more literary sanity than the contemporary poets of modern Japan. At the same time he warns poets against falling into the purely materialistic or secular style of the Shin Chokusenshu. On the whole he inclines to the style and sentiment of the Manyoshu, which represents the Elizabethan age of Japanese poetry.

Toda was rather a revolutionary leader than a model for contemporary poets. He pointed men to better modes of verse

without actually illustrating what he pointed to. The verse he made in illustration of his theories was easily surpassed by his successors and pupils. It often is so, that the pupil exceeds the master. Toda did not propose to lead his followers away from the chaste severity of the classic poets. Enjuan Keichu carried the literary revolution of Toda still further, producing poems of classical simplicity and dignity that became models for after generations.

The poets have long been interested in the burial place of Toda. For a time it was supposed that he was buried at the Kinzo temple in Asakusa, Tokyo; but some years ago a tomb was discovered at the Manshojin temple in Ushigomé, Tokyo, bearing the poet's name; and it is said that he had this tomb made for himself before his death. The tomb, however, had no date of death on it. The stone was removed to Asakusa Park under the auspices of the Tokyo Poetry Association, and there reërected in a prominent position to perpetuate the memory of one who had done so much to breathe new life into national poetry.

Like all poets Toda had a delicate ear and eye for places; and his volume entitled the *Murasaki-no-Hitamoto* is devoted to places of historic and other interest in and about Yedo, and is as valuable for its literary style as for its information. It is one of the most valuable books on historic geography now extant in Japan. At Matsuchiyama in Asakusa Park there

is a stone inscribed with a poem of Toda, which shows the poet's love of the old city of the shoguns:

Kuma ni arazu  
Tora ni mo arazu  
Asakusa ni  
Okifusu waré yo  
Tareka shiru beki!

—  
Though a tiger were I,  
Or even a bear,  
If I live in Asakusa  
No one knows where!

—  
The aptness of wit displayed in this verse is appreciated by the many thousands of visitors constantly teeming through the crowded haunts of Asakusa, where even a wild beast might easily hide to the confusion of the keenest hunter. It is a place marred by haunts of vice where the marks of the beast are in plenty. Over all smiles the Goddess of Mercy from the temple of Kwannon, while the innumerable restaurants, kinemas, theatres and places of gay life go on serenely. There too stands the tomb of Toda, the poet, whose spirit may still behold the life he was able to find something poetic in to relieve the dull tedium of a quiet and unthinking age. Toda was a poet of the people; and one cannot wonder that they have chosen to erect stones engraven with his poems not only in Yedo but in various other towns of the empire, where his name is still treasured.





# SILK HOSIERY INDUSTRY

By M. NAKAYAMA

(IMPERIAL COMMERCIAL MUSEUM)

**I**T was not until the year 1882 that silk hosiery first began to be manufactured in Japan, despite the fact that Japan had long been one of the great silk-producing countries of the world. For some years the progress made was very slow, as competition was keen in other countries; but after the outbreak of the war in Europe, the supply of silk hosiery was cut off in that direction and consumers turned to Japan to meet the situation. The Japanese article proved so satisfactory that now the demand promises to be steady and silk hosiery is one of our stable exports.

The greatest producers of silk hosiery in the past have been Germany, England, the United States and to some extent Japan. Prior to the war the greater part of the world's demand was met by the cheaper goods of Germany; and after the outbreak of the war the United States and Japan had to meet the demand. Six years ago as much as fifteen per cent of the raw silk imported by the United States from Japan was utilized in making silk hose, and during the war the proportion increased to one-third. In Japan the largest producing center is Yokohama which turns out silk hose to the annual value of 2,500,000 *yen*. The silk hose association there has forty members. Next in importance comes Tokyo, and Kyoto has two factories, one of which makes sweaters. Osaka has some factories that make silk hose too.

In Japan silk hose is woven on automatic machines, while sweaters, vests, shirts, drawers and ties are all made on horizontal machines. Our automatic machines come principally from the United States, but some are from England and Switzerland, while most of the horizontal looms come from Switzerland and America. The raw silk used is low grade of No. 1 first, rejected by the exporter. In addition to the articles already mentioned, we make silk mufflers and gloves; but the largest output is in socks and stockings, followed by underwear. Socks and stockings run from 7'', 8'', 8'' and a half, 9'', 9'' and a half, 10'', 10'' and a half, 14'', 16'', and 30''. They are of 6-16 MM white, black, brown, grey-pink, dark purple, light blue, and some other colours. Underwear is generally pink, and sweaters are mostly iridescent dark green and rose, either striped or plain. They are made of 80-160 MM; and patterns change.

The greater portion of the output from Tokyo and Yokohama goes to China, India, Australia and the South Seas, the rest being consumed for the most part in Japan, often by foreign tourists. These goods have not yet found their way to the United States. As the price is comparatively high the demand in China is not great, though in some sections it is increasing. There is at present everywhere a much greater de

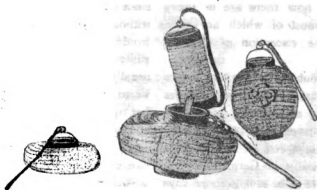
mand for ladies stockings than for any other kind of silk hosiery. The Chinese like white best, and next some light colour. There is a considerable demand among foreigners in India for these goods, and to an increasing extent among upper class natives, though usually the latter complain of the high price. The Indian demand is now supplied nearly altogether from Japan. The demand in the United States seems to be fully met by domestic production, chiefly turned out in Philadelphia. But in Australia and South America the demand for Japanese silk hosiery is fast increasing, though there is plenty of room for growth.

It is satisfactory to note that the demand for Japanese silk hosiery abroad is increasing, and that customers are usually pleased with the results. It is expected by producers that as pre-war conditions are restored and people begin to wear finer clothes the prospects of the trade will be still brighter. It is hoped that as time goes on the quality will improve that no more complaints will be heard as to the unevenness of the silk used, which leads to holes in socks and stockings, and also that they are not in fast colours. Now that the war is over it will be easier to obtain better dyes so that more permanent colours can be used.

With the progress of the industry more careful attention will no doubt be devoted to the selection of silk and the matter of dyes as well as the use of good looms, all of which will result in lessening the cost of production. Owing to the high duty of 50 per cent in the United States it is likely that Japanese goods will make little progress there at present. As America is a country where silk clothing is much used it is unlikely that the demand for raw silk there will lessen; and if so, it may not be possible to introduce Japanese hosiery there though this will be possible of the imports of raw silk to that country decrease.

The following firms are among the leading manufacturers of silk hosiery in Japan:

J. Kamimura, Ryusenji-machi, Shitaya-ku, Tokyo; M. Udagawa, Ura-Sarugakucho, Kanda-ku, Tokyo; Z. Miyakawa, Aoki-machi, Yokohama; J. Sato, Minami-Yoshida-machi, Yokohama; M. Yudzuhara, Negishi-machi, Yokohama; R. Ikchata, Takigashira-machi, Yokohama; H. Ichikawa, Negishi-machi, Yokohama; Y. Ota, Miharu-cho, Yokohama; Mitsuwawa Shoten, Honmoku-machi, Yokohama; Sotoda Shoten (Sweaters Only), Fuya-machi, Kyoto; Maruzen Shoten, Higashi-Horikawa, Kita-ku, Osaka.



# DEVELOPMENT OF LIBRARIES

By K. TANAKA

(THE KEIOGIJUKU UNIVERSITY)

**J**APAN has had libraries for many a century, Nara having had one for more than twelve hundred years. Libraries increased greatly during the peaceful years of the Tokugawa régime. One of the most important of these was the Momijiyama library, the volumes that it contained being now in the library of the Imperial cabinet. In ancient times the object of a Japanese library was not to keep books for the sake of readers but merely to preserve the books, the name in the vernacular meaning simply book-storehouse. The first library in Japan was the Imperial Library at Uyeno, and next came the Kyoto Library established at the beginning of the Meiji era, at the suggestion of the late Yukichi Fukuzawa, founder of the Keiogijuku University. From that the establishment of libraries went on until now there are in Japan about 1,400, most of which are quite small, with the exception of about a dozen.

It will no doubt be a long time before Japan can boast of such vast libraries as are to be seen in Europe. The libraries of Europe however, are very imperfectly catalogued, so that in some of them, especially in Germany, orders for books have to be sent in some days before the book is wanted. The index system adopted is too old fashioned. The

numbers of books in some of these old libraries are so great that it takes many years to index the library properly. In new countries like America the libraries are much better organized and administered, the most progressive system being adopted. In America the card system is especially to be admired as almost perfect. The Japanese libraries being also new are organized after the American system and therefore pretty well up to date.

The Japanese library has some difficulties to contend with that are not experienced so much in western countries. One of these is the humidity of the atmosphere which soon destroys the bindings of books. The rainy season has an effect on books that no western librarian ever experiences. In foreign lands books can be stored even in cellars without any injury, but in Japan books would soon come to pieces if so treated; while those on the library shelves are usually soon covered with mold in the warm weather. The Japanese library has to be very careful in regard to light and ventilation. In a land where fires are common, too, libraries are always in danger of being destroyed. One of the best library buildings in Japan is that of the Keiogijuku University, which is divided into ten compartments, each of

which is fireproof. Even in America there are few libraries better than the Keio, though the Newberry library in Chicago approaches it. Another difficulty in Japan is the handling of Japanese books, which are not so amenable to manipulation as foreign books, being thin and soft, and will not stand on end, while they are much liked by worms. Thus a Japanese library needs light and ventilation to an extent not necessary in other countries.

Though the Japanese are fond of books they have not advanced in appreciation of libraries to the degree seen in western countries. While the Government of Japan has in the past not done much to encourage private schools there is much encouragement given to the establishment of libraries. The Japan Library Association, with Marquis Tokugawa as president, is doing much to familiarize the public mind with the need of such institutions as libraries. Marquis

Tokugawa has a fine library of his own. He is also head of the Imperial University Library, an office held for two years by library chiefs in turn. Marquis Tokugawa has done more for the promotion of libraries in Japan than any other person, having given a great deal of money to the cause, as well as presented his mansion to the Library Association for its office. The Association publishes books on the management of libraries, as well as a Library magazine. The country libraries are also supplied with lists of newly published books. The Association has over three hundred members, and holds an annual meeting in Tokyo and the provinces alternately, with branch offices in Kyushu, Yamaguchi and Niigata. In this way the various libraries of the empire are intimately associated; and no doubt as the taste for reading becomes more and more development the growth of libraries will also advance.







# TSUSHIMA NO ARANAMI

By ONZAN

## III.

AS time went on the relations between the islands and the Russian warship grew rather critical. The Tokugawa government despatched Oguri Kodzuke-nosuké to Tsushima to try to settle the affair peaceably. The daimyo of the island and all the people were most anxious to meet the high commissioner from the shogun, as they knew Oguri had been to America and knew all about foreigners. But as Oguri arrived he first went to the Russian warship and asked for a conference with the captain, who received him with every courtesy.

As the shogun's commissioner reached the warship in a small boat accompanied by two or three attendants, he was received by a guard of marines, who presented arms. As he entered the cabin of the captain he looked out through the porthole and saw nothing but gulls skimming over the placid waters. He was first treated to some coffee, after which the captain of the ship entered the room, accompanied by ten subordinate

officers. They all greeted each other politely.

"I greatly regret to hear that your ship suffered injury and had to put into our harbour for repairs," said Oguri; "but I presume that by this time you have almost finished what you wanted to do."

The captain replied that the repairs were still going on but that he hoped to complete them soon. As he spoke he carefully scrutinized the high commissioner.

Then Oguri told the Russian captain of the anxiety of the islanders and the dangerous agitation among them, and suggested that it would be advisable for the ship to weight anchor as soon as possible.

"Very well," said the captain, "we will depart as soon as the necessary repair are completed."

At this Oguri expressed profound satisfaction. Then the Russian officer informed Oguri that he desired, to see lord

Munē, the daimyo of the island, to thank him for courtesies extended during their sojourn in the place, as well as to ask him certain important questions.

Oguri replied that it was very kind of the captain to desire to offer thanks but it really was not necessary and therefore not to trouble about it, suggesting that it would be more appropriate to express thanks to the central government and that he would be glad to convey the thanks himself.

With this idea the Russian captain did not agree. He insisted that it was necessary that he should see lord Munē, and intimated that he had the promise of the islanders that he should meet the daimyo after one hundred days, which expired on the 11th. He must see the daimyo by all means. He said he could only regard the agreement as false if they refused to keep it, and wanted to know if the Japanese were liars. If the agreement was not fulfilled compensation would be required.

The attitude of the Russian captain was regarded by Oguri as a threat and the action of the foreigners now seemed to menace the situation. Oguri felt himself in a fix. He thought that if he refused the request to see lord Munē the foreigners would at once land an expedition and the result might be a big fight. He decided, therefore, that the way of least resistance was to agree to the request. At the same time he thought if he warned the lord and the islanders to maintain a peaceful attitude all might come out right. So Oguri promised to arrange an interview between the captain and the daimyo; and then he left the ship.

Oguri met the daimyo and his principal retainers at an inn in the town, and gave the details of his interview with the

Russians. He warned the daimyo against permitting any row or demonstration on his part saying that although the foreigners were rude and perhaps unreasonable it was better to avoid a clash at all costs, as it might lead to war between Japan and Russia. Probably the daimyo and his men were not aware of the power of a foreign country like Russia and they had better not endanger their own country by starting trouble. Then he told them somewhat of his own experiences abroad and astounded them with tales of foreign prowess. If they felt insulted and desired revenge it were better to await a more convenient season than the present.

The daimyo and his men were too indignant and insulted, however, to give Oguri's advice the attention it deserved. They were extremely disappointed at the result of Oguri's interview with the Russians, and evidently thought that a man of Oguri's position ought to have had more influence. They now affirmed that the daimyo was determined not to see the Russian and that it was mistake to have consented to such an interview, finally suggesting that it might have better not to take the trouble to come from Yedo.

Oguri thereupon retired to his own room in the inn, regretting that the daimyo and the people were too excited to listen to reason. He thought they were preferring small questions to great ones, and putting their own feelings before the interests of their country. He did not desire to allow anything that would endanger a fight with Russian; for he thought once Japan began to fight with foreigners there would be no end to it, as so many foreign countries seemed interested in Japan. If Russia secured rights by force all the other countries would be

wanting to do the same. He was resolved, therefore, to take every precaution to avert disagreement. To do this he might have to sacrifice his own life, but this was something for which every patriot must always be prepared.

The high commissioner of the shogun determined that the best way to begin his negotiations for peace was to assume a bold and dignified attitude toward the Russians, ready to die if need be. He would deal with the Russians, and if the islanders were not content thus to leave it to him they would suffer condign punishment from the central government. He, therefore, prepared to issue his commands and to demand obedience in the name of the shogun.

Some of the retainers, on hearing Oguri's determination, said that the only way to do was to kill Oguri before attacking the Russians. When he heard this he showed no fear, but coolly replied that they were too provincial to see the most important bearings of the case, and knew nothing of the outside world.

Oguri again paid a visit to the warship and saw her captain. This time he assumed the noble bearing of a Japanese samurai and deeply impressed the Russian officers with his fearless spirit. But the Russian was not to be thus discouraged; and he assured Oguri that he would land forces on the 25th of the month, and no postponement would be allowed.

"Your assertion that nothing will prevent you from seeing the daimyo is quite unreasonable," said Oguri, "for if he should be very ill or should die, you could not carry on your design."

But the Russian asserted that nothing on earth could prevent his carrying out what he threatened.

At this Oguri's face became crimson with indignation.

"Silence!" he demanded in cool voice, as he arose and started at the Russian captain with piercing eyes. The company started in alarm. "Have you come to my country to pick a quarrel?" demanded Oguri.

"No, by no means!" affirmed the Russian.

"Do you not think it rude if not unreasonable for a visitor to insist on his own convenience without the least consideration for his host?"

"But you agreed to let me meet the daimyo on the 25th," said the Russian in great excitement. Oguri stood up to him and fixed him in the countenance with his penetrating eyes.

"Yes, I admit that!" he said calmly "but may not a promise be changed by unavoidable circumstances?"

With this Russian did not agree. He affirmed that Oguri would be obliged to keep his promise for the interview. Then the captain asked once more in a very demanding manner, whether he could or could not see the daimyo on the 25th.

"Yes, you may, if the lord can make it convenient on that date," said Oguri.

"Your attitude is quite absurd," declared the Russian captain. "Do you not see this great warship? Do you not see her guns? Don't you see what return you may expect for any violation of your promise?"

At this the Russian stood up to Oguri as if he might attack him, but Oguri remained undaunted and unmoved.

"Very well," said Oguri. "If you want to fire your guns at me, it is all right. I am only the high commissioner of the shogun, entrusted by him with

these negotiations. If it satisfies you to kill me, by all means do so. I have taken upon myself the responsibility for these negotiations with you and I shall take upon myself the responsibility for breaking the promise of the interview. Visit your punishment on me ! ”

As he finished Oguri struck his breast with his fist. The Russian and his subordinates stood in speechless astonishment. Oguri broke the awkward silence :

“ You have your guns but I have my sword ! ”

At this he laid his hand on the hilt of his sword, and continued :

“ If you insist on meeting the daimyo, lord Munē, on the 25th, this sword, the soul of a Japanese samurai, will not grant it; but if you wish to see the daimyo at his own convenience, I will arrange it for you.”

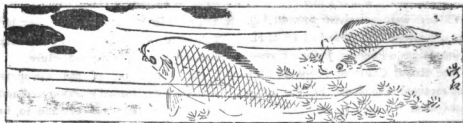
Upon this he withdrew and left the ship. His bold spirit greatly impressed all who witnessed it, both Russians and Japanese. No one could guess exactly why he refused to let the Russian see the daimyo on the 25th. On his return to the inn Oguri set about preparing to return to Yedo. A senior retainer of lord Munē came to see him off. To this retainer he intimated that he had seen the Russian captain and had cancelled the appointment to interview the daimyo. He went on and said that he would not

be responsible for what happened after he left Tsushima. But he warned the man to impress on the daimyo and the islanders that the nation must not be endangered to gratify their petty resentment against a foreigner.

“ You islanders here may consider it a great honour to die in battle,” said Oguri, “ but when your death in battle endangers the empire, what of it? There is nothing more to be said ! ”

When the daimyo and his retainers received this message they were much impressed by it, and resolved to maintain a calmer temper. On the other hand, after the indignant and insulted Oguri left the ship the Russians began to realize the gravity of the situation, and when it became known that Oguri had left for Yedo, the alarm grew more profound. Finally the daimyo agreed to meet the Russian captain on the 26th and at the interview the affair was amicably settled and they parted in peace. Thus Oguri's diplomacy was entirely successful. His was a samurai victory : to conquer without blood.

It is unpleasant to have to relate that this great diplomat and patriot suffered execution afterwards in his old days at the hands of the imperialists for his devotion to the shogun in resisting the overthrow of the *bakufu*. He was beheaded on the 6th of April, 1868.





# MONTHLY RECORD OF EVENTS

(OCT. 23 to NOV. 23)

Oct. 25.—The Government issued an emergency Imperial Ordinance suspending import duty on rice to prevent continued inflation of price.

H. E. the American Ambassador, Roland Morris, called on the Minister of Foreign Affairs and held an important conference.

The war tank presented to the Japanese army by the British Government arrived in Japan.

Oct. 26.—To replace the late Mr. H. W. Denison and the Late Baron Motono as Japan's representatives on the Hague Tribunal, Baron Dr. Hodzumi and Dr. M. Tomii were appointed.

Oct. 29.—The Government recalled Mr. G. Hayashi, Minister to Peking, and appointed Mr. T. Obata, head of the Political Affairs Bureau in the Foreign Office, to take his place.

Dr. Minoru Oka, director of the Commercial and Industrial Bureau in the Department of Agriculture and Commerce, resigned and Mr. E. Okamoto, director of the Forestry Bureau, was appointed to succeed him.

Cables were received announcing the safe arrival in England of H. I. H. Prince Higashi-Fushimi, Japan's Envoy to the Royal Court of England, who was received in audience by the King and Queen.

Mrs. K. Mineshima who contributed

500,000 *yen* towards the construction of a chemical industrial school, was decorated with the Sixth Order of the Crown.

Major-General Inoue, Commander of the Tsingtau garrison, was appointed Military Attaché at the Japanese Embassy in Washington.

Nov. 3.—Miss Caroline Furness, emeritus professor of Astronomy at Vassar College, was welcomed to Tokyo as a representative of American women war workers.

Nov. 5.—Count Hijikata, one of the heroes of the Meiji period, passed away at the age of eighty-six.

Mr. T. Shimamura, one of the leading playwrights of Japan, and formerly professor of Dramatic Literature at Waseda University, died.

Nov. 9.—Mr. H. Motoda, a director of the Seiyukai, and Viscount Terauchi, were appointed members of the Diplomatic Advisory Council.

Nov. 12.—An Imperial Rescript was issued summoning the Imperial Diet to meet on December the 25th.

Nov. 13.—His Majesty the Emperor left Tokyo to attend the annual military maneuvers in Tochigi prefecture.

The conclusion of the European Armistice was formally announced and the national flag was ordered to be flown over all residences for two days.

Unofficial celebrations in honour of the return of peace were held at various places. The Tokyo Municipal Council met and decided on a formal celebration of peace at Hibiya park on the 21st.

Nov. 15.—The students of Keio University held a lantern procession in Tokyo, some 3,000 attending.

Cables were received announcing that H. I. H. Prince Higashi-Fushimi had proceeded to France and Italy where great welcome was accorded to so distinguished a representative of the most distant of the Allies.

Nov. 16.—The students of Waseda University held a special meeting in celebration of the return of peace, when Marquis Okuma delivered a characteristic oration.

Various schools and associations engaged daily in lantern processions in honour of peace.

Nov. 18.—On concluding the annual military manœuvres His Majesty the Emperor conferred 129 decorations on living and departed heroes, among the latter being included Ota Dokan, founder of Yedo castle, and Daté Masamuné, the famous daimyo of Sendai in ancient times, who despatched the first Japanese embassy to Rome in the 16th century.

Captains Tobimatsu and Takahashi were killed while flying, by of the collapse of their aeroplane.

Nov. 19.—The naval and military officers to attend the Peace Conference were chosen.

His Majesty returned to the capital

from the annual military manœuvres.

Nov. 20.—Count Yanagisawa was appointed on the Tokyo Municipal Assembly in place of Mr. B. Nakano, deceased.

His Majesty the Emperor went to view the chrysanthemums at the Aka-saka Palace gardens.

The Fine Arts Exhibition of the Department of Education closed, having been visited by 258,346 persons, or 15,000 more than last year.

Nov. 21.—The citizens of Tokyo formally celebrated the European Armistice, when 2,500 distinguished guests were invited to meet the city and government officials at Hibiya park and more than a million people turned out to witness the proceedings and the parade. The Mayor of Tokyo and the Premier read addresses and response was made by the British Ambassador in the name of the foreign representatives. Decorated cars, floats and other forms of demonstration were seen moving about the capital all day. At night a monster lantern procession of more than 100,000 persons marched through the main thoroughfares and visited the Imperial Palace grounds, where the procession was viewed by Their Majesties.

Nov. 24.—Viscount Chinda, Japanese Ambassador in London, and Mr. K. Matsui, Japanese Ambassador in Paris, were appointed to represent Japan at the Peace Conference. At a later date it was decided to name Marquis Saionji as Japan's chief plenipotentiary at the Peace Conference.

# CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Now that the war is over and the awful bloodshed ended what is there to say except that Japan unites with the rest of mankind in welcoming the return of peace? It is a pity that the war should have happened and that such appalling destruction of life and property had to go on so long before the scourge could be stayed. But the world should be glad that there were found in it sufficient men and women of the right stuff to give their lives that mankind might be saved from the doom that militarism threatened. This universal spirit of vicarious sacrifice could hardly have been possible in a world without that religion which the Church, that some suppose to have failed, had been instilling into the mind of the nations for centuries. The conclusion of this war is the triumph of spirituality over materialism! Our one mistake was in allowing the war to take place at all. Had we been as earnest and assiduous in precaution and prevention as we were in prosecution of the war no doubt Germany would have been precluded twenty years ago from thinking she could thus attack humanity with impunity. The danger now is that in our hour of triumph we may be lacking in sufficient humility to profit by our successes and learn the lessons of the war, as was Germany after the triumph of 1871.

**Religion Versus Materialism** The *Chugai Shogyo* regards the result of the Allied victory as a triumph of spiritual character over mere materialism. The civilization of Germany was founded on material science, says the *Chugai*, and this scientific progress gave birth to the doctrine of Might, which finally developed

into the Kaiser's ambition for world-conquest. Power is something not to be despised, of course; but this war shows that Might has to reckon with something superior to it, the Spirit that decides the fate of humanity! In the universe there exists the Spirit that gives birth to beauty, justice, truth. All the noblest sentiments of humanity, such as love, sacrifice, honour, sympathy, come from this divine Spirit. A doctrine of Might that ignores this Spirit is but a superstition. Until a few months ago the doctrine of Might appeared to be victorious over the Gospel of love and righteousness, and mankind feared that after all there might be no God. But the victory of the Allies proves that Right is still Might and God still reigns. The world now awaits the Allies method of settling the problems of peace. The *Chugai*, which, it is well to remember, is a commercial organ, hopes that the Allies will display the same spirit of cooperation and justice in establishing peace among races and nations as they did in saving the world from militarism.

**The Peace Conference** Dr. Terao, known as one of the most famous jingo professors of Japan, is pessimistic as to the rights and interests that Japan is likely to secure at the coming peace conference. Though the Allies may not be entirely blind to the services Japan has rendered in the war, these services will not be regarded as extensive enough to give Japan much voice in the deliberations of the Conference. Japan's only hope of retaining the South Sea Islands is to advance no military reasons for desiring to hold them. As to Tsingtau Japan should propose that China consent to make it an open



port. The most difficult problem will be in regard to differences between Japan and America in respect of China and Siberia. America has long regarded Japan as an obstacle to her progress in China; but it is vital that China should follow the guidance of Japan. Owing to American investments in China Japan is greatly handicapped in her endeavors to guide China aright. If America secures railway rights in Siberia all military and economic rights in that region, as a matter of course, will pass into her hands, a situation that would put Japan in jeopardy.

**Japan's Share** In an interesting article in the Osaka *Asahi* from the pen of Professor Senga, of the Department of International Law in the Kyoto Imperial University, it is contended that even after the war necessity will be found to leave Germany one of the dominant powers of Europe in order to preserve the balance of power, though undoubtedly she will lose much of her former prestige. With regard to Siberia, the South Islands and Tsingtau Japan has rights that she must insist on, while harboring no territorial ambitions. If Great Britain will not give up the colonies she has taken from Germany in the Pacific, it is not to be expected that Japan will do so. As to the disposition of Tsingtau Japan has already said that it will be restored to China, though Japan may hold it until the arrival of a convenient time for its restoration. To Japan the most important of all questions relates to the results of the war in Siberia. Unbridled competition between Japan and America in that region must by all means be prevented. Perhaps the surest step toward this end is to have Russia herself undertake the development of the vast resources of the country, leaving no room for the ascendancy of any other power.

**America Saves The Situation** In the opinion of the *Yamato* America's entry into the war at the vital moment when Russia had collapsed saved the situation for the Allies; and this, the paper thinks is the reason why the Germans appealed to President Wilson to

have mercy on them in their discomfiture, thus forcing America to take the lead in Allied diplomatic affairs. The most important question now arising out of the war, thinks the *Yamato*, is as to what America expects to get as a reward for her services. Great Britain, France and Italy will attain their main objectives in regard to colonies and boundaries; but what is America to get? Is the United States to have no prize of war at all? In all the speeches of President Wilson there is no trace of a desire for any territorial reward. Some aver that America wants control of the Trans-Siberia railway to carry out an ambition to connect the three continents by way of Alaska; but no one believes that she will propose this as one of the terms of peace. Perhaps the greatest satisfaction that America can get out of her efforts in this war is the organization of a League of Nations, of which proposal President Wilson has become an active exponent. This idea first put forward by the American President, has met with remarkable unanimity among the Allied peoples. If the idea be realized as a result of the great conflict the *Yomato* concludes that America's participation in the war may be recorded as one of the greatest events of history.

**League of Nations** The *Kokumin* insists that Japan shall take an active part in the formation of such a League of Nations as the Allies propose, so as to curb the injustice of selfish nations after the war. President Wilson, says the *Kokumin*, requested the Japanese Government to state its ideas as to the proposed League of Nations; and the paper is doubtful whether a very definite answer has been given to Washington. If the main idea of the League of Nations is to realize permanent peace for mankind it is something that should meet with a universal response. Of all wars of the past none has brought more misery upon the world than this one, and a repetition of it must by all means be averted. Both the victorious and the vanquished have alike suffered the most unspeakable horrors from the war; and a League of Nations should, therefore, be an inevitable outcome of the struggle. No nation on earth should oppose the



proposal, and Japan should be one of the leaders in welcoming it, and this as much for the sake of Asia as for her own sake. For the successful working of a League of Nations, however, all race prejudice must be banished and all received on even terms. A League of Nations that did not guarantee equal opportunity and equal treatment for all races and nationalities would be impossible of permanence. The first step toward sincerity in this direction is to abolish all laws and regulations discriminating against other than the white races. Another question relates to restriction of armaments. Can England and Japan afford to weaken their present armament defences? No doubt it would be a good thing if national resources could be directed into commercial and industrial as well as educational channels instead of being consumed in armaments; but this war has shown the evil of unpreparedness. On the other hand America has shown that advancement in industrial capacity is even more important than military preparedness. Therefore after the war Japan should give more attention to industrial development than to armaments, in which case she will be more ready to welcome a League of Nations.

The warmth of the Imperial Royal welcome Envoy to England with which H. I. H. Prince Higashi-Fushimi was received in England will no doubt do much toward cementing the relations of the two great island empires, as well as improve international relations generally. The Imperial Prince was despatched by the Emperor of Japan on a mission to return the courtesy of the visit of Prince Arthur of Connaught to Japan, and to present to King George the regalia pertaining to a Field Marshal of the Japanese Army. The Japanese public knew nothing of the departure of the Prince for Europe until his safe arrival in London was announced. Happily his visit coincided with the victory of the

Allies and the return of peace. The accounts of the various functions with which the Prince was entertained both in England and on the Continent were received in Japan with great satisfaction. This was not the first visit of Prince Higashi-Fushimi to England, of course, as he, together with his Imperial consort, was the Imperial Envoy attending the Coronation of King George.

The return of Peace was celebrated in Tokyo on the 21st of November with unprecedented demonstration.

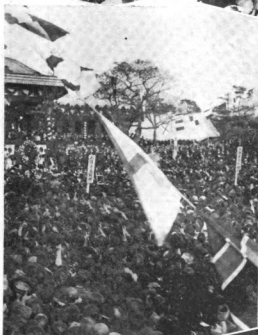
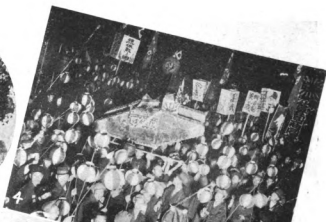
The Japanese are naturally an undemonstrative people when pleased, though rather noisy when displeased; so that the fête in celebration of Peace must be regarded as a most unusual display of enthusiasm. Flower-cars and decorated automobiles paraded the streets all day, while flags of the Allies floated gaily over the shops and offices; and a mass meeting of citizens representing the largest crowd ever seen at one place in Tokyo assembled at and around Hibiya Park to hear addresses of felicitation from the Mayor of the city and the Premier of the Empire to which the British Ambassador responded in the name of the Allied embassies and legations. At night the demonstrations took on a still more memorable form, when more than 10,000 persons formed a great lantern procession over five miles long which marched through the main thoroughfares after visiting the Imperial Palace and the embassies and legations of the Allies. The most remarkable feature of this procession, which took over two hours to march past, was the fact that it elicited from the imperial authorities the democratic concession of being permitted to enter the Sakashita gate of the Imperial Palace grounds and to pass out through the Inui gate, a favour never granted before to any procession. As the vast array of lanterns passed through this part of the palace grounds it was viewed by Their Majesties, the Emperor and Empress.



**BANQUET OF THE INDO-JAPANESE ASSOCIATION**  
**MOTHER OF RUSSIAN REVOLUTION REACHES TOKYO**  
**MR. OBATA, NEW JAPANESE MINISTER TO PEKIN**  
**THANKSGIVING DAY AT JAPANESE CHURCH, REINANZAKA, TOKYO**

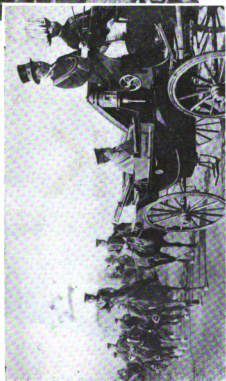
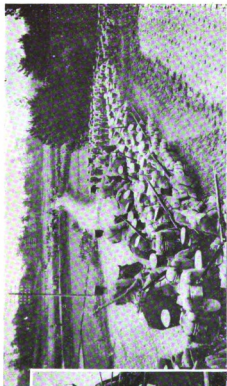


TOKYO CELEBRATES VICTORY OF THE ALLIES AND THE RETURN OF PEACE, THE



BRITISH AMBASSADOR AND THE MAYOR OF TOKYO AT THE TOP OF THE PICTURE





ANNUAL MILITARY MANOEUVERS, HIS IMPERIAL MAJESTY, THE EMPEROR IN THE CARRIAGE

# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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S. Hirayama

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Y. Nakatsuka

**EDITOR**  
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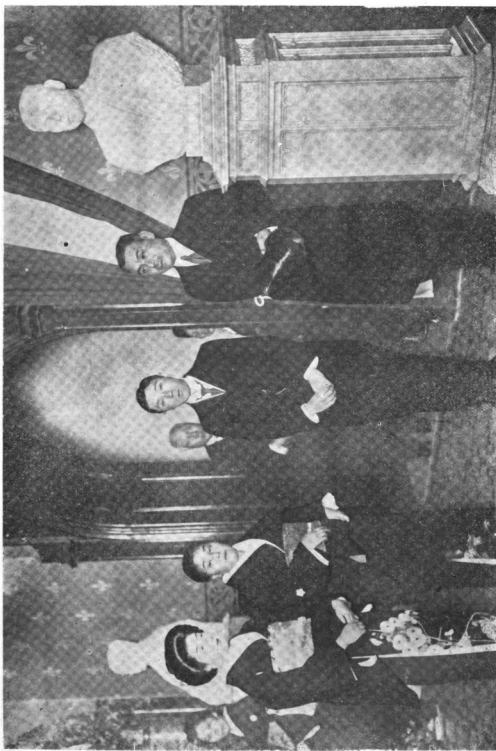
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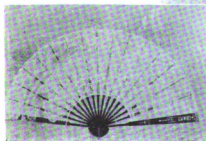
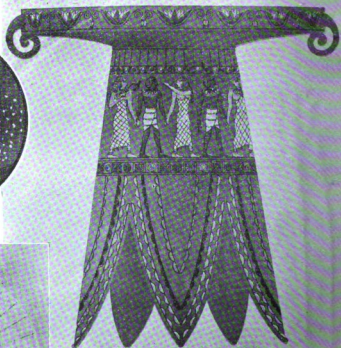


A RIVER MOUTH, BY TAKENOUCHI SEIHO

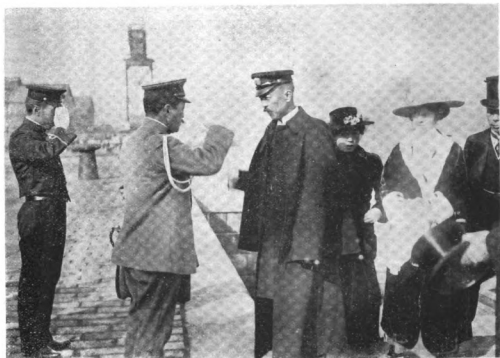


HON. YEIKICHI KAMADA, M. H. P. AND HIS FAMILY





MODERN JAPANESE ART DESIGNS



II. I. II. PRINCE HIGASHI-FUSHIMI WELCOMED BACK FROM EUROPE



MARQUIS SAIONJI AND PARTY SAIL TO FRANCE



1. THE SEA OFF KAZUSA, BY Y. TATARA 2. IN KAMCHATKA, BY H. NAKAGAWA  
3. FUJISAN FROM LAKE SUWA, BY H. KANAYAMA 4. THRESHERS, BY T. MAKINO  
5. A FLAUTIST, BY T. KATATA 6. SOWERS, BY S. IWASAKI  
7. TIRED OUT, BY S. SAITO 8. PLAYING THE GUITAR, BY I. TANABE



PRINCESS NASHIMOTO  
NEW YEAR IMPERIAL REVIEW AND GENERAL AKIYAMA

PRINCE VI OF KOREA





MARQUIS MAYEDA, MARCHIONESS MAYEDA AND LIEUTENANT OGURI

# THE JAPAN MAGAZINE

VOLUME NINE

FEBUARY, 1919

NUMBER TEN

## TAKENOUCHI SEIHO

By S. ONO

**W**HEN Hashimoto Gaho died in 1908 the greatest representative painter of the Meiji era had passed away, and all lovers of Japanese pictorial art wondered who would take his place. With the disappearance of the master it was felt that the sun had gone down in the world of art. Art circles were much divided, and second rate painters innumerable were engaged in an unseemly strife to establish schools after their own names. There were a few men of great skill, however, and art made some remarkable progress in individual cases. Among the more distinguished names following the decease of Gaho was that of Takenouchi Seiho, though Terasaki Kogyo and Yokoyama Taikan also left an indelible mark on the nation's art. Terasaki may be regarded as a good representative of the Tokyo School of painters while Yokoyama is a type of the new school of Japanese artists recently gaining favour; but Takenouchi is above all a Kyoto artist.

As Tokyo is recognized as the center of learning in Japan, and Osaka the commercial metropolis, Kyoto is the home of Japanese fine art. One looks to Tokyo for the representative scholars of the empire, and to Osaka for great commercial magnates, and to Kyoto for the great painters. It is not without significance that so large a proportion of the artists that win favour at the annual Exhibition of Fine Art in Tokyo comes from Kyoto. Take-

nouchi Seiho is not only one of the typical examples of the Kyoto school of art, but a good representative of high achievement in national art. In him converges the highest genius of the old schools and the new, the ancient and the modern.

While there is considerable demand for the paintings of Kogyo and Kanzan, the greatest demand is for pieces from the brush of Seiho, whose pictures now command the highest figure. An ordinary price for a canvas by Seiho is one thousand yen, and often still higher; and his monthly income is said to be over 20,000 *yen*, which is more than most of the merchant princes enjoy. This fact alone proves how fond of fine art are the monied classes of Japan, as well as the encouragement accorded a really first-rate artist.

Seiho was born in the old capital at Kyoto in 1864. His father kept a restaurant and showed fine appreciation in collecting works of art, which no doubt did something to influence the mind of his son, who inherited his father's taste and took to painting from childhood. The lad was brought up with every facility for developing his inherent love of art, and made progress quite consistently with his natural talent. Young Seiho studied painting in the studio of the famous Kono Bairei, the greatest master of the brush in Kyoto. It is not every great painter that proves a successful teacher; but Bai-

rei was eminently a teacher as well as a master artist. Needless to say Seiho was among the greatest of his pupils.

At first Seiho took to the style of the Shijo school of painters. He applied himself to the old masters with remarkable assiduity. The good points of other schools, however, were in no way neglected. He devoted special attention to the art of Buson and Kano, wishing to acquire the points of excellence displayed by these masters. It was only after many years of laborious toil and perseverance that Seiho reached an attitude of confidence in his own expression of beauty on canvas. He first appeared as an exhibitor at the Japan Fine Art Exhibition in 1891, when he was given a high award. It was a period of unusual dullness in the realm of fine art, and the progress shown by Seiho had a good effect in awakening the art world to new possibilities. His fellow artists of the Kyoto school had been too long content to adhere to the old conventions and avoid too much originality. They painted as if all achievement lay in the past. The greatest of the old masters could never be again approached. The artists of the day refrained from subjecting their canvasses of public criticism. They were not willing even to profit by well-taken criticism. But Seiho was ready to face the public and take any hint that was offered him, if he thought it pertinent. He was consumed by an undying aspiration after high achievement. He was not satisfied to have his pieces praised by his colleague in Kyoto only; he wanted to know what Tokyo thought of them. His willingness to take criticism was an indication of his great capacity for further progress and achievement.

Thus it was that Seiho went far beyond

most of his contemporaries in the sphere of painting. It was not that he found no rivals, but he displayed greater ambition and promise than others, and so won the heart of the public. Not content with the admiration bestowed on him, Seiho determined to see what western artists had to teach him, that he might, if possible, combine the virtues of East and West in his chosen sphere. He therefore travelled in Europe and America and saw what art had achieved in these countries. He did not refuse to profit by the points of superiority witnessed in western art. Seiho devoted close study to the masterpieces of European art; but he evidently preferred his native style of painting, for he never tried to imitate what he saw abroad. Whatever he learned he was able to apply after a Japanese manner.

The influence of western art upon Seiho may perhaps best be seen in his sepia pieces, which he for the first time successfully accommodated to Japanese style of painting. After his return from abroad Seiho settled down to fuller development of his great skill. Since then every year has but added to his achievements and his fame.

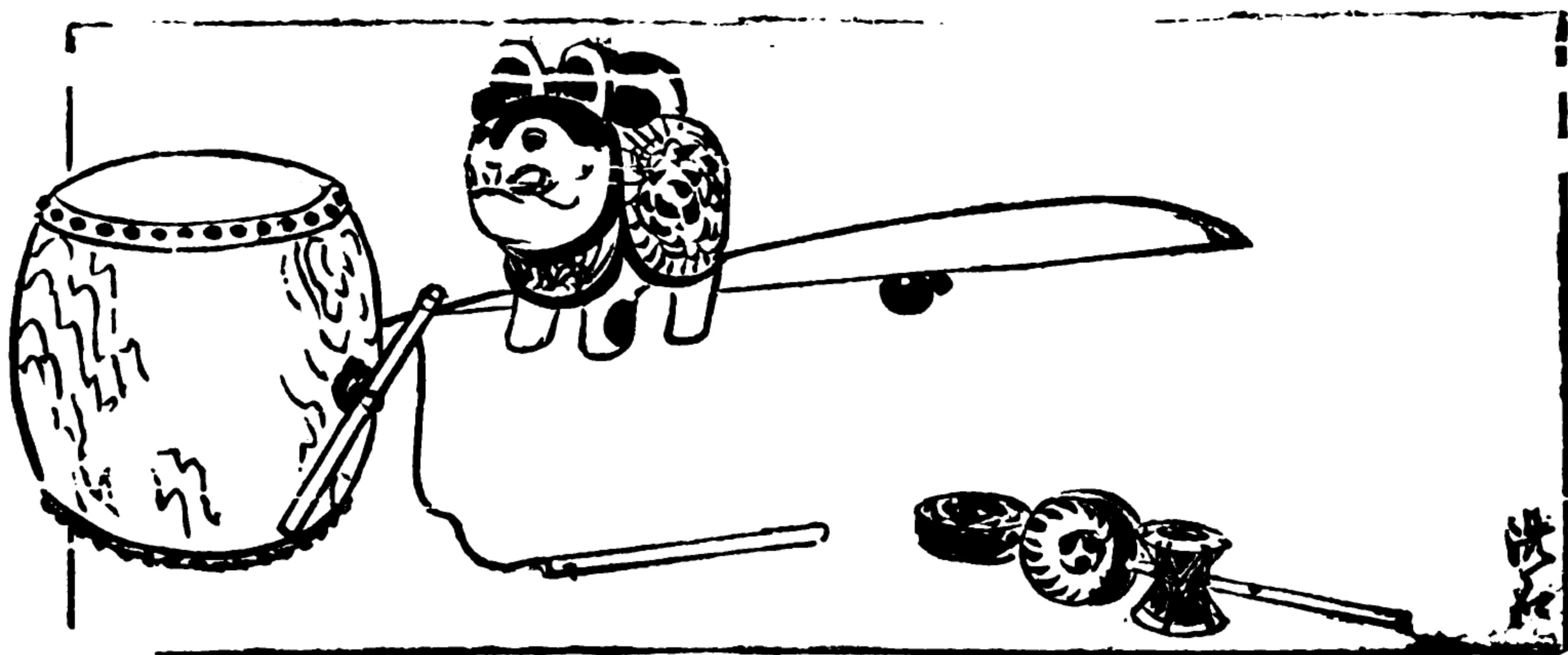
Among the superior features of the art of Seiho are his unique sketching qualities and the variety of his themes. His sketches of flowers, birds and animals live. The anatomy of his live subjects is always perfect. Seiho is always master of his theme: it never masters him. His pieces reveal a remarkable lightness of touch and spirit combined with a certain degree of seriousness. At times he devotes himself to great minuteness of detail and clean-cut representations of subject, while at other times he prefers the vague and indefinite. Nothing can be more

beautiful than Seiho's "A River Mouth" which was exhibited at the Tokyo Fine Arts Exhibition in the autumn of 1918. A river mouth in the early morning appeals to every artist. To gaze at this picture fills the mind with inspiration and boundless hope. Yet it is all so very simple in composition and execution. Though it might seem commonplace at first, it is easily seen to be inimitable. Artists with such character in their pictures are very few. The beauty of his native scenery breathes through the nature pieces of Seiho.

The most famous works of Seiho are the "Ama Barashi", the "Aki-yu", "Haru-no-yama", "Kyoto-no-aki," "Are Yudachi", "E-ni-naru-maye", "Hikari," and "A River Mouth" In the "E-ni-naru-maye", a very lovely thing, we have Seiho's power to depict human

beauty; while his "Kyoto-no-aki" shows how well he can portray nature, especially in her sombre moods.

In 1900 Seiho was appointed to the high position of Court Painter, and later became professor of Fine Art in the Art Academy at Kyoto. He also teaches in a private art school of his own. Among his more distinguished pupils are Nishiyama Suiho, Hashimoto Kansetsu, Ishizaki Koyo and Tsuchida Baisen. As a painter of beautiful women Baisen is superb, while Koyo greatly excels as a painter of birds and flowers. These two were the most admired of his pupils; but it would take both together to equal the master. They fell in love with his daughter, but fearing to create bad feeling between them, Seiho gave her in marriage to a business man.





# A BEGGAR AND A VISCOUNT

By T. ISOBE

**I**N the year 1866 the shogun had a warship called the Kaiyo-maru, built in Holland; but by the time it had arrived in Japan the Tokugawa régime had fallen and the clans of Choshu and Satsuma were supreme. The new warship was brought to Japan with Buyo Enomoto as commander, who was greatly surprised on his return to find that the government that had despatched him to Europe, was no more. Enomoto believed that the revolution had been brought about by the clans of Choshu and Satsuma in revenge for the defeat of their ancestors by the Tokugawa family in the battle of Sekigahara three hundred years before. He, therefore, felt in duty bound to be loyal to the *Bakufu* and oppose these clans, while loyal to the Imperial House. Consequently when the new Government requested him to deliver to them the navy he refused point blank.

Katsu Awa, later the famous Count Katsu, visited Enomoto on the Kaiyo-maru and advised him to surrender, but he stoutly held out against it. The officers of Enomoto were so excited and indignant at the proposal of Katsu Awa that they could be with difficulty prevented from falling upon him then and there and despatching him; but Enomoto restrained them and sent Katsu Awa

safely back in accordance with the laws of war. A few days afterwards the whole navy left Yedo for Hokkaido where they cast anchor in the Bay of Hakodaté on the 20th of November. It was decided to hold the fortress of Goryokaku against the clan forces; which meant that the rebels would have to fight the Imperial army. The rebels were brave and held out well for six months, when their supplies and ammunition were exhausted and they were compelled to surrender. The fort fell on the 16th of May, 1869.

When Enomoto decided that it was useless to sacrifice more lives in a futile attempt to overcome the opposing forces, he sent a message to Ryosuké Kuroda, later Count Kuroda, then a staff officer of the army, with whom he was acquainted, asking him to make provision for surrender. He proposed to give up the ships and men in the condition in which they then were and that he himself should commit suicide. The letter was carried to Kuroda by a subordinate officer named Ishikawa Jihei. As the messenger was hurrying back with an answer to the message, he saw a meteor falling across a mountain peak in front of him, which he took for an omen that his master's life was no more. When he arrived, however, he found that Admiral Enomoto

had not yet committed the fatal act, but was busy preparing for it.

Having completed his preparations in due form the brave admiral seated himself on the mat, opened his clothes and took the sword to perform *harakiri*. His face was deathly pale and he heaved a deep sigh. He lifted the weapon and was about to make the fatal incision in his abdomen, when a messenger just then pushed open the door, crying "Do not perform *harakiri*!" On looking up, the admiral was astonished to find that the intruder was his officer, Ishikawa.

"Well, what news?" demanded the admiral.

"First I must ask you why you want to commit *harakiri*?"

"With good reason. I wish to die in the name of my subordinates, who may be held responsible for my actions, so as to save their lives!"

"No! No!" cried Ishikawa. "The time for such an act has not yet come! It may be that your subordinates will refuse to surrender after your death. If you wish to surrender you must live to see it through, else we shall go on fighting to the end. The thing to do is to lead us all in the act of surrender, conclude the most advantageous terms possible with the enemy, thus preventing further useless resistance, and then die if needs be."

Enomoto could easily now see that it was kinder to his officers to live than to die. He thereupon admitted the reasonableness of the argument and rearranged his uniform, resolving to await further eventualities. He at once summoned his officers to a conference, obtaining their acquiescence in the act of surrender, and emphasizing the folly of further resistance.

Subsequently Enomoto had an inter-

view with Kuroda, who allowed him to surrender on very generous terms, and agreeing to spare the lives of the remnant of the shogun's army. Some of the officers of the Imperial forces insisted on visiting death upon Enomoto and his followers, but Kuroda refused to agree to this, saying it would be a great loss to the nation to destroy so great a hero. The wisdom of this view may be seen from the fact that afterwards the admiral became Viscount Enomoto, who was Japanese Minister to Russia, Minister of the Imperial cabinet and held other high offices of state. Naturally he was always on friendly terms with Kuroda; and the son of Viscount Enomoto married the daughter of Count Kuroda, who is now a member of the House of Peers.

In his declining years Viscount Enomoto retired from public office and lived at Mukojima, in which neighbourhood he was wont to take a daily walk for the sake of health. Every morning he walked to Shirahigé and in the afternoon to Kanegafuchi. This he always did no matter what the weather was like. The Hyakka-yen gardens he often visited. One day in November when the wind was bitterly cold, as Viscount Enomoto was coming away from the famous garden, he met a beggar who seemed a man of about fifty. As he passed along, the man stopped him and asked assistance. On looking into his face the Viscount was astonished to find that it was that of his old fellow-officer, Ishikawa Jihei, who had prevented him performing *harakiri*.

"Have you forgotten me, my lord?" asked the beggar.

"No, never! You are my old friend Ishikawa!"

"It is long since I have seen you, my lord!"

"Yes," said the Viscount, "it is a long time.

The Viscount stood for some time in silence, as if unable to find words. He looked into the face of the emaciated form before him and stood aghast. He was thinking of that dreadful night thirty years before when this man saved him from suicide. The Viscount took Ishikawa to his mansion, where the servants were astonished to have a beggar introduced. But the master led the guest into the best room and refreshed him with good things, to the astonishment of the attendants.

It seems that after the Imperial Restoration, when Ishikawa was pardoned, he obtained employment in a Government office until in old age he was dismissed as of no further use. Then he wandered about until he came to beggary, all his

relations having died before him. Thus driven to extremes, he decided to put himself in the way of the Viscount who had once been his superior officer, and so had tried to meet him coming from the Hyakkaen gardens. After a long talk over old times Viscount Enomoto took the man to a room and fully clothed him with respectable garments. As he walked out looking like a gentleman the servants wondered still more at what it all meant. Enomoto had saved the life of Katsu Awa from death off Shinagawa, and Ishikawa had saved the life of Enomoto on the night he had attempted to perform *harakiri*. Not long after the incident of the meeting between the Viscount and Ishikawa, the former died, and the later is believed to be still alive somewhere.



# PROGRESS OF DESIGN IN JAPAN

R. YASUDA

(THE TOKYO HIGHER SCHOOL OF TECHNOLOGY)

**T**HE degree to which Japan's skill in design had advanced in ancient times may easily be seen from an examination of the masterpieces of metal work that have come down to us. This is notably seen in such examples as swords, beads, porcelain, clay images and other objects of archeology. Many of these objects which reveal so wonderful a development in skill were no doubt made after the time of the first Emperor Jimmu Tenno. But they are excellent illustrations of the designs of antiquity. Progress in art designs saw considerable development after the advent of Buddhism when native art came under the influence of China through Korea. This was some time during the sixth century; and from thence down to the Nara period in the seventh century Chinese influence became supreme in Japanese art designs.

The foreign influence, however, gradually became Japanized; and by the beginning of the ninth century, when Japan no longer sent envoys to Korea, native art-forms had attained a degree of beauty and general excellence that was maintained down through the eras of Genpei, Muromachi, Kamakura, Momoyama and Yedo. During these centuries,

of course, Chinese influence sought revival frequently, but it never obtained the mastery over native art. Art designs were especially splendid during the Momoyama period; while in the Tokugawa period technical skill witnessed greater development than before; and then the true value of Japanese designs was displayed. The great names of this period, such as Koyetsu, Korin, and others, gave an originality to designs in lacquer, ordinary and in relief, that had never been hitherto seen; while Jinsei and Kazan did the same for porcelain. Indeed the names of those who were distinguished as designers in this period are too numerous to mention.

After the 300 years of the Tokugawa period came to a close, the Meiji period opened with welcome to European influence, and designs underwent much change. In technical designs no foreign influence was experienced during the Tokugawa period, as there was little or no foreign intercourse. But gradually European influence has gone on strengthening itself until now it is seen everywhere. In houses, household ornaments, clothes, furniture, utensils and so on the influence of western countries has taken



a permanent place, side by side with Japanese styles.

At first when foreign influence began to come in, there was evidence of fickleness and endless change; which continued until some sixteen or seventeen years ago, when Japanese taste began to settle down to a few styles that seemed to have the preference of the public. From the beginning the Renaissance idea prevailed, and then the New Renaissance; but Japan is now departing more and more from French designs and encouraging something more modern. The new styles are being applied to all the more artistic designs by the younger artists. It might be called the Vienna model; which has for some time been fashionable in Europe and America. At the Exhibition of designs seen in Tokyo in 1917 under the auspices of the Department of Agriculture and Commerce, the new styles were abundant.

It is obvious, even from remote times, that the Japanese are a people fond of designs and are always alert to find out what designs prevail among other nations, so as to imitate or utilize them if it seems advisable. Japan does not like to be left behind in the development of designs and fashions. She is not content with mere imitation of foreign designs but always seems to put a native touch to them. The Japanese artist or artisan seems to take in the idea of a foreign design and then digest it to his own satisfaction. He is extremely deft with his hands and therefore skillful in execution of the design he chooses. It is this quality that

has given such impetus to native designs of all kinds innumerable. The Japanese do not accept foreign designs without discrimination; they have their preferences, wise or not. They are especially fond of any kind of novelty. If the Japanese genius for digesting foreign ideas continues strong we may expect to witness a great advance in the development of artistic designs in the next few years.

It is now interesting to note how the influence of Japanese designs is finding its way to Europe and America, where it is to be seen in various ways. Even in Germany they have examples of all Japanese art-forms and designs and adopt what they consider useful. This is especially so in regard to technical designs. This development of oriental taste in the West seems to incline chiefly to art of the Nara period. This exchange of taste in styles between Europe and Japan is very interesting. Neither the East nor West, however, will be likely to adopt wholly the fashions of one another.

In regard to architecture styles are yet in a transition stage; and the present situation is more marked by variety than good taste, some of the designs being such as can be found nowhere else on earth. No doubt adaptation and blending will thus go on till a new species of architecture is evolved. Most of the art ornaments and bric-a-brac of Japan are in native style still, as is the case with vases and flower pots, since in these things foreign taste does not at all agree with that of Japan.

# HORSES

By KAZUO HIROTSU

**M**Y acquaintance with horses did not begin until I was grown up. Once I heard a veterinary surgeon lecture on horses. He mentioned that horses have long memories and that one has to be careful to treat them well, as they will bear a grudge for a long time. He instanced the case of an army veterinary surgeon who had to perform an operation on the leg of a horse, and four years afterwards when the veterinary surgeon saw that horse again the animal remembered and had not forgiven him for the pain he had caused it. Thus the horse mistook the surgeon's kindness for an act of cruelty. For this reason soldiers are taught to treat horses kindly, as a friend, and then the animals become attached to them and work better.

Until I became a man and joined the army I never had a chance to approach a horse. I had from childhood been accustomed to regard the horse as rather a dangerous animal. When I saw its huge body, with its eyes apparently looking at nothing, I kept away from its big hoofs as uncanny. I never disliked horses however. But every time I had to pass by a cart-horse in a narrow street I did so with no feeling of composure, but rather with much anxiety as to results.

When I was summoned to join the army I was enrolled in an artillery regiment where my duty brought me into close contact with horses. Every morning as

soon as I got up I had to go to the stables and attend to horses for about an hour and a half before breakfast. It was very hard for me to care for them properly. We had to take them out and rub them down every day, which I did not like; and worse still they had sores on them that we had to doctor. I cannot enumerate all the strange ideas that came into my head as I frequently had to stoop under the horse's legs and rub them, after which I had to carry out the horse's bedding to dry it in the sun. We had to do this as quickly as possible and to try to rival each other in speed; but as the straw was very filthy and malodorous it was not a congenial task, I must say.

The first morning we were led out to the stable by a sort of superior private who lectured us on the care and treatment of artillery horses. He told us that it took seven years to train a horse properly for military duty, while a private could be had merely by sending him a summons to appear at the barracks, and that therefore it was more important to take care of the horses than of ourselves. The horses under us were therefore very well cared for by us. Most of the animals were quite tame, but some were still somewhat wild and unbroken. The dangerous ones were distinguished by having a piece of red paper pasted on their stalls. One of these was fond of kicking, and he was marked by having a

## THE JAPAN MAGAZINE

bit of straw fastened to his tail; and another which used to bite viciously, had a bit of straw on his main. None of us liked to approach either of these horses.

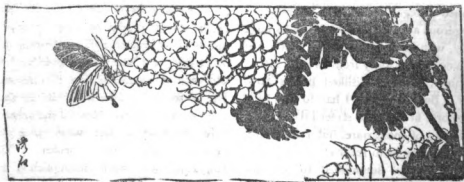
The four recruits of our band were treated rather roughly by their seniors in the artillery, and made to do more for the horses than others. One of the horses was named Shuden, a bay of small frame, but its fierce eyes and expanding nostrils betrayed its vicious character. It showed hostility to every one who passed its stall, always putting back its ears and showing its teeth. All the recruits were in terror of Shuden. Two men had been bitten by this animal and we were warned to be on our guard with respect to it. It always bucked in riding and frequently threw the rider. At first I was in deadly fear of this horse.

After a time, however, as all the fellows were so afraid of Shuden, and two were in the hospital curing bites given by him, I began to think I might summon enough courage to try to break him myself. This was due to my habit of always liking to try what others shrank from. My first plan was to win his affection; and I

used to give Shuden a nice wisp of hay every time I went to the stable. At first he was more concerned with trying to frighten me than to take the hay. He would turn quickly on me and look at me as if going to devour me. But I still thought I might prevail on the horse in time, by rough usage if not by smooth.

I began to force the hay into its mouth, following its head as it tried to turn it away. In time the horse began to feel more kindly toward me and to eat the hay I offered, and so a mutual understanding grew up between us. On Sunday afternoons when the canteen was opened I used to buy hardtack, and when I went to feed Shuden in the evening I gave him some of the biscuit. He took it and ate it with relish. The horse raised its head, opened or lifted its upper lip and made a strange noise, which always afterwards I took to mean a sign of satisfaction or rejoicing. This really was the horse's way of laughing. In this way I made friends with the horse, and afterwards we had a very interesting experience, of which more later.

*(To be continued)*



# END OF MILITARISM

By Hon. Y. KAMADA

(MEMBER OF THE HOUSE OF PEERS)

**A**FTER a long and exhausting war Germany has now been defeated and obliged to surrender to the Allies, and will have to accept the peace terms imposed upon her no matter how severe. To see the greatest representative of modern militarism thus humiliated and forced to eat humble pie in submission to other nations is a matter of unmeasured astonishment to a certain section of the Japanese people who had always been accustomed to regard Germany as invulnerable. As for myself the outcome of the war is no matter for wonder at all, but simply natural, for I have expected this conclusion from the very beginning. In this opinion I met with steady opposition from the pro-Germany party in this country, but as time went on they were obliged to modify their opinions and finally to give in.

It is indeed most fortunate that Japan has found herself on the side of the Allies from the beginning of the war, on account of the Anglo-Japanese Alliance; for, had Japan sided with Germany, as some of her people desired, what a state of distress she would have been in by this time! From the outset I was convinced that the Allies would win; and predicted that although Germany would

win many battles, she would ultimately be defeated. In September, 1914, I voiced these sentiments in an article in the *Mita Hyoron*, when I warned our people that the war would be extended widely, affecting the whole world, and that the person responsible for the war, even if the German Emperor, would be liable to condign chastisement. Militarism must be utterly destroyed and those who render the world liable to its recurrence should be prevented from thus menacing the world's civilization. I predicted further that not only would the aggressor be discomfited but that Belgium would be freed and receive ample indemnity, even to the extent of controlling the Rhine; that Alsace and Lorraine would be returned to France, Poland at last enjoy self-government and Schleswig-Holstein be returned to Denmark, and the German Emperor forced into abdication. I also outlined some serious changes that I foresaw would take place in the German Confederation, possibly dividing it into two, a north and a south confederation, the latter including Austria, letting Hungary become independent, and the Slavs separate. I anticipated that the northern confederation would be ruled by the House of Hanover, and the southern by the House of Bavaria, I



also saw that the German colonies would be occupied in Africa, Oceania and the Orient and that German efforts after expansion during the last thirty years would be made useless. It is to me very remarkable that the peace terms now proposed are exactly what I anticipated at the beginning of the war.

The peace terms as already indicated in the Armistice involve Germany's evacuation of the left side of the Rhine, the abandonment of Alsace and Lorraine and Luxemboug by the Germans, the occupation of the evacuated territory by Allied troops and the surrender of immense supplies of arms and ammunition, of practically the best part of the German navy, as well as the return of vast quantities of specie taken from Belgium and Russia. The Allies are in possession of all the important German bays and river-mouths until all the terms of the armistice are fulfilled, and are practically in a position to hold all the towns along the Rhine, thus depriving Germany of her main defences.

The ambition to establish a system of militarism by which to terrorize the world and gain possession of it is not a new thing, of course. It has been cherished and partially realized by various characters in history, barbarian and otherwise. The Germans are the most civilized and learned barbarians that have ever attempted to gratify this ambition. On close observation, however, it is not found that the Germans are as advanced as they seem; for very few of their inventions are original with them, having mostly been borrowed or stolen from other nations. It was the remarkable development of German commerce and industry before the war that brought that country to so important a position

in the world. Germany, however, forced all her development and prosperity to contribute toward her military preparation for the conquering of Europe. Her immense accumulation of gold and all her great chemical achievements were centered in the cause of war preparation. Thus Germany used all her achievements in science and industry simply to kill other people and take their lands and possessions. This concentration of skill and energy in predatory operations is something almost unbelievable in the face of modern civilization; yet it is a fact. No nation in history has ever made such a mistake, or fallen so low. To defy the dictates of human civilization is a terrible charge to face, and it is a question whether any nation can survive it. Germany betrayed an utter disregard for righteousness and the principles of humanity and cast all treaties and agreements between man and man to the winds. To her such a thing as International Law did not exist. Her present condition is but the natural fruit of her doings; and it is well that it is so, else the world might come to doubt the reality of moral imperatives and confuse the issue between right and wrong. The punishment of Germany is but proof of the old saying that those who obey Heaven rise, and those who disobey fall.

No intelligent and civilized mind can doubt now that militarism is contrary to the principles of true civilization in every way. It is a system so evil that it can be planned for only in secret: its methods cannot endure the light of public scrutiny. It can be entertained only by a clique of brutal-minded war-lords in any nation, and foisted on the people after the latter have been deceived and left helpless to withstand it. The real mili-

tarist regards all other nations with suspicion ; he attributes to them the evil of his own mind. His doings are secret and his ways past finding out. His chief agent is the spy ; and his spies fill the private chambers of world politics. The militarist supposes that all nations are as secretive and deceptive as himself, and he must needs find out their secrets. The Germany spy system was the most complete in the world ; and the millions in money spent upon it reach a total never approached for such purposes by any other nation. And yet the German spies did not find out the secret of national prosperity, that righteousness exhalteth a nation and sin is a reproach to any people. Germany had her paid agents in all countries to glean secrets and to stir up strife, and promote general mistrust and hatred among the races of the world. Is it then not well that Heaven should finally set a seal to the condemnation of all such tactics ?

We have thus learned that what is good among nations, as among men, need not be hid ; that diplomacy should be open and above board ; and that secrecy and espionage are contrary to the interests of true civilization and international good

will. All matters of interest to nations should hereafter be determined and adjusted by international conference, and in a manner that allows the light of public opinion to be brought to bear on the situation. Had German international relations been conducted on this principle this war would have been prevented. All the organs of communication, the post office, the telegraph, the telephone, railways, shipping and all forms of communication, should be devoted to public interest and public welfare, to the promotion of civilization and prosperity. The utilization of public utilities and science for private interest or to the disadvantage of others is a crime that should never again be permitted. Any concession to such principles will but lead to the enthronement of barbarism.

I feel especially keen on this matter because of the opposition I met with on declaring these principles at the beginning of the war, when I foresaw very clearly Germany's defeat. I was assured by certain persons that Germany was unconquerable on the field of battle. I believed, however, that while Germany was strong in battle, she was not really strong in war ! Victory is to the noble.



# JAPAN AND THE LEAGUE OF NATIONS

By the Hon. KIROKU HAYASHI, M. P.

(PROFESSOR OF DIPLOMACY IN THE KEIOGIJUKU UNIVERSITY)

THE formation of some kind of international organization for the control of the predatory trend of nations after the war is now being vigorously urged in certain quarters, principally in the United States. The Allies, however, on the whole give the proposal substantial support. But Japan has not yet ventured to express any definite opinion as to the proposal; and as she is one of the Allies her convictions should count for something. The present writer does not pretend to speak in any official capacity, so that the opinions here set down may be taken as the writer's individual opinion, shared, no doubt, by many of his fellow countrymen.

At first the proposal was regarded by many as only a form of extreme idealism in politics; but the acceptance of the idea has now so far gained ground as to command attention as a serious proposition. What then is Japan's view concerning the proposed League of Nations? Speaking generally the proposition seems quite acceptable, as it has the laudible aim of preventing war and promoting good fellowship among nations. Such a project should prove a good omen for the policy of the Twentieth century. It is evident that such makeshifts as

balance of power cannot be any longer depended on to avert war. In future all attempts of nations to stand aloof from the international family for purposes of selfish greed or aggression must be prevented at all costs, even at the risk of ruining the rebel. Consequently if the proposal comes to realization it is quite obvious that Japan must be a party to it or stand apart to her peril. If one is to judge from the utterances of the Minister of Foreign Affairs the Government seems quite ready to support the League of Nations.

(The League of Nations will constitute a good means of expressing as well as enforcing Anglo-Saxon ideas of righteousness, on which the English-speaking countries set more value than on German *kultur*. Japan can do nothing more beneficial to her than to make a nearer approach to such principles. Therefore it is not necessary to labour the point as to whether Japan should join with the Anglo-Saxon nations in supporting the formation of a League of Nations.) It is to her undoubted interest to do so, as well as to the interests of civilization generally. There can be no doubt that this is the opinion of the vast majority of the people of Japan. It is one thing to agree



to the proposal, however, and quite another thing to find a way to carry it into practical realization.

Let us then look at certain features likely to result from the enforcement of the policy of a League of Nations. (In the first place those nations that have won their places in the world, gaining great advantage to the disadvantage of others, will be guaranteed the *status quo*, and be allowed to enjoy the superior advantages thus gained in the past, while the less fortunate nations will be kept also in the *status quo* and remain unable to improve their opportunities for territorial expansion and national progress. It seems tantamount to saying "Now that we have got all we want, the process of grab must cease and all will remain as they are!" Such a policy will greatly militate against the interests of a country like Japan, with her excessive population, meagre territorial extent and insignificant colonial possessions. She will be unable to expand without violation the terms of the League of Nations.) The situation will be a complete arrestment of the general course of human history. From time immemorial it has been that nations rise and fall according to their character and environment; and on this possibility rests the hopes of humanity. Had a League of nations existed a couple of hundred years ago or even less, America would still be in possession of England, and Canada would be French and India still a congeries of clashing races. A nation, being a human organism, cannot submit to artificial limitation without injury to its life, if not ruin to its destiny. It seems natural that nations should see birth, development and decline, according to the laws of nature. If nations are not to be permitted to increase, are they also

not permitted to decline; and will those unfit to maintain the competition essential to existence be deprived of the privilege of death? If nations cannot grow are they to be kept artificially alive? This is a principle that cuts both ways.

The principles of the League of Nations, as I understand them, will preclude the privilege of any nation expanding its territories by force. The duty of Germany before the war would have been to maintain her national strength and prosperity by peaceful means, and refrain from any attempt to gratify her ambition by arms. All nations will henceforth be obliged to follow this principle or come into conflict with the League of Nations. To this Japan will, of course, agree, provided that nations be assured of opportunity for natural development, subject to no artificial or fatal restrictions. Will the elimination of arms ensure freedom for national development and free growth? The doubt constantly recurs whether this assurance can be given by a League of Nations. It is a question which Japan in justice to herself is bound seriously to consider.

At present all nations enjoy a degree of freedom that appears to be their right. They can establish protective tariffs for the promotion of domestic industry and the enhancement of national revenue; and they can enact and enforce laws within their own domains for the benefit of their people. Being independent themselves they do not want to limit the independence of others. The League of Nations will have to ensure this freedom unimpaired, even to the extent of precluding unfair economic discrimination, as President Wilson has suggested. The League will or should be still more far-reaching than this; for it ought to



preclude the enactment of laws or regulations prejudicial to foreigners wishing to enter another country or live therein. Domestic laws must then be drawn up with a view to the convenience rather than the inconvenience of strangers. All must be based on the principles of humanity rather than on self-interest. Laws at least must be just and impartial. This justice or impartiality does not now exist between nations. Are the prospective members of the League of Nations ready to adopt such principles and honestly put them into practice?

There does not appear to be much difficulty about maintaining this absence of discrimination among white men. It is when we come to relations between these races and other races that the danger arises. Before the war Germany was treated as an equal by the other white races; and her people were received in all western countries on a status of equality with all other western people, while oriental races were placed on a status of inequality. Germany was not satisfied with the freedom she thus enjoyed, but resorted to force of arms to take what the law did not allow. Of course she deserves the reproach of mankind. Had she been fighting to avert discrimination against her race or nation she might have had a right to expect more sympathy.

Now there is no doubt that Japan has been discriminated against racially by western nations, and she is still suffering this indignity and injustice. In America and the British colonies the common people of Japan are excluded by law. Those few that are permitted to live in these countries have to submit to vexing restrictions in regard to land, and therefore are deprived of full liberty in

regard to natural development and prosperity. This is quite contrary to the idea of the League of Nations as well as against the dictates of justice and humanity. The situation then is that the Japanese are not placed in a position of equality with western races in any part of the western world. With her very limited territory and rapidly increasing population this interference with natural freedom is very difficult to tolerate. Now when a nation is thus placed in a position where she has to make overseas expansion or suffer congestion and decline what is she to do? Will not a suffocating man struggle for air and extended existence? And who can blame him? Are not those who shut off the air and attempt to smother the victim the real culprits in the case? Thus while Japan is quite ready to agree to any proposal eliminating the policy of national expansion by force of arms or unjust means, she claims the natural liberty of peaceful development and racial expansion.

The danger rises where there is any attempt to raise obstacles to this peaceful and natural expansion of races and nations. With a great show of righteousness America now stands for the League of Nations, and advocates limitation of armaments and the progress of peoples by peaceful means alone. She must, therefore, be the first to recognize as a national and racial right the natural freedom of races and nations to grow according to the laws of living organisms. This liberty of peaceful and natural development can be stopped only by force of arms, unless races and nations can be found willing to commit suicide to please their selfish neighbours; and force of arms is prohibited, according to the

tenets of the League of Nations. The Anglo-Saxons are proud to proclaim that they have been fighting for liberty, and especially for the rights and liberties of the small nations. Japan will hold them to this profession. Japan is a small nation! Will the Anglo-Saxon nations ensure to Japan freedom or natural development? Will their League of Nations see to it that no interference with Japan's natural expansion and growth is allowed? Will they guarantee to Japan and the Japanese the same liberties they guarantee to Belgium? This is all she asks, in order to be a happy member of their League of Nations: no more, but no less! Are the leaders in the formation of the League of Nations prepared to banish all discrimination against the Japanese race and assure our people the same liberties they themselves now enjoy? This may be a hard question for race prejudice to answer, but it requires an answer!

Unless the League of Nations guarantees to every race full freedom for the natural development of its talents and opportunities it becomes no more than a trust for the larger nations to guarantee their own superiority and present advantageous position: in other words, it becomes a pretext for the retention of unfair monopoly, if there be any monopoly that can be fair. The League of Nations, to ensure itself of permanence, must be more than a name. It must embody humane principles and practise them. No doubt the last thing that President Wilson would think of allowing would be injustice, unfair discrimination or

any form of unrighteousness. But whether he allows it or not, the League he proposes might easily be managed to retain the present injustices to oriental races, unless the guarantees to the contrary are explicit. At all events Japan feels seriously bound to call the attention of the Allies to the above point as of vital importance to her. It is a principle for which Japan must stand up at all hazards. She knows that no statesman of Europe or America, worthy of the name, would dare oppose the principles for which she contends; but in the past there has been the habit of allowing injustice to persist without openly approving it. If an international society cannot eliminate such injustice what is the good of it?

In this admirable speech before Congress in April, 1917, President Wilson, in announcing a state of war between America and Germany asserted that Right is of greater value than Peace. Peace must be respected, but a peace that violates Right cannot be tolerated. Thus America, though a sincere lover of peace, was compelled to take up arms against Germany, because Right was set at naught. According to American opinion it is right to take up arms when Right is disregarded. The proposed League of Nations, in order to secure peace, must, therefore, see that Right is respected; and the rights of the small nations equally with those of the larger nations. If the League should ignore the rights of races it would be worse than no league, for it would be less easy to defeat. Japan's right to racial equality is still ignored. Will the League continue this injustice?

# JAPAN'S CHEMICAL INDUSTRIES

By Y. BAN

(EXPERT IN THE DEPARTMENT OF AGRICULTURE AND COMMERCE)

**T**HE war brought about almost a complete transformation of chemical industry in Japan, more especially in the direction of development. In inorganic chemistry the development in nitrogenous materials was enormous and also in soda production, as well as in dyestuffs. During the war, when supplies were cut off more than 600 dyes not before made in Japan were produced. In almost every dye, except artificial indigo, Japan has made progress, and even the exception will soon be wiped out. To make good dyes something more is necessary besides the utilization of coal-tar products, naphthaline and benzol; acids, alkalies and other auxiliary chemicals are essential. At present sulphuric acid is cheap and abundant in Japan, but hydrochloric acid and nitric acid are scarce and have still to be imported. Production of these chemicals, however, is making some progress and before long Japan hopes to be able to meet the domestic demand, especially under the protection of the Government.

For Japan, as for most countries, aniline dyes are the most important, and consequently Japan is devoting the greatest attention to research in that direction. Recently sulphur dyes have

come into use in place of aniline dyes, the demand being largest among the weavers of Hiroshima prefecture. As carbolic acid is an important element in the manufacture of these dyes, the cost has greatly increased and consequently the demand is now falling off. But the fact that there is any demand at all for such a dye shows that in dyes our manufactures are not yet quite satisfactory.

Japan's most important product in acids now is sulphuric acid, the supply of which is ample and cheap. The raw material for this product is perhaps in Japan the cheapest in the world. Nitric acid is made from Chilean saltpetre; but the price is higher than that obtaining abroad and so the demand is not pressing. The progress made in Germany and the United States in the extraction of nitrogen from the atmosphere has lessened the price; and Japanese manufacturers can complete only by adopting similar methods. Already a nitrogen laboratory has been established in Japan and soon considerable progress in the manufacture of this chemical from the air will be experienced.

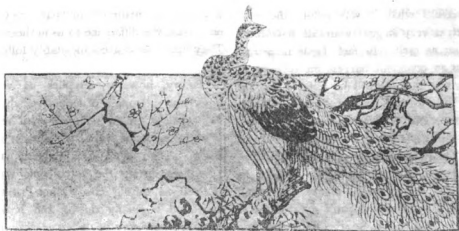
A difficulty in the manufacture of hydrochloric acid is that in Japan salt is a higher price than abroad. In the

production of alkalis the prospects are much brighter. The Onoda and Kwanto works are producing caustic soda successfully; while in many parts of Japan electrolytic soda meets the local demand. Inconveniences in regard to fuel render the outlook for chemical production less optimistic than it should otherwise be, if Japan is to compete successfully with foreign countries in chemical production. The demand for soda ash in Japan is good, but the manufacture is largely in the experimental stage, owing to scarcity of raw material. It is somewhat doubtful yet to what extent development in this product will go on.

Chloride of potash and iodine are made from seaweed; and as the raw material is abundant the prospects are bright. The output in the chemicals is now large, the largest producer being the Japan Chemical Industry Company. The production of chlorate of potash for making matches has also seen great development, as the supply hitherto derived from Germany was completely stopped by the

war. At present most of demand is supplied at home. Bichromate of Potash has not been much produced in Japan as yet, but it is likely to see some development soon, but it is not likely to succeed in competition with foreign products. Japanese chemists are studying the manufacture of barium for use in making paper and paint, and it is probable that the manufacture of it will succeed very well.

It will be seen that in Japan development in the way of dye manufacture and some of the more important chemicals used in industry is making considerable headway, and in future it is likely that Japan will be able to meet her domestic demand in these chemicals. Of course there is much room yet for further study and research in regard to chemical production in Japan; and it is only by devoting sufficient attention to this side of the problem that we can hope to face the situation successfully after the war and thus meet international competition.





# JAPANESE FINANCE AFTER THE WAR

By ZENJIRO HORIKOSHI

**O**PINION seems to be divided as to just what direction Japanese finance will take now that the war is ended, some inclined to be pessimistic and others optimistic. To my mind there can be no room for any but on optimistic view of the situation ; for during the war Japanese finance experienced such marvellous expansion that it can hardly fail now that peace has come. Indeed none of the Allies benefitted so much or in the same degree as Japan from the war.

After the war with Russia Japanese finance was greatly strained and there was much depression in economic circles. But after the European war Japanese finance finds itself on a stable foundation. During the war Japanese trade increased threefold what it was before the war, with a very large favourable balance of trade as well. In fact Japan reaped so vast an economic harvest on account of the war that she will be able to pay off all her foreign loans contracted during the war with Russia. The national wealth of Japan has vastly increased.

The happy change puts Japanese commerce and industry on their feet, so to speak ; for it means plenty of capital, lack of which was Japan's greatest drawback before the war. Of course the great influx of specie has caused an

inflation of currency and a consequent soaring of prices ; but prices are still low in Japan compared with those obtaining in the belligerent countries. So long as prices remain thus lower than they are abroad Japan can hope to win in her commercial rivalry with the West. It is probable that those who take a pessimistic view of economic situation in Japan are persons who have not studied the economic benefits of the war to this country. The seat of strife having been far removed from Japan she was not much if at all injured by the war, but rather benefited in most ways. In all our former wars we suffered much loss in men and money ; but not in this war. We have been so accustomed to distress after war that many of our financiers cannot realize the difference to us in this war. They infer that distress inevitably follows war.

History, however, supplies us with numerous examples of countries which, like Japan at present, enjoyed great benefit on account of war. Holland in the Seven Year's War, and England and American during the Napoleonic wars, as well as during the France-Prussian war, and Germany during the Russo-Japanese war, may be taken as examples of war prosperity. Usually war weakens

the belligerent countries, by exhausting their finances, advancing the prices of commodities, enhancing the cost of industry and hampering their commerce, resulting in excess of imports over exports. But the European war had the opposite effect on Japan. In a poor country it is but natural that wages and commodities should be low and the cost of production correspondingly small. But when a country is exhausted by war it suffers from dearth of commodities, which is one of the greatest evils of war, as Japan realized after her former wars. And so after the war with Russia the prices of commodities in Japan went up and wages also, thus increasing the cost of production. Accordingly our imports exceeded our exports for several years, and national finance was greatly disturbed. This was so after the Satsuma Rebellion, as well as after the war with China. In fact for the most part before the European war exports were always less than imports in Japan and specie was always insufficient; and although we tried to reach a balance by foreign loans yet we were always defeated by excess of imports over exports. America had a similar financial difficulty after the Civil War, when currency expanded and commodities advance to such an extent that paper notes were of little or no value. In Russia today much the same thing is taking place, as paper money has fallen very low. In Germany likewise pre-war prosperity has

disappeared from commerce and industry, with the enormous issues of public bonds. Circulation of currency in Germany has jumped from 900,000,000 *yen* before the war to 8,300,000,000 *yen* at present. In France finance is in a better condition than in Germany, yet the circulation of currency is some six times what it was before the war. In Britain the situation is very much the same. With the rise in commodity prices on account of the increase of currency circulation the cost of production has likewise enhanced and inability to compete with foreign manufactures is experienced.

The Franco-Prussian war had a very adverse effect on French trade. Before the war France had an enormous foreign trade; but she had to bear such enormous expenditure on account of her defeat in 1870, in paying an indemnity of 2,000,000,000 *yen* to Germany, that she had little left for maintenance of production and trade. The burden of taxation and bond interest was perhaps unequalled by that carried by any other nation in the world, and commerce and industry consequently declined. The very nation itself was restricted in expansion, frugality obtaining in every direction. The producer had to pay such high taxes that he could not compete with the producers of other lands. Consequently Belgian, English and German manufactures got the start of the French, who instead of investing their savings in industry simply placed them on deposit

in banks or loaned them to foreigners. As many of these investments were in Russian and Mexican bonds the results can hardly have been satisfactory.

Whether the present European belligerents will suffer in the same way as a result of the war now ended it is yet too early to judge. But there is no doubt that the vast issues of public bonds and the consequent expansion of currency with great expenses for after-war measures, such as pensions and so on, will prove an unexampled burden financially on the peoples of Europe, even greater than the

French experienced after the war of 1870.

The situation now is that Japan, with small indebtedness and plenty of capital and cheap cost of production is to compete with countries which have vast debts and expenses to meet and a consequent increase in the cost of production; and therefore Japan cannot take a pessimistic view of the situation.

[The above arguments take it for granted that the world's consumers are more interested in price than quality: which is hardly the case.—Ed. J. M.]





## A CHILD'S FAITH

By T. MONOÖ

**I**N a small village at the foot of Mount Bishamon in the province of Tamba there lived two girls, aged seventeen and ten years respectively, daughters of a poor farmer, the elder born of his first wife and the younger of a second marriage. The father died while the girls were quite young, and the mother was ageing and becoming paralyzed. The two girls waited on the invalid mother with every solicitude, watching over her night and day while at the same time trying to earn a living. Either of them would gather wild fruit on the hills and sell it in town to buy the necessities of life, but yet it was very difficult to keep the wolf from the door. At a time when other girls were thinking of their appearance and trying to look smart, the two daughters were content to toil on in rags for the sake of their mother. In these clothes they felt ashamed to go out with the other girls on the hills on a holiday. In spite of all their toil and sacrifice the girls found it impossible to make ends meet.

One day the elder sister heard that in a certain city there were people who would buy girls and pay a good price

for them. So she said to the younger one that the best way to keep the house over the mother's head would be for one of them to offer herself for sale in the city, she herself resolving there and then to do so. She would go to the city, she said, and when she got the money for herself she would give it to the sister at home and a home for the aged mother could be thus maintained. Nothing of this was to be mentioned to the mother, however.

The two girls contemplated the proposal with aching hearts and tearful faces. They were sorry to have thus to part, perhaps forever; but neither of them knew just what the one who sold herself, was to do after she was sold. The girls were quite innocent of city ways and yet the elder one was ready to sacrifice herself to the unknown to help the mother. The younger sister did not say much; she only wept; but she had a strange look on her face.

One morning when the elder sister awoke she found her sister's bed empty. It seems the girl had been going out every night for some time. She mentioned the matter to the mother first; and



the mother was not at all surprised ; for she said the child had been going to the temple to pray for the recovery of the mother and for means to live. It was believed that if prayer were fervently offered to the god Bishamon for seven nights in succession an answer would be vouchsafed.

One pitch-dark night when the rain was descending in torrents, the elder sister tried to dissuade the younger from going out to pray. To venture out on such a night would be very risky and cause much anxiety to the mother. Yet the child did not want to make any break in her regular devotions, since the cure she expected for her mother depended on this. She said she had vowed to the god that nothing would prevent her from praying for her mother and her elder sister, and she must keep the vow. So she went out into the wet night.

As the girl approached the shrine at the top of the hill she saw a fire blazing brightly, to her great amazement, and before it were two robbers drying their clothes. They looked stout, grim and fearful. At sight of the little girl in the dripping raincoat of straw the highway men started as if they had seen a vision. She did not know they were robbers, of course, and took them for belated travelers who had got wet in the storm. They demanded of her why she was abroad on such a night and she told them her mission to the shrine. The robbers were

deeply impressed by the filial piety of the child and began to think about it. She told them that she was praying to avert the sale of her elder sister and for the return of her mother's health.

Tears came even to her hardened eyes and men were seen to whisper to each other. One of them took out a bag of money and the other a bundle of fine clothes taken from some one ; and these they tied up in a big parcel and handed to the child, remarking that she was the most filial child they had ever heard of. They asked her to give the parcel to her mother with their best wishes.

The night wore on, the rain ceased, and the faces of the men assumed a softer expression than was their wont. There was a feeling of kindness and mercy in their hearts, in the face of the hard world.

The little girl returned to her mother with the precious parcel that saved the household from poverty and dishonour. The elder sister thanked the gods for saving her from hell ; and the mother was so happy that her health greatly improved and she lived many a day longer to see her two daughters happy and prosperous. For the prayers of the child were indeed answered, and her perseverance and faith rewarded. Had she failed to face the elements and not gone out that night to pray, all would have been lost. This is a world in which such things happen.



# MONTHLY RECORD OF EVENTS

(NOV. 23 to DEC. 23)

Nov. 25.—Some 270 persons accused of riots on account of the high price of rice were brought to trial in the Tokyo District Court.

Nov. 26.—Instructions were issued by the Government to governors of prefectures that the people under them were to be warned to be frugal in habits so as to save money for after-war conditions.

His Majesty the Emperor attended the graduation exercises of the Naval Staff College in Tokyo, and presented prizes to the honour students.

Messrs. Shinkichi Takahashi, Kokiichi Sonoda and Takashi Masuda were raised to the peerage by the Emperor, being created barons, in recognition of their services to national finance.

Yokohama held grand celebration of the Allies' victory.

Nov. 27.—Marquis Kinmochi Saionji was appointed to head Japan's delegation to the European Peace Conference, to be attended by Baron Nobuaki Makino, Baron Sutemi Chinda and Mr. K. Matsui.

General Oshima was appointed Commander of the Tsingtau garrison and left at once for his post.

Mr. Harunobu Hayashi, professor of French in the First National College, passed away. He was the son of a

French father; and his mother was the sister of Matsudaira Tadamoto.

Nov. 30.—Baron Shinkichi Takahashi died.

General Akiyama, Ichinohe and Osako were decorated with Grand Cordon of the Rising Sun.

Dec. 1.—Prince Li of Korea formally proposed betrothal to Princess Masako Nashimoto-no-miya of the Imperial House of Japan.

The Kawasaki Dock Yard at Kobe doubled its capital to 40,000,000 *yen*, owing to increase of business.

According to an announcement made by the Department of Finance the Budget for 1919 will require 1,058,000,000 *yen*, while Revenue in sight amounts to only 1,037,000,000 *yen*, showing a deficit of some 21,000,000 *yen*, which is to be met by loans.

Dec. 4.—Princess Masako Nashimoto formally accepted the offer of marriage proposed by Prince Li of Korea.

Baron Renpei Kondo and Messrs. Yeigo Fukai, Kikusaburo Fukui and Matazo Kita were appointed Finance delegates to the European Peace Conference.

Dec. 10.—Baron Makino was seen off by over 3,000 persons as he sailed from Yokohama for the Peace Conference.

Dec. 16.—Lieutenant Genshiro Nozawa

and 127 others were appointed to proceed to Europe to take over the German submarines allotted to Japan.

Mr. Torikichi Obata, new Japanese Minister to Peking, left with his family for the Chinese capital.

Dec. 19.—General Uchiyama was despatched by His Majesty the Emperor to bring New Year greetings to the Japanese troops in Siberia.

Premier Hara summoned representatives of the various political parties and explained to them the new Budget for the year 1919-20.

The total bank deposits at the end of November in Japan amounted to 4,200,000,000 *yen*.

It was decided to hold a grand ceremony in celebration of the 30th anniversary of the promulgation of the Imperial Constitution on February the 11th.

Dec. 21.—His Majesty the Emperor was pleased to confer on Marquis Saionji the Grand Cordon of the Chrysanthemum in recognition of meritorious services to the nation.

The War Office announced that troops would be despatched west of

Irkutsk to coöperate with the troops of the Allies in allaying strife in Russia and assisting the Omsk Government.

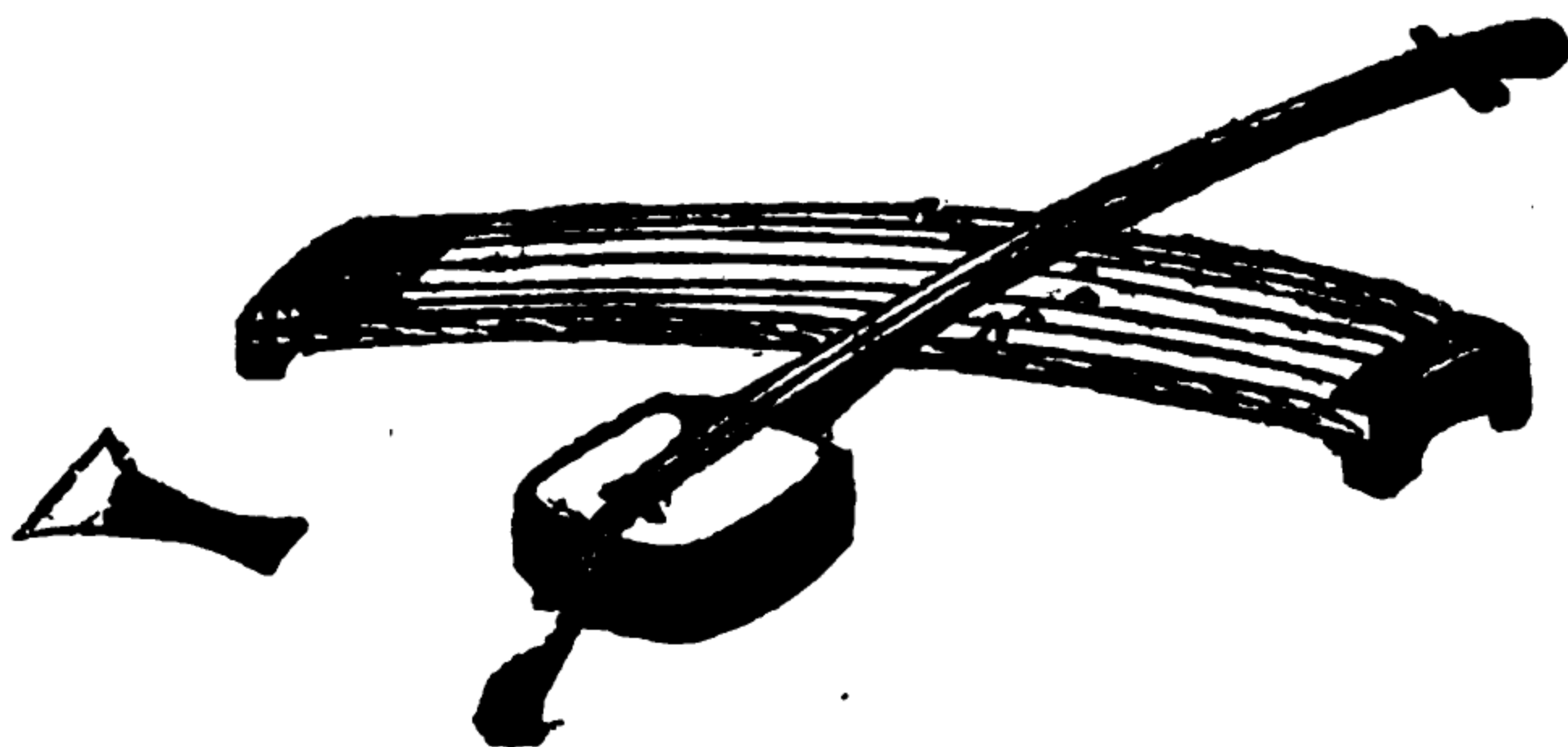
Dec. 22.—An important meeting of the Imperial Diplomatic Advisory Council met when Viscount Terauchi attended for the first time. Problems with reference to China, the Peace Conference and other important diplomatic subjects were discussed.

Professor Nakajima, of the Department of Literature in the Imperial University, Tokyo, died of influenza.

Mr. Jimbei Kawashima, the famous weaver of exquisite silk tapestries, in Kyoto, died.

Dec. 24.—Marquis Saionji came up from his villa at Okitsu to proceed to the Imperial Court to thank His Majesty for appointing him head of the Japanese delegation to the European Peace Conference.

Dec. 25.—The Imperial Diet was formally opened, when the Premier proceeded to the Imperial Palace to report the proceedings to His Majesty. The session formally commenced on the 27th.



# CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

## **Latent Power**

The British Ambassador in Tokyo has published an admirable letter summarizing the important work done by Britishers in Japan during the war, and thanking them in the name of their country for the sacrifices thus made. What has been done to help the war work only goes to prove the latent power of foreigners in Japan, were they but willing to exercise it in normal times. This power was practically lying dormant until awakened by the war. But why should foreigners in Japan, many of whom are possessed of more than ordinary means, cease to work for humanity just because the war is over? Is the prosecution of war the only or the best way to help humanity? Certainly it was, while the war lasted and had to be pushed to a victorious conclusion. To assist in repairing the destruction caused by the war will be a better work still. It will doubtless be said that foreigners in Japan as a rule have been liberal supporters of charity. This is no answer to the charge that what they contributed to the welfare of mankind before the war was as nothing compared with what they gave during and for the war. The fact that most foreigners in Japan thought they were doing all that was required of them before the war shows the degree to which hypocrisy prevailed among us in regard to public duty. The

crying needs of hospitals, schools and churches in the Far East have to go begging in vain, or depend on gifts from home. While hospitals are more or less liberally supported their equipment is yet very inadequate, and the general attitude toward churches and schools shows either selfishness or unbelief or both. The schools for foreign children in Japan are sadly suffering for want of sufficient financial support. There is indeed no reason save a bad one why Tokyo, Yokohama and Kôbe should not have first-class schools for foreign children established on a permanent basis; nor is there any better reason why the foreign chaplaincies in these foreign settlements should not be better supported. Much as people in the East gave to help on the war, it was as nothing compared to the sacrifices of some in the home lands. I wonder how many people in Japan sacrificed themselves to the extent of having to give up their motor-cars on account of the war! Some would not even give up their drinks! At any rate the war has proved beyond all doubt that the excuse that the foreign communities in Japan cannot have first-class hospitals, schools and churches because they cannot afford them, is not well founded. If people gave in even half the proportion contributed during war-time these essentials of all advanced civilization would be flourishing and



well supported. The general indifference toward the education of foreign children betrays a lamentable lack of the proper spirit of British and American citizenship, especially at a time when so many educated men have died to make a better world!

#### The League Of Nations

In an interesting article by Professor Itakura of the Keiogijuku University in one of the Tokyo weeklies, he says that the permanence of a League of Nations depends much on the work of the Peace Conference in arriving at a proper delimitation of territories in Europe. The mistakes made in this respect by the Vienna Conference after the Napoleonic wars left a foundation for permanent peace impossible, and so Europe was long in a state of disaffection. A further obstacle to a League of Peace is the unwillingness of nations to submit their disputes and their honour to arbitration. An arbitral tribunal would have to be composed of judges of a very high level to ensure absolutely impartial judgements. In any case the stronger and larger members would always have the tendency to override the opinions of the weaker ones. Only nations of equal strength can discuss questions on an equal footing. In any League of Nations that may be formed there is no doubt that the influence of England and America would be supreme. No matter how lofty may be the principles and policies of such men as President Wilson there is little doubt that a League of nations would afford America an excellent opportunity for controlling the world.

#### Future of Militarism

The noted publicist, Dr. Miyaké, has an article in the *Nichinichi* dealing with the future of militarism in Japan. He is particularly hard on those army officers

who had such confidence in the German system that they expected it to prevail against all odds in the recent war. By an unanswerable argument of victory, the Allies have proved their superiority to Germany; and Dr. Miyaké wants to know what the supporters of the German system in Japan are going to do about it. The principles of bureaucracy and militarism have been completely discredited and Japan must now turn to newer and better ways of advancement. Dr. Miyaké regards it as significant of this change that such pacifists as Marquis Saionji and Baron Makino have been selected to represent Japan at the European Peace Conference. Such questions as the disposition of the German colonies and the freedom of the seas are as nothing, and may be easily solved, compared with the question of freedom for immigration, which is the problem Japan must devote her chief attention to. Dr. Miyaké hopes that France will unite with Japan in standing for freedom of immigration for the Japanese. Dr. Suyehiro, of the Kyoto Imperial University, writing on the same subject in the *Osaka Asahi*, says that the germs of the recent war were sown by the nations of the west in their imperialistic policy of getting ahead of Germany in colonization during the Nineteenth century, which made the Germans impatient and dissatisfied at being hemmed into Europe. If the Allies desire to see no repetition of this outbreak of war they must see to it that no discrimination is permitted against any race or nation, either economically, commercially, racially, or any other way. Japan cannot hope to see a proper national development if the doors of the British colonies remain closed to her. If Japan is to be hemmed in and kept at

home there is nothing left but for her to be forced into the attitude of Germany before the war. At present Japan's policy is to substitute coöperative imperialism for competitive imperialism. The Allies must throw open their doors to one another, and make assistance mutual. The interests of nations must be sacrificed in some measure to the common interests of the world. That America, Canada and Australia should continue to discriminate against the Japanese as inferior to the white races is unjust, and a potent and perpetual cause of international friction. The proposed League of Nations can be founded only on a basis of racial equality and reciprocal privilege.

**Eduoation** Education is always one of the most important subjects of discussion in Japan, simply because in Japan, as in all countries, the whole future of the nation depends on education; and yet the department is one that suffers more than any other from lack of adequate financial support. Recently the authorities have inaugurated some regulations that will afford new impetus to the progress of establishing private schools, by conceding to these institutions the same rights and privileges as are enjoyed by Government schools and colleges. In her aversion to the establishment of private schools and colleges Japan has hitherto pursued a policy the reverse of that followed in England and America. Now that private institutions of learning are to be given the same status as Government schools, no doubt there will be more encouragement to the patrons of learning to assist in building schools, the accommodation for higher education at present being very inadequate. That reforms are also urgent

in the system of education followed in Japan is emphasised by the editor of the *Seoul Press*, who says that one of the prime causes of Germany's defeat was her mistaken educational policy in fostering hatred of other countries and an inordinate appreciation of her own. While patriotism is to be admired, it must not go to the extreme of believing one's country so superior to all others as to require the imposition of one's *kultur* on others at the point of the sword. An educational system that fosters mere selfconceit is a dangerous one, and the Department of Education has to be most careful not to permit such a system in Japan. Such a system would not only give the rising generation a false estimates of their country but would tend to keep Japan behind other nations in ambition and progress. Nations should teach their children to be humble and ready to learn. This was the secret of Japans rapid development in the early days of the Meiji era, when she threw open her doors to western learning and tried to acquire the knowledge necessary to national advancement. If Japan allows western countries to outdistance her in education it will be tantamount to that selfsatisfaction that always gets left behind. The greatest evil of the present system is that more stress is laid on theory than on practice, and on uniformity than on development of individual ability and talent.

**Baron Sakatani's Views** In an interview with the *Yomiuri* Baron Sakatani, formerly Minister of Finance, and now Financial adviser to China, says there is not the least reason to fear that the political upheaval in Europe will have any deleterious effect on Japanese society. The national constitution of Japan is too solid

to be influenced by these world-wide tendencies. The national polity of Japan is not of a nature to be easily affected by outside influences. At the same time the Baron holds that Japan must come into the League of Nations, as to be outside of it is to stand apart from the best of the world. Baron Sakatani is the author of Japan's high tariff policy, and he does not believe that there will be any general drift toward free trade after the war. Moreover, the same social problems that arise in western lands are not likely to trouble Japan, since the constitution of her society is different from that of the west. The problem of poverty and the workhouse has not begun to burden Japan, where society expects the members of the family to take care of on another. The present amount of surplus

capital and labour, however, is likely to lead to some degree of disaffection, when large numbers of workingmen are thrown out of employment thinks the Baron ; but if appropriate means for the utilization of surplus capital can be found, the situation in this respect will be tided over. Some of this capital might be used in developing the resources and industries of China, which is a country always suffering for want of capital. In this war America has proclaimed absence of any interest save the welfare of humanity. This is the policy that Japan must pursue in China. In other words Japan must assume toward China the same humane attitude that America has always shown toward Japan. By this disinterested policy relations between Japan and China will be more friendly.



# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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PRESIDENT  
S. Hirayama

MANAGER  
Y. Nakatsuka

EDITOR  
Dr. J. Ingram Bryan

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**A MOUNTAIN PATH, BY TAIKAN YOKOYAMA**

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# THE JAPAN MAGAZINE

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NUMBER TEN

## TAIKAN YOKOYAMA

By K. MIZUNO

**I**N the last number of the JAPAM MAGAZINE we gave a short sketch of the artist Seiho Takeunochi. There is no doubt that such masters of the brush as Seiho and Kogyo have few equals if any among the modern painters of Japan. They are the adherents of convention, however. While their style is in a sense mostly an imitation of traditional Japanese art for the last few hundred years, they have to some extent imbibed new ideas. Still, they are not to be included among the artists who stand for the new Japan, who are in striking contrast to the painters of even fifty years ago. The paintings of these artists reveal little of the new spirit and mood represented by the Meiji and the Taisho eras. They apparently cannot get away from the conventional style of the pre-Restoration period. For the new Japan we must turn to the work of such a master as Taikan Yokoyama.

Born in the town of Mito in 1868, Taikan showed a restless temperment from childhood, and as he grew up he wanted to become acquainted with western thought and civilization. Everything that offered a foreign atmosphere he preferred. In order to facilitate the acquirement of western knowledge he took up the study of the English language. At an early age he went to Tokyo and entered a language school where English was taught. In the textbooks he found cuts and illustrations of

western life that set him thinking on western styles of art. He caught from them an idea never seen in conventional native art. The artistic spirit in him became inspired by these occidental suggestions. He wisely saw that success lay in the path of any Japanese who could acquire and express the western style in art, especially if it could be made to harmonize with Japanese ideas. A man of genius always first grasps ideals and then makes an effort to realize them in his life. Taikan left the English school and entered the Tokyo School of Fine Art, from which he graduated with high honours. Now he set out on the path to fame.

His first engagement was as an artist set to draw models of the national treasures in the Imperial Museum. This took him to various places, such as Kyoto and Kishu to examine the treasures of art and draw them, in which journey he was accompanied by the noted artist Shunso Hishida. He made a close study of the best examples of ancient art, scrutinizing carefully their merits and demerits. The knowledge and experience he gained in this way became of much use to him in his subsequent achievements in the realm of fine art.

Taikan passed from the study of native Japanese art in all its conventional forms and styles to a study of Indian art, and then he undertook a careful study of

western art making assiduous comparison between the achievements of East and West. First he began to experiment in a style based on combinations of Japanese and Indian art, inclining more and more to the Indian model. All who followed his course much admired his original of conception and execution. Among his special admirers was Mr. Kakuzo Okakura, head of the Fine Arts Academy, who encouraged Taikan greatly in his effort toward a new style.

It is but natural to note that an artist of Taikan's skill and temperment never slavishly followed any of his models, either of East or West. He maintained a free mind and was not influenced by the prejudices of critics, whether conservative or otherwise. Needless to say such an attitude of independence invited severe criticism, and some critics were wont to regard pieces by Taikan as mere ghosts of art, and not real pictures at all. Undeterred by all opposition, however, he rushed on triumphantly toward his ideal. The composition of his pictures changed from one thing to another, novelty succeeding novelty in remarkable swiftness. The critics continued to admire his energy and enthusiasm more than his achievements. Gradually the public began to take to his new thought, and in time to be charmed by his originality and merit. As one looks back over the stages of his progress no definite principle can be clearly detected, not even a spirit of unity, unless it be simply novelty, or originality.

His first breach with native convention was in the production of no-line pieces, with delicate expression in color tones, in which were infused Japanese art moods. This at once set in motion a new tendency in Japanese art, and Taikan

became a leader in art revolution. But by the time the new method had become fashionable among his imitators Taikan had left them all far behind and passed into something newer still. His pictures now assumed the grand mood and manner, displaying rare talent. Thus from novelty he proceeded to an obscure mood, and then showed a tendency to the mystical and finally evolved a style that defied all analysis and simply charmed.

Taikan is so inspired by a constant inflow of new ideas that he is ever at a loss how to invent modes for their expression. He is the constant inspiration of young artists, though it must be discouraging to attempt any imitation of him at his best. His use of the no-line method and of what is known as the 'dry brush' method are the wonder and envy of all other painters. The latter method is used to soften colour on a deep ground. His use of 'sand paint' is another feature that artists all aspire to master. Indeed every departure from convention on the part of this artist has been a triumph of real achievement, defying all criticism. Taikan is now so far above the horizon that it is little use for the critics to try to pull him down or even to overtake him. He must go on soaring into the empyrean.

Being a man of the greatest ambition and determination Taikan can put over anything he makes up his mind to, in the realm of art. He has only to hit upon a new ideal to put it into realization. He knows no compromise once he has made up his mind, always insisting on what appeals to him as best. In this he is admired even by his opponents. It is not at all remarkable that an artist of such originality and independence should not pull well with the ultraconservatives

of the Fine Art Department of the Mombusho, or Department of Education. Consequently he has come out from them and established an art association of his own, known as the Bijutsuin, which holds an annual art exhibition of its own, and thus affords many new artists an opportunity of hanging pictures, who would be excluded by the national committee. The artists of the Bijutsu school are united in but one thing : namely, the determination to break away from dead tradition and unmeaning convention and make art a living thing, standing for truth and reality. Their policy is regarded as a flying jump into the unknown, but they are the prophets of Japanese art.

The originality and freshness of Taikan are well brought out in his masterpiece known as the *Ryuto*, or Lantern Offerings

on the Water ; and also the same spirit is seen in the exhilaration of his *Yamaji*, a Mountain Path, than which nothing can be more excellent in the realm of art. In his *Shojo Hakkei*, or the Eight finest Scenes of Shojo, there is an air of sublimity and overflow that makes it a great masterpiece hardly of this earth. Artists have vied with each other in reproducing this scenery, but none have excelled Taikan. As an interpreter of nature he is without a rival. It is the brain work of this artist's pictures that one marvels at most. Such originality of conception and such consummate skill of execution ! At first the eye may be repelled, accustomed, as it is, to dry tradition and musty convention, but a careful study inspires undying interest and charm.





# JAPAN AND DEMOCRACY

By Dr. T. INOUE

(COLLEGE OF LITERATURE, THE IMPERIAL UNIVERSITY, TOKYO)

**W**ITH the defeat of the central empires comes a radical change in their national constitutions and forms of government. This is a matter that gives food for thought. Such profound changes cannot but affect the whole of Europe in some degree. How far will Japan be influenced by the new movements? Doubtless she is already influenced to some extent. But we have too much confidence in the strength of our national foundations to fear that they will be adversely affected by the changes and transformations now going on in Europe.

Japan and Germany have something in common, but they are for the most part radically different. The German Kaiser was filled with a vaunting ambition for world-conquest, and allowed his jingo propensity to throw the world into bloodshed. No ruler of Japan could ever be guilty of this. Japan has never sacrificed her people to the ambition of her rulers. The German people were loyal but they could not all remain so to their Kaiser. The Kaiser, having descended from upstart nobles, saw nothing out of the way in plunging mankind into war, and then in defeat abdicating his throne and leaving his country. Thus he is at one leap reduced to the rank from which his family had risen. Both in descent and in tradition, therefore, the German ruler is vastly removed from our Imperial House.

Japan is a land, not of ambitious rulers, but of benevolent sovereigns. Of all the 122 rulers that our empire has seen since its foundation few have displayed any menacing ambitions. It has been the fundamental policy of our rulers to govern their people uprightly. This principle will never change while our Imperial line shall last. Descent counts for much in the history and traditions of a nation. The rulers of Japan have been sovereigns from the first; none of them ever rose from other or lower ranks. Unscrupulous ambition would be wholly inconsistent with our Imperial constitution. In western lands ambitious rulers have appeared and become successful from time to time; but Japan has never been afflicted in this way. With the advancement of civilization and the general diffusion of education such calamities will become less and less possible in occidental countries. The time will doubtless come when all rulers will be so upright as to be worthy of holding their high places permanently.

The Imperial House of Japan has always been considerate of the best interests of the people. This is the true democracy. Thus the opinions and desires of the people are valued by their ruler. To promote the interests of the nation and of the world at large is the best ambition for my ruler. Thus ruling uprightly, when war, or other trouble, arises, the people are ready to

stand by their rulers as the foundation of the state. The constitution of Japan stands in no need of change ; and no amendments will be made to it. If the German constitution be changed it means there was need for it.

There are two views of democracy : one broad and the other narrow. The narrow and limited view places sovereignty in the hands of the people, and there is no real ruler, the public managing affairs to please themselves. This idea issues in republicanism, pure and simple. It is a system built on the mutual interests of the people. The other and broader principle does not necessarily issue in republicanism. There are monarchies where rule is as democratic as under republicanism. A ruler that respects the opinions of the people and governs them for their best interests is as democratic as need be. This type of democracy is based on humanity ; it is the only type with any hope of becoming international.

In Japan this broader type of democracy has prevailed from time immemorial. Among our emperors there have been many illustrious examples of it, too numerous indeed for citation. To govern the people in righteousness is to govern them democratically. Such has ever been our tradition. Thus democracy on broad principles has been the Japanese ideal from the beginning. The narrower type of democracy has never gained ground among us. It is incompatible with our great Imperial constitution. It has no attraction for our race. And so any attempt to introduce the narrow type of democracy into Japan would be regarded as treasonable.

That the narrower type of democracy is not successful always even among the exponents of it may be seen in China and

Russia. Germany is resorting to it, but whether it will succeed there also remains to be seen. Ostensibly the change proposed is for the welfare of the people ; but so far in neither China, Russia nor Germany are the people as well off as they were under their former governments. It is of the nature of the broader democracy of Japan that the ruler should labour for the good of the people and bend all efforts towards the welfare of the nation. Certainly in Japan this object is better attained than it is under the narrower democratic principles of China and Russia. This is not to say that Japan stands in no need of improvement. But improvement lies not in the adoption of new principles but in a better application of our time-honoured national polity.

Democracy is now in the air. People are talking democracy everywhere. The practical working of democratic institutions depends on being able to select suitable leaders and officials to fill public positions of responsibility. As it is very difficult to find men suitable for important positions the best and most notable men are selected. But what is this but a sort of aristocracy : the aristocracy of intellect or of wealth or of prestige ? Thus even under the narrowest of democracies the aristocratic principle is preserved in some form ; and often the result is more bureaucratic or oligarchic than under a monarchy. Thus it is clear that an absolute democracy is quite impossible. Is not President Wilson more absolute now in democratic America than any monarch in Europe ? Indeed history shows few autocrats with more power than that now in the hands of the American president. This is the outcome of the war. But it only goes to prove that when a real crisis comes it is the few that the country must look to lead,

rather than to the people; and then where is your narrow democracy? In the long run, therefore, democracy broadens into the type represented by Japan: the ruler ruling with the people and for the people. What the war has given to America, in the person of her great President uniting the whole nation in one great effort of selfsacrifice and heroism, Japan has had since the foundation of the empire in her Emperor: a center of unity and devotion and sacrifice and heroism at all times as well as in moments of emergency.

Japan, in spite of her democracy, has had her days of national trial: days when there were unfortunate disturbances and estrangement between the Imperial House and certain sections of the people, caused in some cases by ambitious generals and the spirit of militarism striving for the ascendancy, giving rise at last to the system that prevailed under the shogunate. Yoritomo, the Ashikaga warriors, the Tokugawa family, as well as Oda Nobunaga and Hideyoshi, all may be taken as examples of men striving to impose a military régime on the people. They had their merits, to be sure, but no less they had their defects. In time, the slow but steady process of Japanese Imperial democracy removed these obstacles to the progress of our glorious Imperial constitution, and at the Meiji Restoration the old and honourable policy triumphed over all.

Germany was defeated because she never quite got rid of this encumbrance of militarism, whose natural pride does not take sufficient account of those opposed to it. Militarism is an evil; but there are worse evils than that: the evil of not being able to defeat it, as was the case with France in 1870. The state of the peoples overcome by Alexander the Great and Frederick the Great and Napoleon was worse than the power that overwhelmed these states. Talk of humanity as Confucius and Mencius did in China, they could not down militarism

and save their country. It was only a mighty ruler that finally saved the day. In Japan too the civil strife could only be subdued by such a mighty man of valour as Hideyoshi. Thus evils like militarism exist only where there is a still greater evil than militarism, the weakness of not being able to rule in a spirit of broad democracy like that of the Japanese constitution. Had Japan been in command of a great national army to protect and defend her Imperial democracy, militarism could not have obtained the ascendancy, and such an evil would not have become inevitable. True democracy must command the preparedness of peace that is always ready for war; and then militarism will be impossible. Weakness is the best encouragement to militarism. The real militarist is a coward at heart and will attack only the weaker.

Thus there is a militarism that is for humanity and a militarism that is against humanity: a militarism that is democratic and one that is despotic, the militarism of the Allies and the militarism of the Teutons. The true democracy trains a race of men ready to defend it and die for it if need be. It is said in Japan that in a regiment where the private fails to salute the officer there will be defeat. Russia proves how true this is. A nation that knows the meaning of true military training and preparedness will be a truly democratic nation because a truly strong nation. A law-abiding people respect discipline and welcome training. They know it is essential to all efficiency. It is to be hoped that the spirit of drill and discipline and efficiency which the war has created in the great democracies of the world will not be allowed to die now that peace has come. The spirit of obedience to lawful authority is the true spirit of democracy. Germany would have been defeated long before November, 1918, had the Allies been as efficiently trained as the militarists!



# GINSENG

By K. HOSHINO

**T**HE decision of the Government to confer on Professor Sakai the degree of Doctor of Science for his research work and discoveries in connection with ginseng draws attention to that plant as a medicine and a market commodity. A belief in the medical properties of ginseng has existed from ancient times in the Far East, but until recently no scientific attention was given to the subject. In 1854 an American physician reported on some studies he had carried out in connection with the ginseng plant of his country, and other scientists reported a camphor-like substance found in the plant, which they called panatin. Afterwards the medical properties of this substance began to be discussed by various physicians in America, Russia and Japan. In 1907 Dr. Asaina and Professor Taguchi, of the Tokyo Imperial University, reported further studies of the drug. and in 1915 Dr. Kondo made the first full report on the chemical properties of Korean ginseng.

While the chemical properties of the plant were thus made known, no proper study had yet been made as to the physiological action of the drug, and so physicians continued to doubt its usefulness in medicine. In 1912 the writer was told by Dr. Kishi that he had used extract of ginseng for nephritis with excellent results. After that I began to take a scientific interest in the plant.

Later I used a tincture of ginseng, dissolved in alcohol, given me by a friend. It was found to relieve headache quickly. I also used it for nervous debility among university students and also for insomnia, with remarkable effect. One student who was about to abandon his studies through nervous prostration, began to take my ginseng and recovered sufficient energy to continue his studies and take his examinations. All these facts set me to devoting a still closer study to ginseng and its medical properties.

At first I gave most of my time to a chemical study of our Aizu ginseng, thinking it to possess more effective qualities than the plant grown else where. Then I took up Korean ginseng. There are two kinds of ginseng cultivated in Korea, the white and red. The white ginseng must be treated by heat and the red by steam. The plant should be dried before being subjected to analysis, as it does not keep well when fresh. According to reports made by Dr. Kondo the medical components of Korean and Japanese ginseng are not very different. The Korean plant is not gathered until some seven years from the time of planting, but the Japanese variety can be taken after a growth of five years. This is why Korean ginseng is supposed to possess more powerful qualities.

As already intimated I discovered that extract of ginseng dissolved in alcohol proved good for headache. It also



proved a great relief in cases of seasickness, insomnia, nicotine poison in those beginning to smoke, as well as for heart acceleration. Its affect was to restore nervous energy and decrease fatigue, usually accompanied by increased flow of urine. With regular use of the drug the complexion improves and the body increases in weight. It had a good effect in cases of anemia, as it stimulated the physiological action. Chinese students found that it restored energy after smoking opium. It has also been used for the swellings that accompany kidney trouble and defective heart action, as well as for cases of beri-beri. Its effect on the bladder is now also well recognized in medical circles.

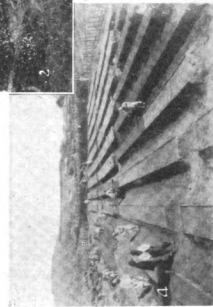
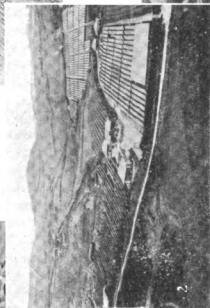
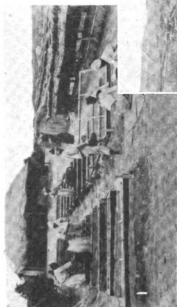
The flavour of ginseng is pleasant and refreshing, and this is one reason why oriental people have used it from ancient times. They not only enjoyed taking it but felt better after it. Not until now, however, have we learned why the drug is good for human health. That it should be found so excellent a restorative for loss of energy makes it popular and useful in centers of jaded population in modern life. This beneficial effect on mental and physical action gives it almost a universal appeal.

What then are the ingredients that make ginseng extract so valuable a medicine? In it there are four elements that are very important in medical

practice. One of these is a volatile substance, together with an acid element, and an estel-like substance and another substance like luz. From the volatile component a substance like telpen can be separated, which is different from any other known medical substance. It forms a clear yellow liquid. Its reaction is neutral and it possesses the flavour of the plant. It is this substance that acts as a stimulant in the drug, having a slightly narcotic effect, calming the brain and producing rest. It also has a stimulating effect on the spinal cord. It thus rests the mind and stimulates the body including sleep and heat from stimulation. The action on the spinal cord has a good effect; and in cases of kidney or heart trouble the stimulation reduces swelling. As a heart stimulant, however, it does not compare so favourably with other drugs, so far as experiments on animals have proved.

But there is something very efficacious in ginseng as a nerve stimulant, though it is not much use for animals. Ginseng will always reduce the pulse, bringing it down from 100 to 70, if sufficiently taken. Ginseng is not a specific, but a medicine for general use as a restorative or stimulant. In China the extract is obtained by slowly simmering the plant over the fire, so as to avoid the evaporation of the volatile element by too much heat.





1. NURSERY BED OF GINSENG 2. GINSENG GARDEN 3. SOWING GINSENG SEEDS BY CHILDREN PECULIARLY  
FITTED FOR THE WORK 4. MAKING BEDS FOR GINSENG SEEDLINGS 5. DISINFECTING A GINSENG GARDEN  
WITH BORDEAUX LIQUID

GINSENG AND ITS CULTURE IN KOREA



THE LATE H. SHIMAMURA

# SHIMAMURA HOGETSU AND HIS WORK

By T. UDA

**A**MONG the many clever men carried off in Japan by the epidemic of influenza was Shimamura Hogetsu, a brilliant star of the nation's literary and dramatic world. He died poor, and therefore his funeral did not attract the attention of the public in the same way as the demise of a war-millionaire would have done. To literary and intellectual circles generally, however, his death was a great loss.

Together with such celebrities as the late Dr. Takayama and Professor Tsubouchi, Shimamura did a great work for theatrical reform in Japan. These men studied life as the public could not see it and laboured to have it recognized in the national drama. Shimamura was an author who practised what he preached. Dr. Tsubouchi has had an immense influence on Japanese drama but he has taken little or no part in acting his own teaching, and consequently his influence has been largely on the intellectual class. The influence of Shimamura was much more popular and widespread. He was tireless in his efforts for the diffusion of intellectual culture and refinement among the lower orders of society, and did much for the reform of national drama.

Shimamura was known by his pen-name of Hogetsu. He adopted literature as a profession early in life. But he regretted constantly the lack of literary

appreciation among his countrymen, and laboured to overcome it. He believed in the old Japanese proverb which says: "Send your best child on a journey;" and so he thought the best way to win the regard of the public was to make a journey, when he would meet all kinds of people and know the world better. But to travel is very difficult for a young man in Japan, unless he has money. But he was urged on by his desire for literature and the acquirement of good taste in art. He repined over the indifference of his nation to culture, in the face of their claim to attainment of high civilization. His temperment, however, was not so amiable as to be able to get on with the woman he married and he separated from her and took up with another; which only goes to show that morally the reformer himself may need to be reformed. It is as a literary man rather than as a moralist he must be considered, though a defect is a defect no matter what its nature.

Born in 1871 Shimamura graduated in time from the literary department of Waseda University, and was appointed an instructor in his Alma Mater. Later the university sent him to England and Germany to study aesthetics and drama. Returning in 1907 he resumed his classes at Waseda. Under the famous dramatist, Dr. Tsubouchi, young Shimamura became the leading spirit in drama-



tic reform. He made several literary translations and wrote some original volumes, besides editing the Waseda literary magazine known at the *Waseda Bungaku*. His fame as a writer became established and he was one time a candidate for the degree of Doctor of Literature. He was now not content to teach university classes alone: he wanted to teach the public as well. For this purpose he believed the theatre the best means of reaching the public mind. He must needs have a theatre of his own; and he established the *Geijutsu-za* where he gathered together a set of young actors and actresses to be trained according to his own ideas. At this theatre he himself was stage manager. Here he brought the young actress Matsui Sumako, whom he took up with after he left his wife, and who committed suicide to follow him in his death. He indeed abandoned wife and children and home and profession in his frenzied desire to reform the theatre and produce a new influence in literature, drama and society.

Some of Shimamura's friends were opposed to his rashness in giving up his profession for what they regarded as the life of a show man. They tried to dissuade him from it and to persuade him to return to his college classes. He would not heed them however. Least of all could his wife understand his remarkable attitude and action. He was attacked by the public for abandoning his home and his profession. But he

ignored his opponents and stuck to the theatre he had established. He carried his plays to various provincial cities and tried to impress the rural folk with his new ideas. He introduced many foreign plays, including Ibsen's *Doll's House*. When Shimazaki Toson came back from France and saw what Shimamura was doing he said that the new plays were even more modern than those seen in Europe.

When Shimamura died his friend and companion, the actress Matsui Sumako, was in frantic grief. She made over all her fortune to his abandoned family and took her life to follow her master to the grave. Thus ends one of the most tragic ilves in the history of modern Japanese drama. It is typical of the strife going on between the old civilization and the new, in which young Japan is often at a loss to distinguish what is evil in the new from what is good, and as often chooses the evil as the good. It is so easy for minds long accustomed to rigid uniformity of thought and conduct to mistake liberty for license, when liberty comes. It is indeed a sad plea for educational reform, with greater stress on moral culture. A study of the life of Shimamura Hogetsu leaves moral confusion in the public mind. What a man he could have been had his moral education been equal to his intellectual progress! Japan needs literary and dramatic reform but it needs to be done by clean hands, if reform is to be above deformity.



# MENACE OF FREE TRADE

By Dr. JIKEI YOKOI

**S**UCH terms as 'free trade' and 'protected trade' had their origin in England. At first they were used only as applying to industry, and the corn trade was regulated by laws of its own. The modern use of the terms implies a broader meaning than that originally given to them, and they include corn also. Free trade now involves a world-division of the products of man.

A certain English writer has advanced the interesting view that every country ought to specialize in products peculiar to it or which it can produce most profitably to itself. According to this notion England, which is paramount in industry, should devote its chief attention to manufactures and import only raw materials, supplying the world with its exports. By this means all countries will be engaged in supplying what other countries lack and so a mutual benefit will be conferred that will produce a friendly international feeling. Such a policy obviously anticipates a state of unbroken peace between nations. There is no doubt that England, which has followed this policy most closely, is a country that has long been the champion of peace. The consequence was that when war was suddenly forced upon her she found herself unprepared. Suddenly having to devote all her energies and resources to war she must now feel an unusual degree of exhaustion. Fortunately she won the victory; but she

could hardly have done so without America's help. No one can deny that the war was a tremendous handicap to England.

Japan stands second to none in her desire for peace. But so long as the struggle for existence involves competition between nations, as well as among individuals, Japan cannot be led to believe that permanent peace is anything other than an impossible ideal. And so long as unbroken peace among nations is impossible free trade will be impossible.

German aims and ambitions have now been brought to a tragic end. Some contend that her defeat was due mostly to her financial policy. Of course there is no doubt she wanted to gain the hegemony of the world, and that her protectionist policy was but part of this scheme. There may be some truth in this; but no one familiar with the circumstances can fail to see that her protectionism had nothing to do with her overthrow, which was undoubtedly caused by her absurd theory of pan-germanism. In considering the case of Germany, therefore, her policy of protectionism must be carefully distinguished from her pan-german policy; in other words, between her aims and the means adopted to reach their fulfillment. It was indeed to her policy of protection that Germany owed her endurance of the war four years.

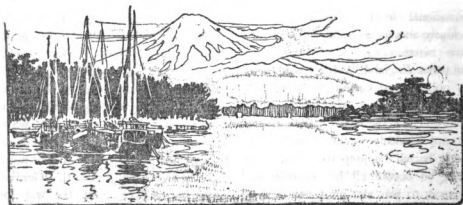
As the success or failure of a protec-

tive policy depends on the possibility or not of war, it is becomes a matter of supreme importance to consider whether war can really be eliminated. Life is ever aiming at further improvement. To accomplish this aim nations have to engage in the struggle for further supplies, particularly those necessary to existence ; and it is impossible to carry on this struggle without conflicting with the desires and aims of others. When all are after the same thing, and there is not enough of it to go around, there is sure to be disagreement. In this struggle the strong will survive and the weak succumb. This is only to say that the law of natural selection must prevail. Thus war is always possible if not inevitable.

What is the condition of Japan ? At present her navy is far inferior to that of England, no matter how she adds to it. Her army is likewise inferior. Her only

safeguard is to promote internal development at high pressure and so become independent of outside supplies. Financial independence must be Japan's first aim. This would be quite impossible on the basis of a free trade policy. But how is Japan to do this ? In industry, agriculture, and individual enterprise, Japan is now far behind her competitors whose undertakings are on a scale with which we can in no way compare. In fact it is a grave question whether Japan can even maintain the *status quo*. If the matter is so difficult under a protectionist policy it would be altogether out of the question under free trade.

The question of whether free trade is good for a country has to be settled altogether on the basis of the country's special circumstances. There is no doubt that free trade would cripple Japan's prospects absolutely.



# JAPANESE GRAPHITE

By M. SOGA

(THE DEPARTMENT OF AGRICULTURE AND COMMERCE)

**F**ROM very ancient times, in Japan as in China, black lead has been used both for medical purposes and for writing, but was not used industrially until the Meiji period. Very little is known as to the amount produced in ancient times. The first returns recorded are for the year 1878, when the total was something over 200,000 lbs. The following year lead pencils began to be made in Japan, the first to produce them being Mr. Inokushi. In 1882-3 lead crucibles were attempted for the Navy Department, and the Dai Nippon Crucible Company established a work in 1885. Up to the time of the annexation of Korea the graphite industry made little progress in Japan, owing to lack of supplies, but from that time Korea was able to afford a fair amount of graphite for Japanese industry. During the war in Europe the black lead and the crucible industry made rapid advancement, especially the making of lead pencils.

The lead is of two kinds, crystalized and ordinary. Before the war Japan had little use for any but the ordinary, most of the raw material going to Europe and America ; but now there is a big demand in Japan for uncrystalized black lead, especially on account of progress in chemical and electrical undertakings, as well as for read pencil manufacture, dry cells and paint making. The increase in the manufacture of crucibles has also

been very great. The value of black lead crystal is some twenty times as great as that of ordinary graphite, not to say anything of the difference in the cost of mining.

In 1888 the ordinary or dull lead was quoted at *yen* a ton in Tokyo, and now it ranges between 25 and 50 *yen* per ton, according to demand. The common grade, however, usually ranges between 25 and 30 *yen* per ton ; and that for lead pencil making beteen 50 and 60 *yen* a ton, being the finest quality. Owing to the increasing number of mines opened in Korea prices must inevitably decrease, unless greater efforts be made to extend the export trade. Until recently Japan was importing crystalized black lead from Ceylon at the rate of 300 to 400 *yen* a ton, but the Korean product has now cut off these imports. Korean scaled lead is quoted at from 250 to 300 *yen* per ton delivered in Tokyo, but it went up to from 450 to 800 *yen* during the war. Prices suddenly declined with the American ban on imports in 1918.

Though most of the blacklead used in Japan now comes from Korea there are some important producing centers in Japan proper, mostly in Hokkaido, Miyagi, Niigata, Tochigi, Gifu, Aichi, Toyama, Fukui, Kyoto, Okoyama, Yamaguchi and Kagoshima prefectures. The Gifu and Toyama mines are the largest producers, the others being com-



paratively insignificant. The largest output in Japan proper was during the years between 1888 and 1894 that for 1886 being about 8,500,000 lbs. By 1912 the amount had decreased to little more than 1,000,000 lbs annually. It has now seen revival and amounts to something over 2,000,000 lbs a year, But the yield of black lead in Korea has been going on increasing until now the annual output is over 15,000,000 lbs. valued at over 1,000,000 *yen*.

Exports of black lead in 1917 amounted to only about 350,000 lbs. valued at 103,952 *yen* to England; and something over 800,000 lbs to the United States, valued at 480,000 *yen*. Over 4,000,000 lbs. went to China, British India and Asiatic Russia, The present situation that the world's production of black lead is declining while in Japan it is increasing, and she will soon occupy third or fourth as a producer.

Japanese graphite crucibles are largely exported to America, Russia and India, the annual output being valued at some 3,000,000 *yen*. The making of lead pencils has also made great strides in Japan, especially during the war. Before that time the Japanese factories numbered no more than ten, but now there are as many as 300 in Tokyo alone. The exports of pencils in 1917 were 1,817,000 gross valued at 2,100,000 *yen*. Now that the war is over it is probable that the black lead industry will suffer the same setback that other industries are

experiencing. The yearly consumption of the article in Japan may be estimated at some 13,000,000 lbs., while the present production is over 17,000,000 lbs., not leaving much for exports.

The high prices commanded during the war cause a tremendous increase in the output of black lead in Korea. Of course there is slackness since the close of the war. With the resumption of foreign competition the Japanese producers and dealers will have to take precaution not to suffer disaster. Japanese black lead goes principally to England and America. American imports of black lead in 1918 were some 10,000 tons, or twice as much as before the war. Possibly the demand from America will increase. Before the war Ceylon graphite was exported chiefly to England, United States and Germany. America is the largest consumer of black lead in the world. In 1915 the imports of black lead to America were valued at some 4,500,000 *yen*, half of which came from Ceylon. As the output in Ceylon is decreasing, while the yield in Korea is increasing it may be that in future America will look more and more to the Far East for her supplies. As yet, however, the output in Korea is only one-fifth that of Ceylon, while Madagascar is forging ahead in the graphite market. But Japan has large supplies and stands a good chance in the graphite market of the future.



# LAKE TRADITIONS

By VISCOUNT TANAKA

**I**N Japan from time immemorial lakes have been regarded with some degree of sacredness, and with nearly every such body of water there is associated some special tradition. Every lake has its patron deity. These deities are associated with rocks, animals, plants or even bells. The patron spirit of Oseuma is said to be a red bull. Many lakes have the carp or a big snake as incarnating their deity. In Hokkaido there are fewer lake traditions than elsewhere in Japan, as greater ignorance prevails in that region. There is an Ainu tale to the effect that a certain lake had its origin by a big trout getting crosswise in the river and damming it.

There is an old tradition to the effect that Fujisan rose up in one night and at the same time Lake Biwa appeared. There is a further tradition that a certain lake in Kamtschatka appeared after a great volcanic eruption in the Kurile Islands. Lake Ikeda in Kyushu is said to have been caused by the eruption of Mount Kaibuntake. Japan is full of stories of this sort. It may indeed be that volcanoes sometimes cause landslips that obstruct valleys and give rise to lakes; which accounts for such tales as the above. A story originating in one place will be carried by emigrants to other places and there applied to lakes found in the vicinity. The tradition that Lake Suwa arose after the eruption of Mount Asama near by may have so originated.

Between Fukushima Ken and Echigo there is a lake called Numasawa-numa. When the writer worked on it some years ago he thus violated its traditions and made the inhabitants of the locality very angry. On the lakeside was a shrine named the Numagozen. Tradition has it that in ancient times the lake was covered by a dense mist in which a big serpent lived and caused damage to mountains and things. Once the serpent damaged the mountain so much that it rumbled, a large part of it tumbled down and the lake was caused. The rumbling did not cease after the lake appeared, and many villages were destroyed. So to stop the danger the god Numagozen was invited to come from the province of Echigo, and after the shrine of this deity was erected there the lake became peaceful and the mountains ceased to tremble. This is no doubt the tradition of some volcanic eruption and earthquake.

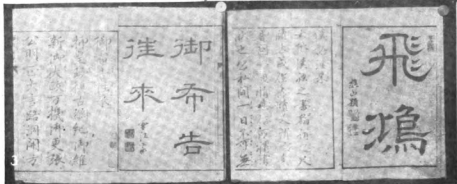
A further interesting tradition is associated with lake Kozan in San-into. It is said that there once lived a rich man in that place. He was so powerful and influential that he wished to have everything his own way, and used to resort to force to fulfil his desires. One day he ordered the farmers to plant rice on a large tract of land. They were obliged to obey him. Evening came, however, before the field was finished, and the rich man caused the sun to stand still and not set until the task was completed. But on

the following day the rice field was found to be under water; which was the punishment the sun inflicted for being interfered with. This field is now the Kozan lake. This tale was referred to in the JAPAN MAGAZINE some years ago.

In Akita Ken there are three lakes, lake Tazawa, lake Hachirogata, and lake Towada. The traditions of these lakes indicate the more primitive condition of the peoples among whom they had their origin, being less sophisticated than the lake traditions of the south land. There is a story about Lake Biwa concerning Koga Saburo that resembles the tale about Lake Suwa and the Lakes in Akita Ken. Doubtless all these tales originally came from the south, following the settlers as migrated northwards. The story grows less sophisticated the farther it is found north. Koga Saburo lived in the time of the Emperor Bitatsu. The story goes that in Koga in the province of Omi there lived a man named Koga Sayemon. He had three sons, who went with him one day to the mountain to kill a devil. Two of the sons were killed in the encounter and the father and Saburo, the third son, escaped alive. The two survivors escaped into the province of Wakasa where they found a beautiful maiden in a cave, who had been carried off and secreted there by a rascal. Her father's name was Kujoin. The two men rescued the girl and were bringing her home when she informed them that she had forgotten to bring her mirror from the cave and wished Saburo to go back with her to get it. He went back for the mirror alone, however, and while he was away the father fell in love with the girl, and fearing that his son would take her from him when he returned, the elder man followed the younger to cave and cut the straw rope by which he descended into the cave so that he could

not get out again. Then the wicked father returned to Omi with the girl.

The youth, imprisoned in the cave, wandered about and followed up the opening into outer darkness where he came upon the road to Hell, from which, however, branched off a road leading to paradise, which had been made by an Imperial Prince who found himself on the road to Hell and determined not to follow it but to cut a road through to a better place. The Emperor on hearing the experience of young Saburo was so pleased that he bestowed on him all the land of Koga. He told the Emperor that he had seen the departed Prince in the land of the Blest. This story is found also around the Lake Suwa district, only the names of places are different, the cave being placed in Mount Tadeshina instead of Wakasa. Another variation is that Saburo visited the land of Sleep, or Nenokuni as well as Hell, and that when he returned to Koga he found his brother in possession of his estates. Disheartened by the circumstance he went to Lake Suwa and threw himself into it when he became a great dragon. The tale varies still further in the district around Lake Nojiri and still more in regard to Lake Onuma. About all the many lakes in this region there are kindred stories, and the serpents which are the lake deities, are no doubt all the same Saburo was turned into a dragon. In some cases the serpent or aragon falls in love with a fair daughter of some local potentate. For instance around Nakano the tale is to the effect that the dragon fell in love with Kurohime, who no doubt corresponds to the daughter of Kujoin in the original of the tales. In this case it is the girl who threw herself into the lake, not liking to be married to a dragon. Thus she became the patron deity of the lake.

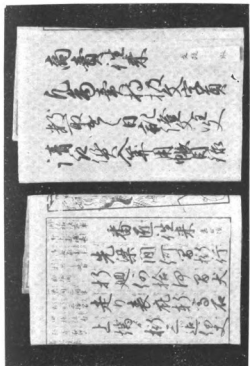


1. PUNISHING A PUPIL BY MAKING HIM HOLD A LIVE INCENSE STICKS  
IN ONE HAND AND TWO POUNDS OF WATER ON THE OTHER
2. A LESSON IN PENMANSHIP
3. FRONT PAGES OF ORAIMONO





SCHOOL HANDBOOKS  
(1644 A.D.)



BUILDER'S HANDBOOK  
(1848 A.D.)



FARMER'S HANDBOOK  
(1829 A.D.)



MERCHANT'S HANDBOOK  
(1818 A.D.)

JIKEN HANDBOOK  
(1794 A.D.)

KACHO HANDBOOK  
(1865 A.D.)

FUGETSU HANDBOOK  
(1848 A.D.)

# ASPECTS OF FEUDAL EDUCATION

BY SEKKO TOIHATA

**I**N very ancient times, when there was no art of writing as yet in Japan, messages were delivered by word of mouth, and memory was cultivated as a talent of paramount importance. The earliest form of making records in Japan was by means of knotted ropes, suggestive of the Morse code, as is proved by archeological remains found in Hokkaido and Kyushu as well as in the Yayeyama islands. In the third century of the Christian era Chinese ideographic writing was introduced into Korea and came from thence to Japan about the sixth century. It was impossible, however, to express the Japanese language adequately by these foreign characters, and so to assist them a native syllabary was invented known as the *kana* script, by which in some fifty characters all the sounds of the native tongue could be expressed. Men usually wrote their letters in the Chinese ideographs while women used the native syllabary. Only priests, officials and scholars, however, were able to write, the common people being quite illiterate.

These female productions were rather curious examples of composition, following no formal style, beginning and ending abruptly without the usual courtesies. In some of the compositions there are traces of rhetorical influence from such words as the *Soshi-monogatari*. The officials wrote their letters and reports according

to the rules of composition laid down in the *Toh*, a Chinese grammar. It was considered a very informal proceeding to write a letter in the *kana* syllabary, thus simulating the habits of women. To facilitate proper composition of correspondence a handbook was compiled giving full particulars of the details of correct letter writing. This was known as the *Oraimono*.

During the eleventh century there was an usual development in education for officials. But after Yoritomo established his military government at Kamakura in the 13th century the civil administration had to give way to new regulations and customs. Literary culture was replaced by military training, and the warrior took precedence to the priest and the writer. Little or no attention was given to letters. But to write letters to the Imperial Court a proper form had to be known, and for this a handbook on the subject was compiled, which all the nobles possessed, as well as all government offices. In those days only priests and officials of noble families could write such letters. Priests were the writers of most of the diplomatic letters and other correspondence of the kind, during the Tokugawa period. Consequently the *oraimono* were a natural product of the age.

The word *orai* means the sending and receiving of letters; and the *oraimono* was

simply a guide to proper letter-writing, giving the right ideographs to use in various connections. Among the more important of the *oraimono* were the Kinryo Mondo and the Junigatsu Orai by Tadachika Nakayama, and the Shinjunigatsu Orai by the Regent, Noritsuné Kyogoku. The Akihira Orai by Akihira Fujiwara was also popular, as well as the Teikun Orai and the Yugaku Orai by Genkei Kitabataké, a priest, and the Isei Teikin Orai by another priest named Kokan. Among the warriors of the northern and southern factions the Teikun Orai was preferred, as being most suited to military men, and hundreds of copies of it were extant, the volume being used down to the close of the feudal period.

During the Tokugawa period, it is interesting to note, common education proceeded quietly without official interference to any great extent. There was a system of private schools known as the Terakoya, education being under the auspices under the temples. The *oraimono* were used as textbooks in those schools. The peaceful régime of the Tokugawa *bakufu* led to general intellectual progress and a greater extension of education than in previous times. From the beginning of the 17th century literature saw a period of promising revival, and a literary college known as the Shōheizaka Gakumonsho was established. The various *daimyō*, meanwhile, established schools of their own, for the education of officials in their service. With the increase of schools came the increase of *oraimono* for textbooks. The books were at first written in small individual ideographs but later they were produced in large cursive writing, that could be used both as examples of penmanship and for reading.

The most notable of the new style was

the Yedo Orai. The Shochiku Orai was another, used principally by the samurai class. In the 17th century one specially for commercial use was compiled and published by Hori Ryusuiken, a teacher of calligraphy in Kyoto, and became very popular. There were *orai* published even for farmers, called the Hyakusho Orai, or farmer's manual; and the Noji Orai and the Chuken Orai for carpenters, the Gofuku Orai for drapers, and the Yosan Orai for sericulturists. Thus every calling was supplied with its manual, so that no mistake need be made in writing letters and documents correctly. The word *orai* figures prominently in the fiction of the day, notably in the works of the famous humorist, Jippensha Ikku. In fact to place the word somewhere on a volume was sufficient to ensure its sale, which shows how very popular were the letter-writing manuals. The Yedo Orai had not only phrase forms and so on but examples of letters and answers. The Shobai Orai were not unlike modern volumes on commercial correspondence, while the manuals for farmers gave the correct names for fields and implements and forms of officials documents used in relation to the government. The manuals for drapers likewise dealt with the technology of all sorts of fabrics, while the carpenter's handbooks did the same for builders and contractors. As the books were in cursive style they also showed how the writing was to be done. The style was very important, for all the laws and regulations of the shogun's government were in a certain style and no other was tolerated.

In the official museum of the Department of Communications there are some interesting examples of these old *oraimono* and the books used in the temple schools, or *terakoya*, some of which will be found in the illustrations to this article.

# THE MIKIMOTO CULTURE PEARL

By S. TOMATSU

**O**NE of the most interesting undertakings in the way of successful artistic industry is the production of culture pearls by Mr. Mikimoto of Tokyo. Why the pearls produced by him are more successful than all others may be due to the climate and selecting a place for pearl oyster culture where the current is just right for the shell fish. Progress in culture pearl production in Japan has advanced until the annual value of the exports are now well over a million *yen*. The jewel is exported to Europe and America as well as all parts of Oceania. And everywhere it has been sent it has been welcomed as a pearl of great price.

Before the war the largest exports of the pearl went to France and England; and during the war exports fell off owing to the ban on luxuries. Now that the war is over the pearl market is again looking up and exports are expected to be much larger than previously. Jewels like the sapphire and the ruby are fashionable at certain periods only, but the fashion of pearls never changes, as is the case with the diamond. Not only so, but the lovers of pearls are always increasing in numbers. Certainly no one who has seen the Mikimoto culture pearls can fail to admire them as above price. Consequently the outlook for the industry is very promising.

After some years of successful cultivation of pearls from oysters Mr. Mikimoto had great difficulty from the appearance of a blister in the shells, which appeared first in 1905. He suffered an enormous loss at this time, as the blisters ruined the pearls. The blister is produced by the red current which visited the coast of Japan. But by his great insight into the nature of the oyster and the disease that afflicted it Mr. Mikimoto was enabled to cure the disease, and now the culture pearls produced under his care are more pure and beautiful than ever.

When the culture of pearls was first undertaken the aim of Mr. Mikimoto was to produce a round pearl. But owing to the nature of the oyster this aim was very difficult to achieve, many of the jewels being more the shape of pearl buttons. They are but slightly flattened on one side which in no way interferes with their beauty. The pearl culture was begun in 1890 and the best pearls began to be produced in 1899. The reason why the pearl was not perfectly round was because it always grew attached to the shell. If it could be made to grow on the soft parts of the mollusc it would be round. At first Mr. Mikimoto was not quite sure whether the round pearls he obtained were produced by his artificial interference or naturally; but in time he was able to prove that the round



pearls did actually grow apart from the shell as the result of artificial interference, being produced in the tissues of the mollusc.

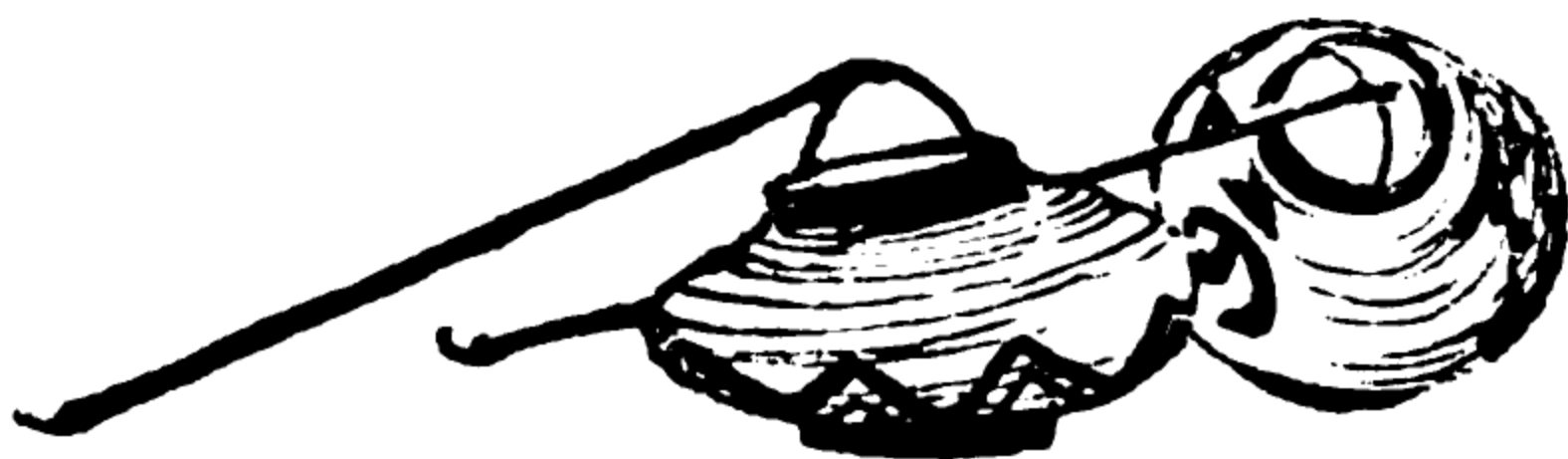
The crop of culture pearls produced in this way and taken out in December, 1918, was beyond all expectations the most successful. The result was indeed a new record in the history of culture pearl production. The jewels were round and pure beyond question. And now Mr. Mikimoto is devoting his entire attention to the culture of this new jewel. Some of the pearls he has succeeded in producing are as large as from 6.5 mm down to 3 mm. The old method which caused the pearl blister, was supplanted by the new method which inserts a nucleus. The period required to produce a blister pearl is four years; while it takes no less than seven years to produce a round pearl.

The scene of culture pearl cultivation is the Bay of Ayu and the Bay Gokasho in Miye prefecture. In selecting a place for pearl culture there are some very important considerations. The current must be warm, and inaccessible to fresh water at all times; and it should be void of winds and rough seas. By thus carefully attending to the conditions by which the oyster best flourishes Mr. Mikimoto has reaped his wonderful success. It is usually found that the pearl will be five times as large as the nucleus

inserted. If the original nucleus inserted be 1 mm the pearl will be 5 mm in size. If all the conditions are faithfully fulfilled the jewel will be round and all that can be desired in point of tone and colour.

Of the price of the round pearl is naturally much higher than the blister pearl, which is slightly flattened. The 3 mm round pearl now commands from 7 to 8 *yen*; while the 6 mm pearl is worth about 400 *yen*. The flattened pearl of 3 mm is about 1 *yen*; and that of 6 mm 300 *yen*. This remarkable enterprise of Mr. Mikimoto has wrought quite a revolution in the jewelry world. His culture pearls are now sought for by person of good taste in every section of the globe. To have produced a round pearl by artificial cultivation is in itself enough to make the inventor famous; while the demand for this kind of pearl is ever large and will be constantly increasing.

To see these beautiful culture pearls all one has to do is to call at the Mikimoto jewelry store in the Ginza, Tokyo, and ask for the half Mikimoto pearl, and the round Mikimoto pearl, when the jewels will be shown with pleasure. Now that the war is over and persons of taste are beginning to again to adorn themselves with ornaments of chaste distinction and brightness the Mikimoto culture pearl waits to fulfil their highest dream.



# HORSES

By KAZUO HIROTSU

## II

**O**UR regimental canteen was open on Sundays only. One Sunday afternoon I got some hardtack from the canteen. That evening it was our lot to groom the horses as usual. With Shuden I adopted my customary tactics of offering a wisp of hay. Just as he grasped it I remembered some bits of the hardtack in my pocket. As soon as I took out a piece, the horse opened his mouth and I threw it in. The brittle morsel was ground to powder under his great molars in a moment. I threw in another piece, and still another. These he ground up with great relish, smacking his lips and looking well pleased. These expressions of gladness on the part of my risky friend I came to understand and appreciate. Indeed it was the fickle animal that taught me how well a horse can laugh.

Thus Shuden and I became great friends. I never entered the stable but he welcomed me with a whinny, and a gaping of his mouth in broad smiles. I kept up my policy of feeding him hardtack every time I could get a chance: that is hardtack on Sundays and hay on weekdays. As time went on I experienced a warm friendship for the horse, more than I ever believed possible between man and the brutes. He seemed to me my very own now; and thus he had affection for me while all others feared to risk their lives by approaching him. Thus it fell to me always to take charge of Shuden.

About four weeks after this we were practising our military drill one day on the ground around the barracks. I had begun this while at the Middle School and knew something of it. I always liked baseball better, however, and would not play another game if that was available. In the more important gymnastics I could not do the simplest exercise. As to the vaulting horse, I could scarcely reach its back. A few minutes on the doublequick made me breathless. I disliked walking drill worst of all. The army boots I detested. My pair had been in the cobbler's hands over and over again and the nails in them penetrated the soles of my feet. As I walked my poor feet wandered about in the boots, not knowing in which part of the enclosure to abide. The noise they made in walking was a terror to me. I was taught the goose-step, which involves planting the sole of the boot on the ground with a thud, which made my calves and knees ache unbearably like an attack of rheumatism. Being bandy legged my gait in these boots was a sight to behold.

Our instructor was a certain lieutenant who took great pains in trying to break me in and make me a promising recruit. At times he used to singled me out from the ranks and put me through the goose-step in special practice, and this almost drove me to desperation. My heels were sore, even raw, and the least walking caused intense pain. I finally found

courage to mention it to the instructor, and he ordered me to get out of my boots and show my heels. When he saw the blisters he was astonished and said "Really!" So he sent me off to the surgeon.

Until my feet recovered somewhat I was permitted to witness the daily drill without taking part. My feet did not improve, however, and ultimately I had to undergo an operation in the garrison hospital. By the time six weeks had passed I was nearly well enough to walk again. Then I suffered from internal trouble that kept me in the hospital for some weeks longer.

On the drill ground stood a cherry tree. From that tree to the barracks a white line was drawn, which the recruits had to toe in beginning drill. The instructor stood under the tree for shade. The fellows were awfully awkward, their bowlegs and angular shoulders always appearing out of place to the lieutenant, who thought us all a very clumsy crowd. As I myself gazed at them during my period of convalescence I could not but agree with the drill-master as to their unkempt appearance and impossible gait. Sardonicly I smiled as I beheld this daily drill, making mental pictures of myself going through this performance, to what end? In fact this time of invalidity was to me a season of thought and queer fancy. Usually I had no time to myself. My whole time seemed given to sleeping and grooming horses. Now I was glad of the opportunity to muse while gazing at my fellowrecruits being put through their marvellous and original evolutions.

I was suddenly aroused from my reverie by the sound of hoofs. Turning my head I saw a horse rushing at full speed across the drill ground.

"A runaway horse!" shouted the drill-master. It was Shuden. A short while before the horse had been seen trotting off with Lieutenant Yoshida on his back. But where was the lieutenant now? A flock of recruits came running over the drill ground after the horse. They all appeared suddenly as if they had been in ambush. Shuden rushed on at top speed and no one dared venture to stop him.

The men scattered as he approached. Reaching the fence at last the horse turned and cantered around the other side of the barracks.

But where was Shuden's rider? He must have been thrown off, thought everyone. I glanced toward the gate. A crowd had gathered there. Something had happened. We started to see what it was. But as we went we saw a man's body being carried toward the barracks. The men were ordered to cease drill. They gathered around a brazier and began to smoke. They began to discuss the accident. According to all accounts the officer who had been thrown from the horse, was a splendid rider, and had been horse-trainer in the regiment for a long time. He was reckoned the only one who could manage Shuden.

Just then a private approached us and said that Yoshioka was dying. "Dying?" shouted all the men in unison. Yes, dying! He had fallen on his head on the pavement and his skull was fractured. Gloom settled down over the men.

"I'll just go and see him," said the drill master, and he hurried into the barracks. The men talked of the misfortune of having to be horse-trainer, and be obliged to ride all horses, safe or otherwise. Strange thoughts were running in my mind, more curious than sad. As for me I was better acquainted with the horse than with the man whom the animal had thrown. Had Yoshioka known the horse as well as I knew the animal, he might not have been killed. The whole thing was terribly shocking, however.

To think that my good friend Shuden had killed an officer filled me with queer thoughts. My mind was charged with vague and unanalyzable emotions. That evening when I entered the stable I hardly knew what to do as I approached Shuden. He had been caught by some one and tied up. The poor animal looked as usual, and seemed quite unconscious of having offended in any way.

As I approached him he opened his mouth and made the usual noise of welcome, laughing as if expecting his treat.....



# JAPAN'S POSTBELLUM POINT OF VIEW

By Y. MAKINO

(PROFESSOR IN KEIO UNIVERSITY)

**T**HERE is considerable speculation in the public mind as to what will be Japan's international policy now that the war is over. It may be somewhat premature to discuss the subject at present, for Japan's attitude must to a large extent depend on that of the Powers. The war has resulted in the surrender of Germany to the Allied armies; and now the Peace Conference is in session at Versailles, to the honour and rejuvenation of France; and the envoys of Japan are already there.

Although the main sessions of the Conference have not yet been held some of the more important decisions of the Allies seem to have been reached. Germany, Austria and Russia are ruled out and now exist only as geographic names. One does not so much wonder at the failure of government in Russia, but it is remarkable that in so powerful a country as Germany the matter of establishing stable government should be found so difficult. Divided opinion appears rife still among the Germans and there are movements on foot to divide the country into independent entities. The days of imperial centralization may indeed be over in Germany, and democratic energy will become supreme. If government in Germany remains uncer-

tain and the period of the armistice has to be further extended, international relations will inevitably change still further.

When peace is finally settled England, America, France, Italy and Japan will be the great world-powers. It is probable that Russia and Austria will take considerable time to recover and command the attention of the Powers again. Some hold that Germany will soon recover and take her place among the great nations of the world, while others contend that it will be long before she can do so, and must remain content to confine her activities to scientific internal development for many years. It is hardly possible that Germany will remain in such a state of depression as she was in after the Thirty Year's War, seeing that her people are possessed of a vigorous self-consciousness. This is not to say, however, that she is likely soon if ever to gain her former prestige, though she may recover sufficiently to become a member of the family of nations earlier than is now anticipated.

The recovery of Germany depends a good deal on how she is treated by the Allies. Will the Allies exercise as vigorous an influence over the democratic movement in Germany as the Kaiser did



over German imperialism? Or will they cause the break up of the German empire? Will they return to Germany some of her colonies and encourage the expansion of the Teutonic race and so decrease her international pressure? Or will they reduce her colonial power and narrow her home territory? All these possibilities have to do with the probability of Germany soon recovering herself. In any case it is quite certain the Allies will not give Germany another chance to become a menace to Europe. The new Germany will not be a militarist nation. It is even possible that she will develop many new features socially as a democratic state.

A very important question is what relations the five great Powers will maintain after the Peace Conference. Will England, America, France, Italy and Japan keep up their present degree of friendship? History shows how allies sometimes become separated through rivalry or keen competition for superior power, as their erstwhile enemy ceases to menace any longer their mutual interests. The present Allies are probably too wise to permit any policy of reckless ambition to prejudice their mutual relations. For ten years at least we may hope to see peace prevail among the Allies. The various Powers will be too busy recovering from their wounds to think much about war again. But that the race for supremacy will cease is not to be expected among human beings. It is hoped, however, that the strife will be more of an economic and moral than a military nature. The only legitimate rivalry is in the race for superior civilization.

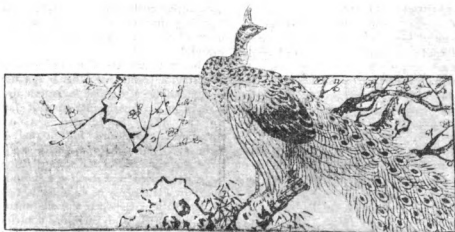
The postbellum period will probably be marked by convention for the preservation of good relations between peoples and races. England, America and

France will be the central Powers for these new international movements. Some apprehend that Britain and the United States may be tempted into naval rivalry, as America and Japan were after the Russo-Japanese war, especially as England's power will be greatly enhanced if she annexes the German colonies. But England and America are too intimately related in blood and civilization as well as mutual interest and ideals to enter upon any menacing rivalry, and the foundation of peace between them may happily never be shaken. The same may be said of England and France. The soil of France is tinctured with the blood of England as much as with the blood of Frenchmen. This thought has no doubt taken an imperishable hold on the mind of France and will form the basis of the political situation in Europe for the future.

Japan is now united with England as an Ally, and she has an understanding with France as well: thus her relations with these two great countries leave her in an easy position. But Japan's difficulty is that she feels bound to strive for maintenance of her position in the Orient, for the eliminations of racial discrimination and for all that may ensure the peace of East Asia. Japan may be able to secure rights of absolute equality for her subjects in the United States, as that country has proclaimed a policy of freedom and equality for all; but America in return may demand an extreme open door policy in China. In that case Japan would feel that it was more important to maintain her policy in China than to forfeit it by securing favours for her nationals in America. To Japan the China question is much more important than the immigration question.

Can Japan's present intimacy with Britain be expected to continue? If the proposed League of Nations be realized the present Anglo-Japanese Alliance would cease to have any great significance, especially as the alliance of the Central Powers and Russo-French Alliance are at an end. Japan no doubt desires the continuance of the Alliance with Britain, but if the League of Nations should vitally modify its importance what would be the use of it? Japan and England have been Allies for the past seventeen years, and now that the war is over they are more intimate than ever. So long as the Alliance remains the foundation of their policy this intimacy must continue. Those who suspect that England will take advantage of her more important position won by the war to intimidate other nations, do not understand

British character and British policy. See how free the British colonies are! England's friends will be even more free. No one in Japan thinks otherwise, save the small pro-German coterie who depreciate the Anglo-Japanese Alliance. Japan has no need to fear the result of Britain's increase of power and prestige! Japan has certainly adopted a wise policy in seeking intimacy with England during the past few years. Japan's development must go hand in hand with that of other nations, and what better companion could she associate with than England? The only enemy Japan can have is the country that endeavors to check her natural development, misunderstanding her policy of national extension. That is the only country Japan has beware of, for she must regard that country as another Germany.



# JAPANESE SILK MEN VISIT AMERICA

By S. MIYAMOTO

**T**HE great War, which has lasted nearly five years, is at last brought to a close, with a glorious victory for the Allies and humiliation to the foe. The world has been delivered from the devastating and murderous hands of German militarism, and with hope and joy welcomes the return of peace, which will be forever known as the Peace of 1919. Amid this universal rejoicing the world is now seizing the opportunity to resume its ordinary commercial activity.

Despite the menace of the war and its restrictions on trade the output of raw silk in Japan, and of silk goods in America, saw considerable development. Statistics show that the production of raw silk in Japan in 1914 was 171,487 bales valued at 168,000,000 *yen*. By the year 1918 the output had increased to 237,500 bales valued at 367,420,000 *yen*. During this period the aggregate value of the silk produced in the United States increased from \$254,000,000 in 1914 to over \$400,000,000, in 1918.

Raw silk is, of course, the most important of Japan's exports, amounting, as it does, to as much as one-third of the nation's annual exports. It occupies, moreover, a very large percentage of the annual consumption of raw silk in the United States, having risen from about 70 to 83 per cent during the last five years.

Thus it is obvious that very close relations obtain between the output of raw silk in Japan and the American silk industry. What brings prosperity to the one brings prosperity to the other; and vice versa. Under these circumstances it is very strange that Japanese reelers have not more frequently visited Ame-

rican mills to learn the conditions of raw silk consumption, and that so few American silk manufacturers have visited Japan to become familiar with the conditions of raw silk production in our country.

This neglect thus to further a greater mutual understanding has done not a little unfortunately to retard the progress of the silk trade between the two countries.

In view of this situation the National Association of Raw Silk Industry of Japan, the only systematic organization of its kind in Japan, has despatched a delegation of raw silk reelers and traders to the United States, authorizing them to inspect on behalf of the Association the silk industry in America and to gather information useful to the production of raw silk in Japan.

In this way they hope to become better acquainted with their customers and learn how to serve them better as well as to make new acquaintances and prospective customers. If they can learn anything that will tend to the improvement of the silk trade they will be very grateful.

The National Association of Raw Silk Industry of Japan takes this opportunity of extending a cordial invitation to all American silk merchants to visit Japan in the near future and personally investigate conditions in the raw silk industry, the selling as well as the producing interests. The Association is fully persuaded that such a visit and inspection would greatly conduce to better trade relations between the silk men of both countries, and therefore contribute to better relations between Japan and the United States.



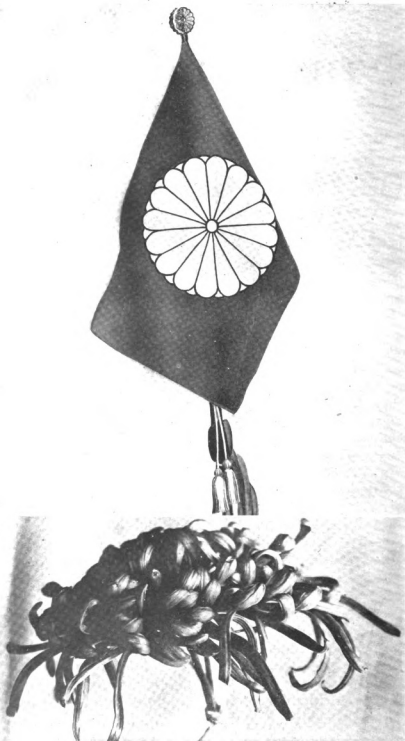
MR. G. IMAI  
MR. Y. ITO  
MR. Y. KOSHI  
MR. F. OZAWA  
DR. G. SHIBUSAWA

MR. B. WATANABE  
MR. N. JOKO  
MR. T. NAGANO  
MR. R. SANO  
DR. S. SUZUKI

MR. C. HASHIZUME  
MR. N. KATAKURA  
MR. Z. OGUCHI  
MR. R. SATO  
MR. K. TAKEI

MR. K. HAYASHI  
MR. T. KIMURA  
MR. J. OGUCHI  
MR. H. SENDA  
DR. K. ISOME





THE IMPERIAL ENSIGN AND CHRYSANTHEMUM

# THE IMPERIAL CREST

By Z. KIKUYAMA

**E**VEN those who know but little about Japan are aware that the chrysanthemum is our Imperial crest. The time when the golden blossom first became so used is so remote as to be lost in the mists of antiquity. The conventional Imperial flower has sixteen petals. Wherever it is seen it commands immediate and profound respect, and the common use of it is strictly prohibited.

Views differ as to whether the use of the chrysanthemum as a crest is original with Japan or whether it was imitated from China. There are those who contend that it has been used as an Imperial crest in Japan since the days of the gods. This argument, however, is regarded by most Japanese as based on somewhat flimsy premises. The unanimous silence of Japan's most ancient records with regard to it is against the argument for antiquity. In a country so fond of flowers it is remarkable that there is no reference to the chrysanthemum in the *Manyōshū*, or Collection of Famous Poems, covering the literary period between the Emperor Nintoku and the Nara dynasty, though there is mention of other plants and flowers. It is safe to conclude, therefore, that the chrysanthemum did not assume the importance of an Imperial crest before the Nara period in the ninth century.

In the Chinese anthology known as the *Kaifuso*, published a little later than the *Manyōshū*, there are four poems

devoted to the chrysanthemum; and this leads to the conclusion that its use as a crest may have been introduced into Japan from China towards the close of the Nara period. The nation probably became familiar with it in Chinese literature and art, and the flower no doubt was cultivated in Japan. We can find no trace of the flower in art or decoration, however, until near the end of the Nara age. Some examples of its decorative use are found among the possessions of the Horyūji, one of the oldest Buddhist temples in Japan.

It is known historically that the chrysanthemum was used in Egypt, Asia and China generally as a decorative design, as is abundantly proved by archaeology. Those who hold that its use was introduced into Japan from China are probably right. The question is when did it become adopted as the Imperial crest? This very likely happened during the Kamakura age, when such a tendency was strongly in vogue. Before the strife between the Minamoto and the Taira clans the use of family crests was rarely employed. Then arose the same tendency as was noticeable in the Wars of the Roses in England. During the famous war period the Red and White banners of the contending parties became familiar to the nation. Crests began to appear in the banners of the rivals, as well as on their war tents, so as to avoid confusion. At this time the Imperial crest was a

golden sun together with a small silver moon on the army banner. In the Nara period the Imperial uniform bore the paulownia leaf but no chrysanthemum.

When first used on the Imperial garments it was a blossom of eight petals. As far as one can learn from history the first Emperor to have the chrysanthemum on the Imperial robes was the Emperor Gofukakusa about 700 years ago; and it is probably that from that time it came into regular use as an Imperial flower. As the Emperor thus used it the flower became less used by the general public as an ornament. As time went on the use of family crests came more and more into fashion, especially among the warrior class. In order not to restrict the use of it by the public too much, the Imperial House decided to have the Imperial crest a flower of sixteen petals, leaving other forms of it to public use. This was in the time of the Emperor Gohanazono some 480 years ago. After that time the common use of the chrysanthemum became more and more restricted, and when the Taiko Hideyoshi came into power he prohibited the use of the flower as an ornament by the general public. Thus the chrysanthemum became the Imperial crest.

From that time the conventional form of the blossom appeared on most of the metal fittings and ornaments of the Imperial Household. The paulownia was also used as an Imperial decorative design. In the year 1870 the use of the sixteen-petalled chrysanthemum was prohibited even to Imperial princes and princesses, and in 1872 the crest for Imperial princes was fixed at fourteen petals, all outside the Imperial family being forbidden to use the flower as a crest. In 1874 permission was given to use the Imperial crest on Government or State shrines and on utensils belonging to them, and in 1879 the sale of the crest as an object of decoration was prohibited. The Imperial Ensign now is a square flag

of red with the golden sixteen-petalled chrysanthemum in the center. The crest now appears only in things belonging to the Imperial Court, including gifts or presents given by the Imperial House.

A Japanese historian of rather an eccentric turn of mind, named T. Kimura, has recently published an extended and interesting study of the chrysanthemum as an Imperial crest. When one surveys the 1,500 pages of his *magnum opus* one is more impressed by his industry than his scholarship and accuracy. He holds that the Japanese race originated in Greece, Italy, Arabia and Egypt with the Mediterranean Sea as the center of origin, and that the ideal land mentioned in the *Kojiki*, Japan's oldest literary document, as Asia Minor or a region somewhere south of the Black Sea. His theories may be true but there is no way of proving them. His discussion of the chrysanthemum as an Imperial crest is quite the most interesting portion of the work.

He says that the chrysanthemum of 12 petals is found as a decoration of certain temples in the West, and that the deity to whom these edifices are dedicated is the same as the deity worshipped by the people of Idzumo in Japan, mentioned in the *Kojiki*. It is interesting to know that this deity, whose name is Susa, is the same name as a town in Persia. A design discovered in that town, belonging to the age of a ruler who lived in 858 B.C., has the twelve-petalled chrysanthemum on it, and is probably a relic of some ancient temple decoration. The same crest is still used by the royal family of Persia, and also by the Imperial family of Japan, the descendants of the god Susa-no-o-no-Mikoto. Mr. Kimura contends that there must be some historical relation between these facts. It is, therefore, believed that the golden flower came from Persia to Japan by way of China.



## A GHOST STORY

JAPAN is a land of ghost stories, most of them inspired by Karma, or the sins of the victim in a former existence, or by foxes or badgers about which there is much superstition; but there are few ghost tales concerned with the Devil, as is the one we are about to relate.

A long time ago there was a young samurai named Heitaro Ino of Fusemura in the province of Bingo. He had an elder brother named Shimpachiro, and a younger one called Katsuya. The elder had been adopted into the Ino family, and lived with a servant in his house. At this time he was about sixteen years old and was an expert in fencing. His fencing master was the celebrated Jiro Yoshida, the instructor of the clan.

One day after some hours of drizzly summer rain he visited Gonpachi, a neighbour, a retired wrestler of the clan who was now employed as an instructor of the noble art. Gonpachi and Heitaro were very intimate, though the wrestler was much older. They got talking of the ghosts of Mount Okuma, a rocky fastness in west Miyoshigori. In the mountain was the old castle of Miyoshi Wakasanokami some distance from the foot, and further on the five-storied tomb of the old lord, surrounded by imposing old cedar trees.

"I wish very much I could get a sight of that ghost myself," said Gonpachi.

"That is a desire I also have long entertained."

Gonpachi suggested that they should draw lots as to which of them should visit the daimyo's tomb and try to see the ghost. Heitaro accepted it as a good idea. Heitaro returned to his house and had supper and then came back to Gonpachi, with his straw rain coat and hat, all ready for the hazardous expedition, should the lot fall to him. As luck happened, it did, and he did not hesitate to accept his fate.

The night was dark and rain as still falling. Heitaro put on his straw coat and his big bamboo hat and started up the mountain. The night was dark as Erebus, and he could see nothing whatever. But he plodded on in the darkness, determined not to give up, as he did not like to be put down as a coward.

As Heitaro ascended the steep path he found his task much harder than he had anticipated; and the nervousness that came over him in expectation of the ghost did not improve his feelings. He tried to keep as cool as possible, however, and soon reached a flat place which he took to be the Senjo jiki, or place of a thousand mats. Passing on he at last came to the



tomb, which he could only recognize by touching the cold stone. Going behind the tomb he tried to find the big cedar trees of which Gonpachi had spoken, when he stumbled up against the trunk of a big tree which he took to be a cedar. As the root of the tree projected above the ground Heitaro sat on it, the rain still dripping down. He remained there a few minutes peering about in the darkness, but saw nothing mysterious. He decided to tie a bit of grass on the top of the tomb to prove he had been there and then return.

When he came to the Senjo-jiki he realized that something or some one had passed him. He thought it must be a man. He drew his sword and stood on guard. The object stood before him. He struck at it and the edge of the sword met steel and there were sparks of fire. He parried and the sparks flew again.

"Wait! Wait," shouted a voice, "I'm Gonpachi! Are you Heitaro?"

"Yes!"

"Well, I followed you, as I feared something might happen you."

Heitaro put his weapon back in the sheath, but he kept his hand on the hilt, for he was not certain of anything.

The two men faced each other in the darkness; and Heitaro related how he had gone to the tomb and saw nothing; and so the two came back home in disappointment.

Afterwards one evening Gonpachi and Heitaro visited Futasuji River for a bit of an outing to enjoy the cool evening. They sat on a big stone at the side of the river bed and began to chat gaily. Suddenly they realized that the sky had clouded over and thunder began to roll, rain soon afterwards beginning to fall. The two men started for home on the double-quick, and as they had a mile to go they had to make a fine spurt to escape a wetting. Heitaro took off his damp clothes and went to bed and soon he heard groans in the next room. Going in to see what was the matter, he found the servant on his back in great pain.

On shaking him and inquiring what was the matter, the servant opened his eyes and said a great giant had been pressing him to death; he was almost suffocated

and frightened out of his wits. Heitaro scolded the man for his nonsensical dreams and went to bed again. A queer blast suddenly blew out the light and Heitaro had an uncanny feeling and could not sleep. He opened his eyes in the darkness and perceived a bit of red flame on the screen. He started up and tried to open the screen, but it refused to move, try as he would to budge it. He broke through it and went on the veranda into the darkness. He could see nothing; but he soon felt something pressing him to suffocation and could not move hand or foot. Then he beheld a giant with horrid glittering eyes. The ghost seized him by the collar with one hand. When he tried to avert it by seizing the great arm he fell down. Heitaro crept quickly into the room, took his sword and was about to attack the giant. The monster simply disappeared under the veranda and Heitaro went back to the room and began to spear at the giant through the tatami floor. But he found no tatami there. It was all piled up in the corner, to his utter astonishment.

Gonpachi, hearing the noise at Heitaro's, awoke and hurried over to learn the cause of it. On the way he met a nice girl of about 12 years old who gripped him by the throat as she passed and throttled him until he fainted. When he recovered his senses the dawn was just appearing in the East. He made his way to Heitaro's, and was surprised to be attacked by Heitaro with a sword, mistaking Gonpachi for the giant.

"I am Gonpachi!" he shouted; and then Heitaro came to himself.

In the morning Heitaro's servant related the night's proceedings to the villagers and the matter became the talk of the place. Three friends of Heitaro, fearing for his safety, offered to stay with him the next night and try if possible to unmask the ghost. To this he agreed. The three men came and sat together in a room talking, while they sent Heitaro to bed, as he had had no sleep the previous night. The night advanced: it was near midnight. One of the men, wishing to get some tea, arose and was about to make tea when something queer happened!

*(To be Continued)*

# MONTHLY RECORD OF EVENTS

(DEC. 23 to JAN. 23)

Dec. 25.—His Majesty made a gift of 10,000,000 yen to facilitate increase of schools for higher education in the Empire.

The Imperial Diet was opened on this day.

Dec. 26.—Professor K. Miura, Mr. H. Saionji, Prince Konoye and Mr. S. Matsuoka were appointed in the suite of Marquis Saionji, Japan's chief envoy to the Peace Conference.

Dec. 28.—The Imperial Government appointed a commission to investigate the doings of Japanese soldiers in Siberia. A committee was also appointed on Treaty Revision.

Jan. 1.—Japan's great National Holiday.

Jan. 3.—New Year religious ceremony at the Imperial Palace.

Baron Kondo, president of the Nippon Yusen Kaisha, left for the European Peace Conference.

Jan. 4.—Marquis Saigo, seventh son of the famous patriot, Takamori Saigo, died at the age of fifty-four.

Sumako Matsui, an actress, committed suicide because of the death of her patron, Shimamura Hogetsu.

Jan. 6.—H. I. H. Prince Higashi-Fushimi returned from a mission to England, and was welcomed by the Princess and many distinguished persons at the steamer.

The Foreign Office announced that the Japan-American treaty of Arbitration was extended for a further term.

Jan. 11.—Marquis Saionji and suite left Japan for the European Peace Conference, being seen off by a large number of distinguished officials.

The Bankers' Club at Osaka was destroyed by fire.

Jan. 12.—Colonel Faure, a famous French aviator, and forty others, came from France to act as flying instructors in the Japanese army, being warmly welcomed in Tokyo.

Jan. 15.—Lieutenant-General Nakashima, a high authority on Russian Affairs, was appointed to the General Staff office.

Vice-admiral Baron Arichi, a privy councillor, passed away.

Mrs. Asako Hiroōka, sister of Baron Mitsui, a distinguished Christian

and a leader in the women's movement, died at Osaka.

Jan. 16.—Princes Yasuko, recently married to Mr. Asano, and daughter of Prince and Princess Fushimi, died of influenza.

Jan. 18.—The Reimeikai, a democratic organization composed of young men determined to modernize Japan, held a mass meeting in Tokyo.

The Minister of Foreign Affairs invited distinguished financiers to confer with him in the establishment of a financial syndicate for the purpose promoting finance in Eastern Russia.

Dr. Harada, president of the Doshisha University, resigned.

Jan. 21.—Prince Yi, former Emperor of Korea, died in Seoul. Consequently

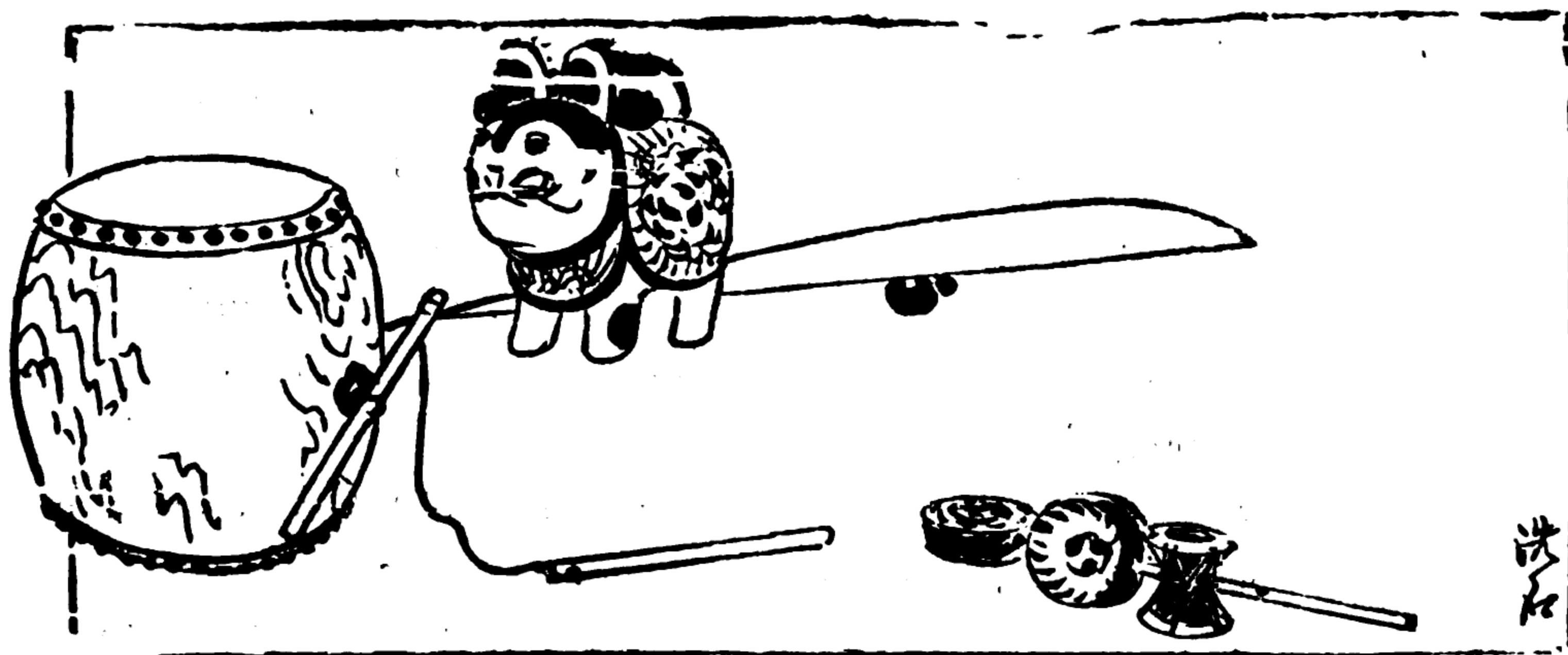
the marriage of his son, Prince Yi, Jr. had to be postponed.

In the Imperial Diet the Minister of Foreign Affairs announced a policy of special friendship for China which attracted considerable attention, as indicative of Japan's attitude at the European Peace Conference.

Jan. 22.—The sum of 100,000 *yen* was appropriated as expenses for the state funeral of Prince Yi, ex-king of Korea.

Jan. 23.—Miss Ruth Law, the noted American aviatrix, arrived in Japan.

Major James Marsden, who went through the war in Gallipoli and in France, arrived in Tokyo as assistant Military Attaché at the British Embassy.





# CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM ERYAN

**Education** Seeing the great need for further accommodation in schools if thousands of Japan's ambitious youths are to be afforded opportunity of the education they desire, His Majesty the Emperor has made the munificent donation of 10,000,000 *yen* from the privy purse for increase of higher schools in Japan. This, taken together with the Government proposal to expend as much as 44,000,000 *yen* on education during the next six years, will do much toward solving a problem that for many years has been a hindrance to national development. Four new higher schools are to be established this year and some 29 schools altogether in the next few years. The need for extension of educational accommodation may be seen when it is known that in one year the number of those applying for admission to higher schools was some 56,000, of whom no more than 14,000 could be admitted. Thus the number of candidates for matriculation goes on increasing year after year, thousands having to abandon the idea of obtaining a higher education at all. In the proposals to establish greater facilities for higher education it is noticeable that nothing is said about providing proper personnel. In Japan there is only too much tendency to regard adequate buildings as schools; so that when the building is provided the main work is done. The real school, of course, is not of brick or stone, but consists of teachers and students. Japan will have the buildings and the students

but has she the teachers? At present efficient teachers are not sufficient for the schools in existence; and those teachers that exist, do not receive adequate salary to retain their services when commerce and trade are offering far better remuneration. Unless better training and better salaries are provided the increase in the number of schools will not greatly improve education in Japan, though it will give a greater number of young people smattering of knowledge and allow them to pass as educated persons when they are not.

**Trade Totals** During the year 1918 Japan enjoyed the largest volume of foreign trade in her history. The total turnover for the twelve months was 3,630,838,393 *yen*, of which exports were valued at 1,962,700,258 *yen* and imports 1,668,138,135 *yen*. In exports the largest returns were from manufactures, amounting in value to 853,822,840 *yen*; next come semi-manufactured articles with a value of 757,263,077 *yen*, with 101,821,822 *yen* for raw materials and 210,761,987 *yen* for food and drink and 92,976,834 *yen* for marine products and grains. The largest volume of imports was in raw materials naturally, the value being 855,146,586 *yen* followed by semi-manufactured articles, valued at 457,642,614 *yen*, after which come sugar and a few others valued at 175,507,159 *yen*, with 169,359,266 *yen* for wholly manufactured articles and 128,654,338 *yen* for grains and vegetables. The total



of the nation's trade is 992,327,238 *yen* more than last year, and the excess of exports over imports 294,562,123 *yen*. The total trade for Formosa was valued at 66,720,531 *yen*; for Korea 58,020,223 *yen*, including foreign trade only. Exports of bullion amounted to 937,569 *yen* and imports of bullion 5,016,017 *yen*, thus leaving the excess of imports only 4,078,448 *yen*, whereas it was 238,488,627 *yen* in 1917.

#### Alliances

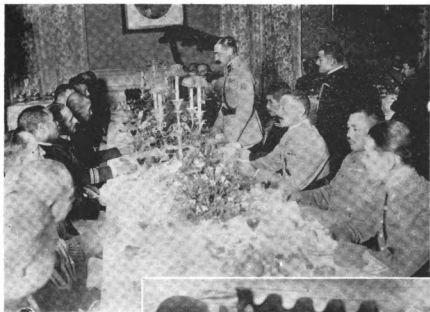
In a recent number of the *Taiyo*, the distinguished educationalist, Dr. Sawayanagi, formerly president of the University of Kyoto, contends that the European war was the result of alliances and that in future such contracts between the nations will be viewed with suspicion if not aversion. He says that Germany would not have entered on her colossal struggle with the Allies had she not been in alliance with Austria, and France would not have been involved in it had she not been in alliance with Russia. While Great Britain took up arms ostensibly in defence of the violation of Belgian neutrality it is clear that she was led into the war because of the Triple Entente; and as for Japan, she was brought into the war solely on account of the Anglo-Japanese Alliance. Dr. Sawayanagi thinks that after the work of the Peace Conference is done there will be no further room for offensive and defensive alliances, and consequently the Anglo-Japanese Alliance will cease to have any object in existing. Before the war the Anglo-Japanese Alliance was the pivot of Japan's foreign policy, but the war has removed the danger from Russia and the danger to India, and therefore the *raison d'être* of the compact has vanished.

The *Jiji Shimpō* agrees with many others in holding that it was the British Navy that really won the war. Certainly, says the paper, the navy of England was the most potent factor in contributing to the defeat of Germany. Had Great Britain held aloof from the struggle and effected no blockade of the North Sea Germany would be master of Europe today. Victory for the Teutons

would have demoralized the thought of the world. The war was something more than a struggle for supremacy between Britain and Germany, as is shown by the victory of moral strength over material force. The *Jiji* wants to know how the worshippers of brute force who sympathized with German ambition in the war, are now going to prove the correctness of their militarist theories. With their industrial talent and energy the Germans might have been the most prosperous people in the world but false ambition has ruined them, and now who is going to hold up Germany as an example to be imitated? Where also are those that agreed with Germany in regarding Britain as in a state of decay? Does not the war show what splendid fighters the British are when threatened with dire emergency. Their burning patriotism and resourceful initiative are simply astounding. The *Jiji* hopes that no one in Japan will again have the face to prefer Teutons to Britons as examples of national greatness.

#### Peace Conference

Viscount Takaaki Kato, formerly Minister of Foreign Affairs, has written an article in the *Kokumin* contending that Japan has no anxiety as to the outcome of the Peace Conference, as all that she expected to get out of the war was settled with the Allies beforehand. As for Tsingtau, the whole district of Kiaochow is to be returned to China save a district to be maintained as a Japanese settlement. All questions pending between Japan and China were settled by conferences between these countries after the close of the Russo-Japanese war. As for Japan's position in the South Sea islands it has already been recognized by the great Powers and will not cause much trouble at the Peace Conference. Japan should, of course, succeed to German railway rights in Shantung and the German cable to the South Seas. Japan's principal question at the Peace Conference, therefore, is connected with the indemnities she is to receive from Germany for the damage suffered on account of the war, as in the loss of ships and the feeding of war prisoners.



1. WELCOME TO FRENCH AVIATORS IN TOKYO
2. MISS RUTH LAW, NOTED AVIATRIX, ARRIVES IN JAPAN
3. DR. DEWEY, OF NEW YORK, ARRIVES IN JAPAN



H. I. H. PRINCE KAN-IN REPRESENTED THE EMPEROR  
AT THE MEMORIAL CEREMONY

MEMORIAL

MEMBERS OF DIET ATTEND THE MEMORIAL  
BANQUET

**JAPAN CELEBRATES THIRTIETH ANNIVER-**



HALL

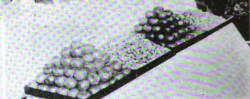


IMPERIAL CABINET AWAITING ARRIVAL OF  
PRINCE KAN-IN



PREMIER HARA SPEAKS AT THE  
BANQUET





1. HARIKUYO, OFFERINGS MADE BY GIRLS TO THE SPIRITS OF NEEDLES  
BROKEN DURING THEIR SEWING LESSONS AT TOITA SCHOOL
2. TOKYO DOLL MARKET
3. MRS. YANAGI, A NOTED VOCALIST IN TOKYO
4. UNIVERSITY STUDENTS IN TOKYO HOLD MASS MEETING AGITATING  
FOR UNIVERSAL SUFFRAGE

# THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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**PRESIDENT**  
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Y. Nakatsuka

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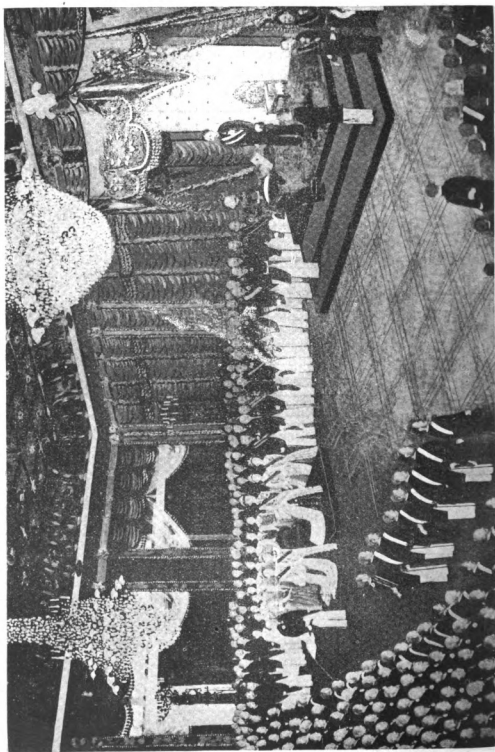
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PROMULGATION OF THE IMPERIAL CONSTITUTION BY HIS MAJESTY THE LATE EMPEROR THIRTY YEARS AGO

# THE JAPAN MAGAZINE

VOLUME NINE    APRIL, 1919    NUMBER TWELVE

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## JAPAN INTERNATIONALLY

By Hon. KIROKU HAYASHI, M. P.

(PROFESSOR OF DIPLOMACY, KEIO UNIVERSITY)

**N**OW that the war is over and the balance of power destroyed it becomes a matter of vital importance how Japan is to hold her own as the leading power of the Far East. Some argue that Japan's greatest danger lies in her weakness in the art of diplomacy. It seems evident to all that in diplomacy hitherto Japan has proved no match for the diplomats of Europe and America. Though Japanese diplomacy in the past has nothing much to glory in one cannot say that it has wholly failed. Indeed we are prone to regard the results as far greater than the ability displayed would have justified.

In the early days when Japan was seeking a place of equality in the comity of nations she scarcely commanded the respect of any of the great Powers. Notwithstanding her handicap Japan has gradually advanced her position without loss of honour. Fortunately Japan was able to take advantage of the mistrust prevailing between Russia and England to consolidate her position in East Asia. Alone Japan might have been overwhelmed by the great northern Power, but with the sympathy and financial help of England she triumphed, and thus solved the Manchurian problem. The resulting friendly relations between Japan and England and between Japan and Russia tended further to strengthen Japan's position in the Orient. Then came the great war in Europe which did much again to further Japan's hegemony

of the Far East. Had Japan not been able to take advantage of the conflict between England and Germany her position would have been very different from what it is today. Japan was thus enabled to root out Germany from China and succeed to her advantages.

Japan, like all other countries, craves the peace of the world, and has no desire to promote international conflicts. But we are in duty bound to look to our own interests first, and try as far as possible to secure our existence as an independent empire. It is therefore usually to the advantage of Japan that European nations should be preoccupied with their own discords rather than devote their attention to affairs in the Far East. It is as clear as day that promotion of this policy is one way to promote the safety of Japan.

This is a policy that has been more or less adopted by European nations. History shows that England has tried to ensure her safety by gendering complexities in European politics, and standing for what has been known as the balance of power. No one can wonder at, or blame, England for adopting this policy. Nothing could have been more advantageous to England than to have France, Austria, Russia and Germany contending for the mastery with no time for thinking about England. Taking advantage of these European jealousies England has been able to consolidate her position until now she wields the greatest power in Europe.

As already suggested, it has been



likewise advantageous to Japan to have the Powers of Europe thus preoccupied with their own disputes rather than to be centering their activities in the Orient. But now the balance of power in Europe has been destroyed, and if this means that discord between European Powers will end, Japan can no longer look to that as a means of diverting attention from oriental affairs. Though Japan is second to none in wishing the prosperity and peace of England and the nations of Europe, as well as in welcoming Anglo-Saxon predominance as good for the world, yet this cannot relieve Japan from the duty of doing all necessary to the preservation of her own safety. A League of Nations is now under organization for the preservation of peace among nations, eliminating all war in future. Undoubtedly this stands for one of the greatest steps in advance that the Twentieth Century has taken. If world-peace can be guaranteed and at the same time all racial prejudice and injustice can be removed, well and good; but if not what then? While congratulating ourselves on the birth of the League of Nations are we not brought face to face with a further difficulty? Although the League may be established and war eliminated it is inevitable that the larger nations will have the whip hand to the disadvantage of the smaller, even during a reign of peace. Let the League of Nations be founded on humanity, justice and righteousness as solidly as it may, the more powerful nations will always prove the deciding factors in all international disputes. In all cases of dispute between nations the weaker nation will be obliged to accept the decision of the League whether it agrees with the verdict or not, whereas the more powerful nations may challenge the verdict of the League's Tribunal if it likes. So long as the possibility of inequity remains so long will exist a danger to international peace. Japan can therefore not feel assured of justice and safety just because the League of Nations has been established.

What then should Japan do under the circumstances? Though Japan is a sincere friend of England and has nothing but good wishes for her continued peace and prosperity, including all the Anglo-

Saxon races, she must needs take a deeper interest in her own destiny and progress. In order to adjust her policy to the new world-conditions Japan will have to inaugurate some important and elaborate plans. At present Japan is not powerful enough to readjust the international balance of power, or cause its destruction. Allied with England as we are, we must for the present fall into line with the present situation. But we cannot lie spiritlessly relying on the favour of England. Japan ought to be able to face and deal with other Powers not only as Japan, but as a nation representing some stronger force.

Fortunately Heaven has given to Japan the wide field of the orient for her sphere of operations. Japan should devote her entire attention to consolidating her position in East Asia. In the orient Japan should lead. If America be for the Americans the orient should be for the orientals. If Japan assume the hegemony of the orient in reality as well as in name, her place in the League of Nations will not be as representing one race only but all the races and nations of the East. In this way she can exercise a much greater influence than as solitary Japan. In other words Japan must seriously insist on a Monroe Doctrine for East Asia.

The best guarantee of peace in the Far East is permanent friendship between Japan and China, with the coöperation of the other Powers. Thus will the mutual interests of the two countries be best promoted. If the statesmen of Japan and China sincerely approach one another in full view of the present world situation there is no real reason why this desirable state of affairs cannot be attained at once.

When Japan talks of a Doctrine for East Asia she implies no element of threat to other nations. The balance of power has been destroyed by the war; and so to secure her own safety as well as to combine unity with power Japan must do something to guarantee the future. The present situation is intolerable, as a menace to our existence. It will but tempt other powers to sinister designs upon us. An oriental Monroe Doctrine is essential to the safety and peace of East Asia. Of that there cannot be the

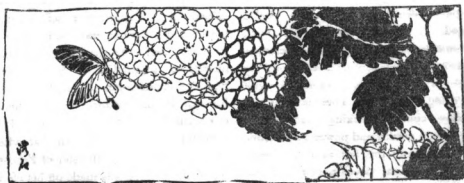
slightest doubt in any candid mind. It is a consummation that all sincere lovers of peace must inevitably welcome.

Japan's position of precedence in Japan has already been acknowledged by the United States in the Agreement of November 2nd, 1918. The Monroe Doctrine is based on America's position in the Western Hemisphere. Japan can, therefore, regard America's acquiescence in the Agreement above mentioned as a recognition of a Monroe Doctrine of the orient for Japan. Thus Japan already has her special position in the Far East duly recognized, and now all she has to do is to proceed to ensure its practical application. This she must do if she is to take any adequate interest in her safety at all. Unless Japan does this her voice on the floor of the International Tribunal will be weak and unheeded. To be satisfied with so inadequate a voice in the comity of nations is to be untrue to her great destiny and international responsibility. Japan cannot afford to neglect her mission, to which time and circumstances have called her. Such neglect would mean misery not only for herself but the whole Far East.

Thus henceforth England will be the guardian of Europe, the United States will be the guardian of America and Japan will

be the guardian of the Far East. Let this ideal become a practical reality and Japan will have no need to fear the future. So long as this policy prevails Japan will have no need to worry about a balance of Power in Europe, or about affairs in the New World; she will have enough to do keeping things straight in her own domain. Japan shrinks from having to base her safety on the jealousies and discords of other Powers. The policy above suggested would free her from this indignity, and free the other nations also.

And so Japan is placed in the position of basing her future safety on the differences between western nations or on an effective Monroe Doctrine for East Asia. She is driven to one of these alternatives: her choice must depend on the attitude of England and America. How will Japan's friends respond to the challenge? If they frankly favour justice and seek to have all nations follow what is honourable and above-board, will they not give Japan the opportunity of establishing a Monroe Doctrine for East Asia, as the best way out of the difficulty? Then Japan will be free to devote her whole moral, scientific, industrial and commercial force to the development of the Far East, without let or interference, and without worrying about her place in the West.



# A PLOT TO KILL

By KAHICHIRO ASAI

**T**HERE is a good deal of talk in the public press about progress of constitutional government in Japan, some holding that it has made little or no advance since the opening of the Imperial Diet thirty years ago. Such complaints, however, must be based on mere abstract inference; for in no country so situated as Japan, has constitutional government made such rapid development in the time it has been in operation. This year on the 11th of February, the commemoration day of the foundation of the Empire, Japan celebrated the thirtieth anniversary of the establishment of constitutional government, by holding special meetings in various parts of the country, notably in Tokyo, where a special memorial hall was erected and appropriate ceremonies observed.

If any one has doubts as to the progress of constitutional government in Japan he has only to notice the progress of our civilization during the period named. Advancement in learning, diplomacy, military and naval defences, industry and commerce, has been nothing short of marvellous, compared with preceding conditions. There is no record of any country making such rapid progress in wealth and power in the same time; and does this not mean a corresponding political development? There is indeed a striking contrast between the

political ideas now prevalent and those obtaining thirty years ago.

No one knows the change that has taken place better than I, for I was one of the band of reckless youths who thirty years ago held very radical notions of reform, bordering on Bolshevism, and was even arrested and placed under detention. At the time I was brought to trial the new Imperial Constitution was being promulgated. Under the general amnesty granted political prisoners I was happily set free. There were four of us youngsters concerned in the plot that brought about our arrest. As we were pardoned and set free without coming to trial, the facts of our case were not reported in the papers, and so the plot has been kept a secret until now. But the thirtieth anniversary of the promulgation of the Imperial Constitution compels me to speak out, and unravel the mystery of thirty years standing. As all my accomplices have passed away the mystery will remain unsolved if I do not unravel it now.

What then was the thing we had plotted to accomplish? Nothing less than the assassination of the Minister of Foreign Affairs, Kaoru Inouye, afterwards the famous Marquis Inouye. It is a matter very widely known that when Marquis Okuma was Minister of Foreign Affairs an attempt was made on his life in connection with the revision of the Foreign

treaties, and he had a leg blown off by a bomb. The details of that plot were well known. The same cannot be said, however, about the plot to get rid of Marquis Inouye. It was when Marquis Inouye was engaged in foreign treaty revision also that it was deemed advisable to check his policy by removing him. The reason was that the revision was not conducted on a basis of equality between Japan and other nations, and the whole nation felt extremely humiliated. As the new treaty proposed was believed to place the nation in a position worse than before the dissatisfaction was very great. I was one of the many young patriots whose ambition it was to lead the voice of complaint, and echo the outcry of my compatriots. Driven by a sense of outrage at the injustice of the proposed treaty we were ready for anything that might avenge our country's wrongs. The one thing that we believed absolutely essential to the safety of the nation was the revocation of the treaty. How to bring about this result was our problem. As it was a time when the principles of constitutional government were not observed there were no legitimate means for attaining our ends. The only hope seemed to lie in the assassination of the person responsible for the detested treaty.

At the time I was only an undergraduate at a certain college in Tokyo, and I unfurled a banner summoning my fellows to come to the rescue of our national honour. Our operations commenced on a certain day in January, 1887. Our fraternity comprised only four men: Gimei Kanasé, Tetsujiro Fukui, Itsu Aoki and myself. We were all students and all close friends, seeing eye to eye on all political questions. We decided to do away with the Foreign Minister by

hurling a bomb at him. The difficulty was to obtain a bomb. We soon saw that if it was to be had we must make it ourselves. Aoki was the son of a physician and knew something of chemicals. He undertook the manufacture of the bomb, and retired to a mountain region to do the job. He took up quarters in the village of Yokoné in Chiba ken. After he succeeded in making the bomb we had great anxiety to take care of it to prevent a premature explosion. We had also great difficulty in preventing any suspicion of our plot getting afloat. For this purpose we resorted to the use of cipher in our correspondence. In this correspondence the word *hyakkazensho*, which means an encyclopedia, meant a bomb. The question: Have you read through the encyclopedia? meant Have you finished the bomb? And when the bomb was finished I went up to receive it. There was no railway then, and I had to walk all the way. As there were several bombs I had difficulty carrying them to Tokyo. At Choshi I bought a big sea bass, and, removing its entrails, I placed the bombs in its body, covering the fish with straw and carrying it in a cloth. I arrived in Tokyo with my burden without creating any suspicion.

A cause of great anxiety was that by the time I reached Tokyo the fish had begun to spoil. I had to wait until night, when I took the bombs from the abdomen of the fish and went to the cemetery at Yanaka near my lodging house where I placed the bombs under a grave stone. Thus all went well thus far. The next thing was to obtain a good opportunity to use the bombs. At this time a certain young man got wind of our plot and wanted to join in it. I will not now mention his name. But he was in reality a spy set on



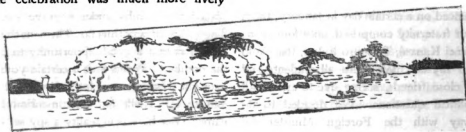
our trail by the government. The first thing we knew, however, was that we were all arrested one night. It was on the 24th of April, 1887. I was then just about 24 years of age.

At first we were charged with violation of the law regarding possession of explosives, but soon the real object of our plot came out and we did not deny it. Our preliminary examination was not concluded until January 30th, 1889, and then we were committed for trial. We were quite ready for any punishment that might be inflicted on us. As the ring-leader I expected a sentence of death. My prison number was 310. It was with great anxiety that we awaited our public trial. The prisoners in the cells had a secret understanding with one another that a gentle knocking meant a desire to communicate something. I heard this knocking on the wall of my cell facing that of a certain other prisoner. I placed my ear to the wall and could just catch the words low-spoken: "Tomorrow amnesty!" As this prisoner was a very ignorant fellow I supposed that he did not know that the next day was a national festival, the 11th of February; or that he took the leniency that prisoners received on this festival as an amnesty. So I paid little attention to his information.

The 11th of February, the anniversary of the foundation of the Empire by Jimmu Tenno, was ushered in by a grand salute of guns and fire-works, and we knew that the celebration was much more lively

than the usual Kigensetsu, but we had no idea then just what it meant. The only thing we noticed in the prison was that we had better meals than usual, but this was common on great occasions. As the celebration seemed to go on till the 12th I began to wonder why. About 4 p.m. on that day a jailor came and said: "Number 310, you are summoned!" I was taken to the room of the chief warder where I found my other friends already waiting. Then I began to suspect that the whisper about an amnesty might be true. The chief warder told us that in honour of the promulgation of the Imperial Constitution we had been pardoned by His Majesty. After advising us to prove loyal to the country in future the warder let us go.

When I came out I was much surprised to find what progress the country had made in a political way even during the months of my incarceration. A friend of mine named Kajimura in Kanda let me stay with him, and finally I returned to my native place at Takaoka where I took up the calling of my father. Now as I look back over the thirty years that have since passed, it all seems like a dream. No one can see that great changes have taken place politically more distinctly than I. The Japan that then was labouring under humiliating treaties is now engaged at a great Peace Conference in imposing a humiliating treaty on another nation. Thus the ups and downs of national life baffle imagination.



# HOW PEACE AFFECTS JAPAN'S TRADE

By Dr. S. HIRANUMA

(DEAN OF WASEDA UNIVERSITY)

THOSE familiar with the history of commerce will remember that at the close of the Napoleonic wars British goods invaded the European market in such quantities that there was congestion. Many are of the opinion that similar conditions will prevail now that the European war is over. It must be pointed out, however, that conditions at present are quite different from those prevailing after the wars of Napoleon, though similar in some ways. During the Napoleonic wars British industry remained in tact; indeed it was scarcely at all affected by the war on the continent, though France tried in every way to weaken England's economic prospects by enforcing as far as possible a blockade against England. British goods were privately exported to the continent during the war, nevertheless, though in such insufficient quantity as greatly to inconvenience European consumers. But on the resumption of peace British goods at once began to glut the market. But during the recent war there was a great falling off of industrial output in all the belligerent countries, so that there is no surplus of articles with which to flood the market. The only danger from this source might be in the United States.

One of the great postbellum questions

for the belligerent countries is that of currency, which has undergone abnormal expansion, unconvertible during the war. In most of the countries it would be impossible to convert the amount of currency in circulation even at the end of the war, though in wealthy countries like England there is not such stress as in Germany and Austria. But all countries will find an adjustment of currency necessary in the near future. Before conversion is possible sufficient gold must be available. But gold is at present insufficient, while there is comparatively speaking a surplus of silver. In spite of her vast supplies of gold hoarded before the war the supply in Germany has probably heavily declined. As the demand for conversion becomes pressing and adequate supplies of gold are required something will have to be done to meet the situation.

The question is one by no means easy to solve. Some are advocating the adoption of a gold and silver money standard to relieve the situation. But the evils of the silver standard have proved so serious in the past that it is unlikely it will be revived. It will probably take a long time to adjust the situation. If the League of Nations be ultimately adopted it may be that the nations will enter into some

plan for the relief of the currency difficulty. It may be too ideal to expect the adoption of a common currency for all nations, but it would no doubt help to meet the circumstances of overexpansion of currency in war-time, and save much time and trouble. But even the union of the Latin states did not do much in this respect.

Another important postbellum question is as to the supply of commodities. The diversion of industry to the producing of war supplies has lessened the output of ordinary necessities to a degree that requires immediate adjustment. Before the war England depended on foreign countries for adequate supplies of agricultural products; but these declining during the attempted blockade, she began to divert her land to agricultural uses again. Still the supply is not sufficient; and the situation is yet worse in Germany and Austria. Even Russia which is a great grain producing country is in want. It is believed that scarcity of food finally caused Germany's defeat and Russia's ruin. France also during the war suffered for want of sufficient food supplies.

The situation in Austria after the Franco-Prussian war furnishes a good example of how to furnish an adequate supply of goods neglected during the war. She found it very difficult to recover her textile industry after the war, which caused an economic panic that influenced most other countries. Only after many years was the industry of the

country fully restored. It will likewise take a long time to restore the industries of Europe now. The demand for imports in all countries has already begun to increase rapidly. Marine transport is already returning to pro-war conditions and international intercourse will greatly increase. It is possible, however, that the export of articles to Europe to make up for deficiency of production during the war will be larger than importation from Europe to the East, where industrial production was not so seriously retarded by the war. The United States will be the largest supplier of articles to Europe. Being wealthy she can easily purchase raw materials and re-export them in manufactures to Europe. Japan will be one of the suppliers, though on a smaller scale. Though Japan was one of the belligerents industry within her borders was affected by the war scarcely more than if she had been a neutral country, and consequently she is better able to supply the demands of Europe than she would otherwise have been. She cannot hope to compete with such suppliers as America, and she cannot grant such long credits as wealthy countries, but she is determined none the less to have her share in exporting supplies to the countries in need of them.

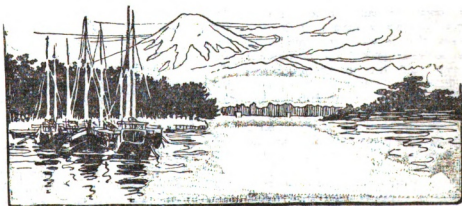
The war, however, had a very beneficial effect on Japan's economic condition; and her trade has expanded enormously, especially to Southern lands. The government has been able to help this trade

expansion by issuing convertible notes on the security of specie held abroad and applying them to foreign exchange funds. But this cannot be used for Europe after the war, and Japan will have to devote the most of her commercial energy to trade with China, India and other oriental countries. America will be too busy supplying Europe to be very active in Oriental trade for a while, and Japan must seize the opportunity to share in these neglected markets.

Japan has to consider whether these oriental lands will be content with Japanese manufactures for long after the war. While the countries are occupied with currency questions and adequate supply

of products they will not be able to enter into competition with Japan in the oriental markets to the same extent as was the case before the war; and Japan should rise to the opportunity. Though freight space will enormously increase now that the war is over, a great part of it will be used to ship goods from American to Europe. Consequently Japan will have all she can do to meet the freight demands for oriental and southern Pacific lands.

In any case Japan sees no reason to be pessimistic in either commerce, industry or finance in the near future. At the same time she has to be prepared for any change that may threaten the situation in the way of panic.





# BAISAO

By T. HOSODA

**I**N Baisaō we have the remarkable combination of a poet, connoisseur of tea ceremonies and a sage. He was born in the village of Hasuike in the province of Hizen, and at the age of eleven entered Ryushin temple where he became a disciple of Kwarin, assuming the religious name of Gensho. Locally he was known as Gekkai. Kwarin was a disciple of the famous bonzé Dokutan Zenshi of Obakusan in Uji; and one day he visited his teacher accompanied by the young Gensho. In the youth Zenshi at once saw a person of rare talent, and he invited him to the clergy house and presented him with Buddhist verses. That a famous priest like Zenshi should have treated him with such distinction was in itself enough to start the young man on the road to fame. Deeply moved with a sense of gratitude for this mark of favour Gensho now devoted much time to the study of Buddhism, spending some ten years chiefly in meditation.

At the age of twenty-two Gensho was taken with typhoid fever, and his impatience under the illness showed him how much he had still to learn to become completely master of himself. He saw that it was impossible to be calm without getting rid of physical suffering; and therefore he must inure the body to austerity if he was to overcome its aversion to restraint and inconvenience. Before he had quite recovered from his illness he set out on a pilgrimage, first going to Oshu where he took some lessons from Gekko, and afterwards visited various scholars, studying Buddhist precepts. In this penniless condition he traveled all over the country and finally returned to Kyushu and lived as a hermit on the summit of Mount

Ikazuchi. All of one summer he ate no cooked food. When asked to lecture he said it was like performing an operation on the eyes with a gold needle: at little slip might pierce the pupil; and so no one should teach other until quite sure that he was prepared for it. So he proceeded with his studies, meditations and religious austerities. Finally he returned to his old temple and teacher at Ryushin and spent some fourteen years more under Kwarin.

After the death of his old teacher Gensho moved to Kyoto where he set up a tea house to make a living, as he refused to beg although he was a priest and had a right to ask alms. He placed a notice over his premises to the effect that the poor should have tea for nothing, but that the rich should pay from one *rin* up to a hundred *yen*, and that the teahouse never accepted any gift less than nothing: *Daruma saé o-ashi de wataru naniwaye no, nagaré wo kumeru oi no wagami zo*; which means that even Daruma could not cross the river without legs, and neither could an old monk. In this verse the word *ashi* means either legs, reeds or money. Beside the notice he hung up some bamboo tubes for the receipt of money, writing on them poems to the effect that the house was always open, and every time the bell sounded he got one *sen*, and that for famine or plenty he trusted to Heaven.

The teahouse was called the Tsusentei, and in it were used tea utensils of eighteen different kinds, and each one had inscribed on it the lines of some famous poet. These utensils were called Senkwa. As Higashiyama was a favourite resort for those desiring to see spring flowers, Gensho often brought his tea utensils

thither and set up shop; to see the autumn leaves of Tsuten too he often followed the crowd with his Senkwa as well as to the Iris ponds of the Daibutsu temple. Thus he was greatly patronized by men of taste in the old capital, gathering round his singing kettle, which they called the sighing pine. Thus he got the name of Baisaō, or old tea-seller, and as such was known all over Kyoto; and anyone who had not the distinction of having drunk tea with Baisaō, was regarded as lacking in taste. Even those that did not care for tea came to have the honour of a visit. Often one would hear the following conversation:

"Is Baisaō at home?"

"Oh, Mr. Kyuraku, enter please. You are very welcome! Won't you have a cup of tea with me?"

"No, thank you. Tea is injurious to me. I have brought some saké."

"Then have it hot. You will be sober with saké and I tipsy with tea!"

"Aha! How fond of a joke you are!"

Now this Kyuraku was a noted calligraphist, who lived near Baisaō, and the two were fast friends. Lightheartedly they often spent a jovial hour together, and Baisaō might sometimes be seen going out with a saké bottle in his hand to buy some for his friend. In later years Baisaō had to remove to Nara. bigaoka, and as few came to his tea house during the rainy season he became very poor. At such time his old friend Kyuraku went and kept him from starvation. Many of the scholars and famous priests of the day resorted to him, and did not forget him in times of penury. The province of Hizen to which he belonged passed a regulation demanding that all natives of that province who were traveling outside it must return and obtain

certificates; and this obliged Baisaō to go back to his native place for his passport. The officials appointed him clan representative in Kyoto and thus he was relieved from the necessity of a passport. This confidence in him gave the old man unbounded pleasure.

It must be borne in mind that Baisaō sold tea and was devoted to the ceremony not for the sake of money but rather for the cultivation of religious principles in accordance with the Zen sect of Buddhism. Many of the priests of the Zen sect so admired Baisaō that they not only emulated him in character but also *sold* tea for the sake of religious opportunities thus afforded. Baisaō wrote psalms and hymns in which he inculcated the duty of being careful lest one *should* devote more attention to the tea than to the religion of the cult.

On reaching his eightieth year Baisaō realized that he could no longer carry his Senkwa about with him; so he carried his historic utensils into the yard and burnt them: As he applied the torch to them he looked fixedly at a favourite piece he had cherished for more than thirty years and said. "After long years of intimate friendship today we separate, and the parting is extremely painful. But it is expedient that you should go the same road that I soon also must go." Then he struck fire with the flint and steel and the fire blazed up consuming his precious Senkwa. As the fire continued to burn he chanted a kind of psalm, saying: "The fire consumes all things save the great green hills that sore above the clouds."

Thus from the age of eighty-one Baisaō ceased to sell tea. Though now entitled to become a highpriest of the Zen sect he still abode in his little hermitage, where

he peacefully remained until the end. The people saw him there, sitting in silence, and little knew what his thoughts were. As they seemed so sorry for him he wrote a poem and showed it to them :

Fuë fukazu

Taiko tatakazu

Shishi-mai no

Atoashi to naru

Muné no yasusa yo.

—  
Though I pipe not

Nor beat the drum,

I am the hind legs in the lion dance

And contented with my part.

As age still advanced upon him Baisaō had increasing throngs of visitors from day to day, and at last had to close the gates upon them, so importunate for a sight of him did they become. Beside his seat where he often took the evening air and could not avoid the public gaze he put up the following notice : "*Naga-*

*banashi iya !*," which means, "No tedious talk, please !" This did not save him, however, and finally he had to withdraw from public gaze altogether. Thus he continued in retirement until his eighty-ninth year when he died at his hermitage just north of the Sanjusangendo temple. More than one hundred and fifty-six years have passed since then, but old Baisaō has many admirers still, votaries of the tea ceremony, lovers of good handwriting and poets all craving after his mind. Kimura Sensai of Osaka hung a picture of Baisaō in his tea house and collected some unensils said to have been once used by Baisaō ; and at this teahouse, known as the Kagetsuan, tea was offered freely to visitors on the anniversary of Baisaō's death. Great painters like Tanomura Chikuden painted a portrait of the old sage and had appropriate poems written on it, taken from the writings of Baisaō.



# MOVEMENT FOR UNIVERSAL SUFFRAGE

By S. FUJII

**T**HE fact that the last session of the Imperial Diet came to a close so calmly shows now well the cabinet has the conflicting political parties in hand, chiefly through its commanding majority under the Seiyukai. The peaceful process of the session, however, was not wholly due to the possession of a majority, but in good part to the desire of the opposition to see certain important legislation passed. Moreover, as the present cabinet is the first one representing in some appreciable degree the progress of constitutional government the Opposition could not but lose face in attempting to hinder its plans.

Among the more important measures coming before the Diet were first of all a bill for the extension of higher education, and next the revision of the election law, the most important bills that have been brought before the House since its foundation, representing, as they do, how deeply the present world-tendency is taking hold on Japan. The most remarkable and significant of the movements now operating on Japan is that for universal suffrage.

Although Japan has been calling herself a constitutional country, governed according to public opinion, it has been in such a limited degree that some are

unable to perceive it. This has been due chiefly to restriction of the vote to no more than some 1,600,000 out of a population of nearly 60,000,000. For this reason it was impossible to look on the Imperial Diet as really representative of the people. Surely this must be regarded as a very irregular phenomenon for a constitutional country. But to make a sudden extension of the franchise among a population not prepared for it has been supposed to be a very dangerous proceeding. Yet since a real party cabinet has at last been established and political ideas may be said to have seen great development of late, it seems only natural that an extension of the vote should be expected. Consequently at the last session of the Diet a bill was introduced looking toward this reform.

The new franchise bill entailed a re-division of electoral districts and an extension of the vote to all males over 21 years of age and paying an annual tax of three *yen*, the old law having limited the vote to those paying an annual tax of ten *yen*. Such a bill could not be regarded as in the direction of universal suffrage, as it enlarged the vote to no more than some 4,000,000. But the government's reply to the demand for universal suffrage was that such an extension of the vote is



an ideal toward which the nation may look but it is not yet equal to attaining to it.

Most of the Opposition parties stood in with the government in the main terms of the bill, the Kensekai differing only in the amount of taxation required to vote and in certain minor particulars as to the subdivision of electoral districts. The combined opposition of the various parties, however, was crushed by the commanding majority of the Seiyukai party. Thus the bill was passed as it stood.

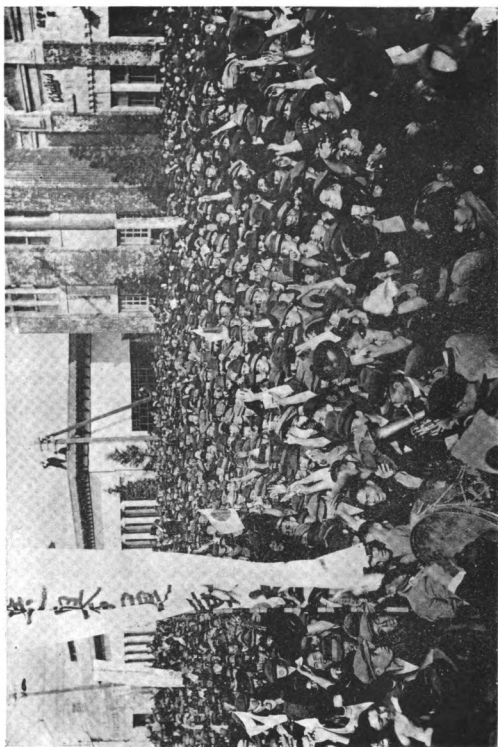
The bill must be regarded as a great disappointment to the masses who carried on demonstrations for universal suffrage, though it is a step certainly in that direction. The failure to pass a bill for greater extension of the franchise is regarded by many as an attempt to keep the country in the leading strings of a transition stage. Of course the demand for universal suffrage is not quite new in Japan. Twenty years ago during the régime of the Yamagata cabinet it was brought up though it failed to gain much support, especially as it was rejected by the Upper House. Now that twenty years have since passed the interest in the movement has greatly increased, though not yet wholly successful.

It is altogether probable that the question will soon be returned to again and that further reforms will be anticipated. The present progress is due to the spirited demonstrations that have been carried out in favour of universal suffrage, creating a deep impression on the governing classes. The present bill may do as a temporary measure to tide over the agitation for two or three years; but the people of Japan will never rest until universal suffrage is granted.

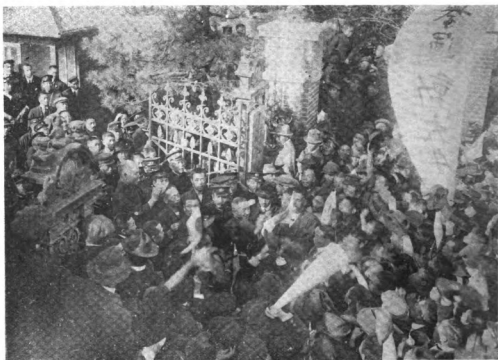
Only a little more than fifty years have passed since Japan freed herself from feudalism, but despotic ideas cling to

official classes still. The ideas prevailing among the masses as to individual rights were rather primitive. Historically the Meiji Restoration was regarded as a revolution, but the real revolution did not take place until 1889 with the promulgation of the national Constitution. In the Charter Oath of the Emperor at that time we have these significant and solemn words: "All measures concerning government shall be decided by public opinion." This was surely a sentence of death on all despotic methods of government thenceforth. But, as has been hinted, the despotic evils of centuries are not so readily eradicated; they die a very slow death. The period from 1868 when the Restoration took place, to the year 1889 when the Constitution was promulgated, was a time of preparation for constitutional methods.

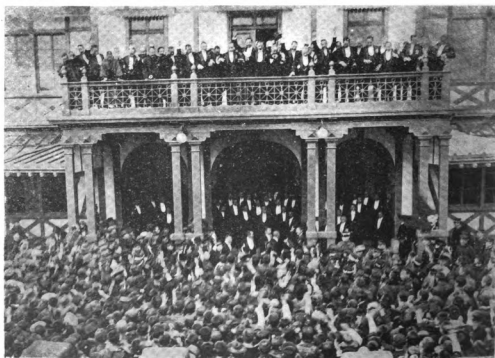
From the time of the first convocation of the Imperial Diet in 1891 to the present time the progress of constitutionalism in Japan has been slow but yet steady and certain. Naturally it is taking a course somewhat different from what it took in western countries whose history has been likewise different. Indeed constitutionalism in Japan will probably never wholly coincide with the same system of government in the occident. Constitutionalism in Japan must express the Japanese mind, just in the west it expresses the western mind. The formation of the Hara cabinet in 1918 marks a great advance in the direction of stable constitutionalism in Japan, as the ministry is on party lines and composed mostly of commoners. Moreover, all the members of the cabinet hold seats in the House. Japan now has everything to make her a constitutional country save universal suffrage. But political tendencies are moving steadily in that direction and it is only a matter of time till the ideal is realized.



TOKYO CRYING OUT FOR UNIVERSAL SUFFRAGE



UNIVERSAL SUFFRAGISTS CROWD ENTRANCE TO IMPERIAL DIET



RECEIVED BY MEMBERS OF THE DIET

# NATIONALITY OF GHOSTS

By Dr. CHUTA ITO

**W**HETHER ghosts and supernatural apparitions have racial qualities or characteristics may be gathered from a study of the literature of the subject. That ghosts partake of the racial idiosyncracies of those who claim to see them or to write of them may be taken as a matter of course. Just as the inhabitants of a country show the influence of its geographical peculiarities or features, so ghosts betray the nationality of those who father them. Geographically Japan is insular, and the physical features of the country reveal no great extremes of height or boldness compared with some other countries. The climate is mild and the landscape generally monotonous. Japanese mountains and general landscapes look like miniatures. Consequently the mind of the nation has been accordingly impressed and in Japanese tradition and literature there are no great apparitions, no imposing ghosts.

An examination of the most ancient literature referring to ghosts reveals the prevalence of very primitive ideas, if ideas about ghosts can ever be regarded as mature. In the earliest records it is very difficult to trace any definite ideas as to ghostly apparitions. These early records are for the most part mythical, and perhaps some might be disposed to regard the subjects or heroes of the mythus as mere ghosts, but more likely they are based on actual warriors or other characters. The tale of a long-nosed hero named lord Sarutahiko and of lord Amenouzumé with the comic face, gives all that the remotest periods of Japanese legend have to say about ghosts.

In the absence of any accurate picture of what the ancients of Japan thought about ghosts, we must turn to later records, among which the most reliable

and interesting is the *Nihon Reireiki*, written by a priest of the Yakushi temple named Keikan, in the 9th century. In the *Konjyaku Monogatari* also there are several notable ghost stories. But they cannot be regarded as of any very great importance. As time goes on it is seen that tales of ghosts grow much more interesting. It is not apparent that the first ghost tales of Japan were much if at all influenced by the geographical features of the country. But with the advent of Taoism from China the ghost literature of Japan became enriched by ideas from India, and after it is seen that Japanese ideas about ghosts take of a more definite shape and colour.

Now we have the appearance of the three-eyed goblin of India under the name of Mitsume-nyudo, which finally is found croaking into the crowfaced goblin Karasu-tengu, so popular in fairy tales. Indeed the wizard motive in so many Japanese tales owes its origin to Taoism as well as to Indian magic.

It is remarkable that while Japanese ideas of ghosts and apparitions are thus rather immature and primitive the ideas obtaining in China on such subjects were far more grand and majestic. The reason may lie in the larger and bolder features of the Chinese landscape, for China has great mountain ranges shooting heavenward along her western frontiers, which from remote periods must have native mind with the vastness and grandeur of nature, the immensity of things, so to speak. Fancy and imagination easily picture dreadful spectres and goblins lurking behind these vast peaks and in the awful abysses of the unexplored ravines. The wind howling across the limitless desert of Gobi was supposed to be the breath of monsters and goblins.



At any rate it is clear that ideas of ghosts and goblins in ancient times were far more developed than in Japan, the conceptions being always greater and grander in every way. This can easily be inferred from Chinese literature and art. In the Sankai sutras as well as in the Saiyuki novels there are numerous ghost tales of the most weird description. The earliest mythical hero, Fukugi, had a snake's skin, while the founder of agriculture had an ox's head.

In India too, the fatherland of ghostly tales, the geographical features, as in China, easily lend fancy ample aid for the formation of abnormal pictures of monstrous life. The great mountain ranges and deep bamboo jungles and vast marshes and rivers suggest the horrors of the unknown. Where man has never been, something dreadful must be. Incessant streams of mud pouring down the Ganges and the Indus suggest the excitement of dragons tearing up the bowels of the earth; while the torrid lands of the south produce exhaustless forms of strange life. It takes little stretch of the imagination to form creatures just a little more extreme than those visible. In the Ramayana poems there is frequent reference to ghosts and monsters, devils and demigods of various kinds. No doubt many of the gods of Buddhism had their origin in these tales.

Then there is Persia with a wealth of ghost literature, which undoubtedly had some influence on both India and China, while in Egypt such tales as the Arabian Nights were well known. The lordly river Nile and the vast wastes of the Sahara left their indelible impression on the native mind and led fancy to endless extremes in the days of primitive man. It is not at all surprising that many of the Egyptian gods are no more than ghosts monsters of human fancy. Greece, with a physical formation not unlike Japan, had a similarly slender ghost literature. The Greek gods are all very human, like the Japanese, and ghosts cut no great figure. Even the centaur has a human body, while other monsters have human bodies with reptile feet, and the Satyr was rather human too, in spite of his goat's feet. European ideas of ghosts are on

the whole immature, and show slight traces of oriental influence.

It is safe to conclude that most of the ideas about ghosts and goblins and all kinds of imaginary monsters had their origin in the heated climes of the East where environment lends itself to ideas of vastness and limitless life and power. Here too the deepest thought has been developed about the Creator and the creation. It is not at all to be wondered at that pantheism should prevail among the peoples of the hot and humid orient; and where pantheism obtains a hold ghosts will be a reality. Take for example the Lamaism of Thibet. The most exhaustless source of ghost literature and ghost culture is in South eastern Asia.

The development of ghost literature and ideas has a close relation to civilization. Ghost fancies are not the work of the imagination chiefly, but of the emotions. As reason develops belief in ghosts disappears. The most highly civilized peoples afford no encouragement to ghosts and monsters.

Taking the ghost literature under review all together we find a variety of notions, such as deities, real or incarnate, spirits that once lived on earth, and spirits that never inhabited the earth, the ghosts of human beings, pure spirits that have no local habitation, apparitions that play tricks and apparitions that take revenge, monsters and goblins of various kinds.

Among the ghosts that are regarded as deities not a few are most grotesque in form and fancy, especially those originating in India, China and Egypt. Even Buddha himself may be taken as a ghost, since he is believed to have at least thirty different forms or aspects. The Indian god Siva has many dreadful forms into which he can transmute himself at will. Some of these gods assume as grotesque a form in Japan as elsewhere, as, for example, Ganesha Shoten with the head of an elephant and the body of a human being; and some of the guardian deities of temples and shrines have countenances impossible to parallel. The Egyptian sphinx is an example of queer notions of deity. But in Egypt the divine spirit was thought to reveal itself in all forms

of life, especially birds and animals.

Most of the Ghosts are spirits of people who once lived on earth. Some of these are at the spirits of people still living, and others of people passed away, spirits incarnate and incarnate. An incarnate ghost was Rokujyo in the Genji Monogatari, like Christ after the Resurrection. A similar ghost was Kiyohimé in the Japanese drama of that name, who could transform herself into a snake. The ordinary ghost, of course, is simply the spirit of the departed manifesting itself to those on the earth.

Apparitions usually take the bodies of animals either to play tricks on the living or to take revenge on them. The fox and badger are familiar instances of this cult in Japan. Onyudo, a giant, and the one-eyed demon, Hitotsumé, are instances of this, both taking either the body of a fox or a badger. During the civil strife in Nabeshima clan a mysterious cat appeared, the object of which was to take revenge.

Then there are ghosts that take the form of natural objects such as trees, the Sumizome-zakura of Japanese legend being a notable example. Such also is the willow tree of the Sanjusangendo. Spirits that appear in the form of goblins or dragons are creature of the fancy only. Nue, the fabled night bird of Japan; and Koshin and Dabi, which

remind one of the Griffin of western mythology.

It will be seen that the ghosts that represent deity take on an attitude of power and sublimity; while those that are ghosts and no more have a significance that suggests horror or mere fear. Apparitions have the effect of comic horror or grotesqueness; while spirits have a soothing or pleasing effect, and monsters are merely amusing.

Each race and country has its own way of expressing ghostly ideas and forms. This is clearly seen in the case of Tengu, whose form in India is quite different from that assumed in Japan. Even the Japanese Christ looks like a Japanese and the Western Christ like an occidental. The dragon of China is quite diverse from the same species in Europe, and also again different from the dragon of India. The forms which ghosts take are usually somewhat above nature, if not a times rather unnatural. It is probable that the many-armed Kwannon, or Goddess of Mercy, was once a grotesque form, but gradually assumed a more artistic form, under the influence of religion and art. The subject of ghost literature and ghost form is an endless one in Japan; and no doubt if proper research work were carried out some interesting features of its evolution would be revealed.



# UTAGAKI

By K. KAIGA

**S**OME facts in the history of Japan are so remarkable as to suggest fabrication, but they are true nevertheless; and two such facts stand out in a wonderful degree. One these is the statutory laws of Yoshimasa known as the Tokusei, Yoshimasa was the eighth shogun of the Ashikaga house. The other remarkable production is the Utagaki, of which some account will here be given. The Tokusei of the Ashikaga shoguns is accounted among the wonders of our ancient history, representing, as it does, a close resemblance to that spirit of collectivism so much coveted by modern socialism. The days of Yoshimasa were for the most part days of peace, and much attention was given to social progress. But in those days peace meant idleness and luxury, leading to effeminacy, draining the resources of the country. As debts finally increased the authorities were forced to hit on some plan of adjustment: So Yoshimasa issued an edict to the effect that as those who lent money were rich and those who borrowed it were poor, the inequality of wealth was hereby adjusted; and he ordered the temple bells of the country all to be rung on a certain day, at the sound of which all debts were forthwith cancelled. During the régime of Yoshimasa this arbitrary and despotic plan was resorted to no less than eighteen times. It is no wonder that the Ashikaga family gradually lost favour and finally were ruined.

The Utagaki is in some ways no less wonderful to contemplate, but it possesses the redeeming feature of having something of the poetic and romantic. One fears to enter upon details in such a connection lest the account should seem incredible. We shall, however, confine our narrative

strictly to facts. The Tokusei, or statute of liberty from debt, was an administrative monstrosity of eight hundred years ago; but the Utagaki is more ancient still. Wonderful it was at that time, and marvellous it is still. The Utagaki in fact belongs to a period some two thousand years ago, through which long period it has lost none of its interest to the Japanese mind.

Before we proceed any further it may well to say just what an Utagaki is. It was nothing more nor less than a gathering of lads and lasses in flower time, to compose odes to the blossoms and moon-beans in the open, where they intermingled freely, and formed friendships and even liaisons. The first trace of it is found in the time of the Emperor Yuryaku in the fifth century, though it is no doubt much older. Well, this primitive morality and merrymaking was known as Utagaki. According to the most ancient records Utagaki was most fashionable at Tsuwakinoichi in Yamato in the vicinity of Mount Utagaki. At these happy gatherings if a man failed to win the heart of the lady he was bent on winning, or *vice versa*, the others made a laughingstock of him and jeered him to indignation. Consequently suitors were very persevering in order to escape ridicule.

As the meeting came to order, if there was order, each of the participants selected a theme for the ode to be composed. After the composition was completed, the man recited his achievement to the company, and a lady was asked to recite hers; and so it went, men and women reciting in turn, until all had done. Those whose verses pleased the audience most were then commended for their efforts. The man whose verse won most approval was to have the lady whose verse was

deemed best. At least it was easier for the ladies to like the men who were most expert in these odes, which created jealousy among those not so expert. The upshot of it all usually was that all finally mated somehow before the evening was over. It did not mean that those who thus paired off were the most beautiful; for men's fancies differ so much as to be unaccountable. But as all mated all were satisfied somehow.

This custom of Utagaki continued popular for centuries. Competition in poetry and love was considered worthy emulation. One does not wonder to note that not infrequently it led to war. As a rule the higher classes did not allow their daughters to go out unattended; but the Utagaki was always considered an exception to the rule. Nor is it remarkable that we often read in the literature of this period such expressions as "fell in love at first sight," and so on. It was only natural that is time, as civilization advanced the custom of holding Utagaki should fall in disuse.

There is a belief in Japan that the custom of holdings these poetic love-meetings is as old as the first Emperor. Tradition has it that the Imperial House always tried to secure consorts from families of the same class but considerably removed in blood. We read that the Imperial House was informed of possible consorts among certain ladies who were said to be daughters of gods. Daughters of gods in this literature simply means daughters of persons of the same rank as the Imperial House. We read of one such lady who was a daughter of Koto-shironushi-no-Mikoto, named Himetataru Izuzuhime. Before this lady became Imperial consort the Emperor went out to the river Sai to meet her; and on the way seven girls were met with, but the

most beautiful of them all was Izuzuhime.

As it was the summer season the weather was warm and the river banks were adorned with reeds and grasses, with wild flowers here and there. Near by in this picturesque spot stood a cottage, round which grew pretty mountain lilies. This was the home of the fair Izuzuhime. At this house the Emperor was entertained, and stayed the night. Next morning as he arose and gazed through the fog rising over the river, he composed a poem on the beauty of the scene:

Ashihara no  
Shigekoki koya ni  
Suga Tatami.

Which means: A green mat of reeds adorns the grass plot. Whereupon the new consort recited one of her own:

Kiyoki wo  
Shikite waga  
Futari neshi.

which means: I spread the mat for two to sleep. Completing their toilet from dewdrops on the *saegusa* plant the Imperial couple wandered among the lily blossoms, he majestic and manly, she queenly and graceful.

This tale is an example of the naïve conceptions of life that prevailed in ancient times, when society was in its primitive stages. It is said that this incident in the life of the Imperial House gave rise to the custom of Utagaki. In those far off days marriage, in ninety-nine cases out of a hundred, took place by the exchanging of odes, which doubtless were expressions of love. Most of this love-poetry is neither poetic nor refined. But the Utagaki in time developed into an orgy of passion and lost completely its original elegance and purity and so had to come to a deserved end.





# BARON GOTO AND HIS PARTY GO ABROAD

**B**ARON Shimpei Goto, his young son, and two companions have just sailed for the United States and will eventually visit Europe. The ex-minister of Foreign Affairs, being now relieved of the cares of political office, desires to see the world, and he is taking his son with him for the sake of educational influence. In his party are two other men who deserve more than ordinary attention as fast coming to the front in Japanese affairs. Let us look at these young men in turn.

Mr. Yasuzaemon Matsunaga was born in Nagasaki ken in 1875, and was educated at the Keiogijuku University in Tokyo. After leaving college he went into the coal trade, making enormous profits during the Russo-Japanese war. With offices in Kobe, Osaka and various other centers he does an immense trade, and carries on a number of other undertakings besides. His high reputation in the business world of Japan may be seen the position he holds in various companies. He is Managing Director of the Kyushu Electric Railway Company, Director of the Iki Electric Light Company, and of the Godo Gas Company as well as of the Amakusa Smokeless Coal Company. He is moreover manager of the Kyushu Firebrick Company, the Kyushu Electro-chemical Company, the Taisho Bulb Company, the

Kwannon Steamship Company, the Karatsu Harbour Construction Company, the Nippon Oil Company, the Chikushi Electric Tramway Company, the Nippon Gas Company and the Fukumatsu Company. His property is already very large and his national taxes enormous. Last year he was appointed president of the Hakata Chamber of Commerce, and at the last election was returned as a member of the Imperial Diet for Fukuoka city. Mr. Matsunaga, is, therefore, distinguished not only in Business but in political circles. His estimable disposition and uncommon ability have made him a very popular in the business circles of his country. He takes a great interest in the development of China and is going abroad to see what more can be done in this direction. He desires to gather important commercial and political information during his visit to America and Europe.

In this important tour Mr. Matsunaga is accompanied by Mr. Masayuki Narusé, who is also a graduate of Keiogijuku University. After graduating from the University Mr. Narusé was sent abroad by the Government in 1895 to study industry. For some time he was a clerk in the Baldwin Locomotive Works in Philadelphia, studying that business as well. Later he entered the works of the Dixon Manufacturing Company of Scranton, Pa, and afterwards served in a big



MR. S. NARUSE



MR. MATSUNAGA, M. P.



**BARON GOTO AND PARTY, LEFT TO RIGHT : I. GOTO, BARON GOTO, DR. NITOE**

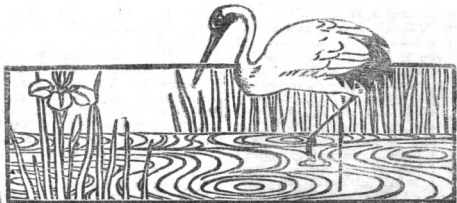


**LEADER OF KENSEIKAI PARTY, MR. ADACHI, M.P., LEAVES FOR EUROPE**

machine manufacturing shop in St. Louis. With full knowledge of western manufactures and industries he returned to Japan in 1900 and was engaged by the Kawasaki Dock Company in Kobé where he displayed unusual skill and talent, winning the confidence of the management. Later he left this work and established an independent business dealing in all kinds of ships' fittings, iron and machinery. With the coming of the European war and the enhancement of the iron industry Mr. Narusé made great

profits and was soon reckoned among the national millionaires. He is one of the Nippon Gas Company, the Nippon Silk Company, and the Nippon Oil Company. His brother, Mr. Masayasu Narusé, is manager of the Nobles Bank, the Jugo Ginko.

The going abroad together of two such promising business magnates from Japan will, it is believed, result in some important movement in Japanese industry after their return with ampler knowledge of the situation in Europe and America.





# LAKE TRADITIONS

By VISCOUNT TANAKA

## II

CONTINUING my studies of generic lake traditions I may say that those associated with lakes Hachiro, Tazawa and Towada are more recondite and complex than any others I have met with. It is said that in ancient times there lived a woodcutter named Hachiro near the lagoon now known as Hachiro. One day with two of his companions he went into a mountain to cut wood. When lunch time he was hungry and went to a river where he caught three trout. He at once ate all the fish without sharing them, and his selfishness incurred the illwill of his companions. Later on he grew thirsty and went down the ravine to drink from a stream when the water increased into a freshet and remained as a lake, thus forming the present lake Hachiro.

There is another tradition about a man named Nansonobo. In the reign of the Emperor Seiwa, 859 to 876 A.D., a noble named Ayakoji, then prime minister, was exiled to Oshu for some reason, and lived in a town in Mitogun. While there he prayed to the deity of the Kumano shrine for a child, the petition was answered and he begot himself a son. The child, being the gift of Kumano, was named Susumu Kumano. This boy grew up and became a priest, named Nansonobo. Having a desire to travel the young priest wandered about the country; but usually he lived a secluded life in the shrine. One night he had a miraculous dream, commanding him to take to the road, with his palmer's staff and iron sandals on his feet. He went on until the sandals were worn out and the staff broke and this was his destination. He was then near lake Towada. There was erected the shrine

that still stands, and which has about so many old iron sandals, presented by pilgrims from all parts, who visit the sacred spot from year to year.

The deity of lake Tazawa is said to be a beautiful girl named Tatsuko, for whom both Hachiro and Nansonobo long pined in secret love. Each tried by every means to win the heart of the fair lady, but all in vain. Near by is a great rock named Nakanomi, jutting out into the lake. The tradition goes that from this rock Nansonobo drowned himself because of unrequited love. The eminence is part of the old crater wall of Towada volcano, and is most picturesque with varying colours, blue, green and red, like an old brick wall. The account says that Hachiro and Nansonobo had many a fight on this rock, each shedding blood for the fair lady of their affection. And so the red on the rock is blood, the relics of the love-war. The victory was to the strong and Hachiro, was finally driven out from lake Towada. But Tatsuko loved him best and eloped with him to the river Kemanai, a branch of the Komeshiro. The couple wanted to dam up the stream and make a lake for themselves to live in, but their plan was frustrated by the deity of the mountain and so they were obliged to drift down the river, and so Hachiro became the deity of the lagoon, and the spirit of Tatsuko went back to become the patron deity of lake Tazawa. Here also we have touches of repetition which indicate a common origin of tradition. It is said that lake Tazawa was formed in this way: Tatsuko wanted a drink, and when she struck the rock to bring out the water it gushed out in such quantities as to become a lake,

which covered her and she became its guardian deity.

This tradition has another version still. It is said that once the two lovers went up to Mount Innai above Tazawa lake and there kindled a fire beside which they talked the night away. At dawn they took up the half-burnt logs and descended, throwing the charred sticks into the lake to prevent the woods from taking fire. These sticks turned into fish, which accounts for the dark-coloured trout now found in that water, known as kunimasu. Biologists, however, say that the colour of the fish is due to their living at great depths where light does not penetrate. This does not change the opinion of the people who live in the vicinity of the lake. They still hold that the fish owe their origin to the charred sticks thrown into the lake by the lady Tatsuko. Other traditions are to the effect that as Tatsuko could not consummate a legitimate marriage with Hachiro she drowned herself in the lake out of grief and disappointment. Her spirit assumed the form of logs which still may be found watersoaked in the depths of the lake. Consequently these old logs are worshipped as incarnations by some people, being dedicated to the Ukimi-myojins of the lake.

The tradition goes on to relate that on hearing that Tatsuko's spirit was lingering about the place, her mother went to meet it, and as she looked about in vain for it, one day it appeared to her on the surface of the lake in the form of a serpent. But it had no sooner appeared than it disappeared again in the depths of the water, to the anguish of the poor mother. The mother returned and took her daughter's hairpins and threw them into the lake for the girl's use. This tale is told in various parts of Oshu; and no mother in that region would ever dare to name a daughter Tatsuko. Moreover, when a mother in that district buys a hairpin or comb for her daughter she never lays them down, but hands them directly into the hand of the daughter. Tradition further has it that Tatsuko did not like iron, and so hated Nansonobo for

his iron sandals, and when a ship mounted with iron goes on lake Tazawa it at once sinks to the bottom. To defy the tradition a rich man recently built himself a pleasure boat for the lake and mounted it with iron, but it sank within a year. Whether it had the assistance of the superstitious, report does not say. Probably it went down in a gale. But the inhabitants refuse to do anything toward raising it.

Lake Hachiro is so shallow as for the most part to be little more than a lagoon, being scarcely more than ten feet at its deepest. Yet it covers more surface than any other inland body of water except lake Biwa. Lake Tazawa, on the other hand, is noted for its great depth, being as much as 420 feet in parts. Legend also attaches to the depth of these lakes. While the spirit of Hachiro is supposed to live in the shallow waters of the lake called after him, he really spends most of his time in the depths of lake Tazawa with his sweetheart, Tatsuko. Being thus absent most of the time Hachiro does not take good care of the lake over which he rules; and as there are two deities in lake Tazawa more attention is given to it, and so it has a respectable depth, wherein the two lovers can delightfully comfort themselves. Hachiro is believed to spend all winter with Tatsuko in her lake. He visits his own lake only in the spring, and stays one night in a house at Akita on the way. At this house a celebration in honour of the event is held every year.

It is clear that the mass of legend above indicated arose from a common origin. Such legends were passed from mouth to mouth, suffering either accretion or transmutation in the process. Some of them appeared in books written in ancient times, as in the volume written at the command of Suwo Honji Kaneiye, in which was the tale of Saburo Koga, which passed through numerous forms, according to literary fancy. The famous dramatist Chikamatsu made use of the tales of Yayegakihimé in his Honcho Nijushiko.

# INDUSTRIAL CO-OPERATION IN CHINA

By Y. MATSUNAGA, M. P.

ONE of the best ways of opening up China to modern civilization and progress is to organize industries in various parts of the country, as industry always has a wholesome revolutionary stimulus. If China would encourage the exportation of cereals by removal of her present corn laws it would tend to the promotion of agriculture; and if China would grant mining rights to foreigners as well as industrial sites it would bring a great amount of capital to the country and promote the nation's interests in every way. Before much can be done, however, it is necessary to improve and extend communications in that country, as well as to reform the monetary system and secure stability of public order.

It is clear that the present policy of exclusion on the part of China is the very worst thing possible for the country. This policy retards the introduction of foreign capital, the establishment and promotion of industry and the improvement of communications. Of course this can only be accomplished in coöperation with China herself; but what is to happen if China continues to refrain from coöperation! In other words are we to wait until the "as ascends the ladder?" China so far shows very little inclination or even aptitude for modern ways. In government no less than in industry she is far behind the times.

Until sufficient capital is available China's resources must remain undeveloped. As the country is a vast mass of ignorance no hope can be entertained that there will be any real demand for development of national resources. Even were industries introduced the uneducated

condition of the country would leave a great lack of skilled artizans for the carrying on of industry. With the incessant disputes between the northern and southern factions, and the restless and imperfect provincial governments disagreeing with local authorities, what progress can be expected? As things are at present it is very difficult to trust China. One thing is certain, the matter cannot be left wholly in the hands of China.

One way of improving matters is to leave certain taxes and tariffs in the hands of foreigners, which may be very difficult to accomplish. Now that by the friendly advice of the Powers the North and the South factions in China are approaching reconciliation and the Peace Conference at Nankin is expected to accomplish something, perhaps more hope will be apparent, but we cannot expect too much from the conference. Even after the meeting of the National Assembly and election of the President and many other problems to be settled, the end is not yet. The military system itself is an anachronism and impossible. Without some central authority nothing can be done. With the perpetuation of the tribal-chief system and the lack of a proper monetary system things will doubtless go from bad to worse. The interests of the Powers will be greatly jeopardized and great dissatisfaction will prevail. Thus the Powers will be unable to leave China to herself. They must interfere actively in the country's government or at least protect their rights.

It is obvious that in self-defence the policy of the Powers interested in China



must change sooner or later. Eventually we may hope that the change will be in the direction of coöperation between the foreign nations interested in China.

At a time like the present when all nations are entering into greater coöperation politically, commercially and industrially, anything tending to national isolation is to be deprecated and if possible prevented. If China persists in an obstinate exclusive policy the influence from outside can only force its way into the country. It is this policy that has been forcing each country interested in China to create a special sphere of influence. We see this in the British sphere of influence along the Yangtze river and the French sphere of influence in another district. Their railway policy already shows the same distribution of influence in practice, the land along the railways there displaying features of influence peculiar to these countries. England is trying to link up her interests with Hongkong, and Russia and France are trying to connect their railway interests. Thus each country is managing its railway interests to expand the influence of the respective countries, without much reference to the enlightenment or improvement of China.

Now if the railways of China be brought under coöperative management by the Powers, instead of each country working for its own interests we may expect that all will work together for the good of China. In this way China will be able to develop and complete her system of communications with the assistance of the Powers and get rid of the risk of economic alienation. Surely the more enlightened of China's statesmen will approve this plan. There is but one difficulty in the way: the fear that the proposal will be humiliating to the dignity of China! Anything that further seems to threaten the prestige of China will meet with strong objection. Foreign nations, however, cannot longer wait to have reforms brought about in that country just because of Chinese dignity

being in danger of affront. As foreign nations already control the customs tariff of China, nothing that the proposal of further coöperation involves can further humiliate the dignity of China. The salt tax administration by foreigners has been notably for the good of China. Even the railway lines are already practically controlled by foreigners; and all that is necessary is to have the system unified. In what point this would violate the national prestige and dignity of China is not clear.

When China has attained a political and industrial development sufficient to enable her to take charge of her own affairs all will be handed back into her own hands and then she will be glad that such assistance has been given her. At present in China there are 6,467 miles of railway completed, and 1,983 miles under construction, or a total of 8,450 miles. Of this mileage the extent managed by Chinese is only 791 miles; and owned exclusively by foreigners 2,603 miles. The rest is under the control of foreign loan interests.

If the railways of China be placed under the coöperative control of foreigners the management would have to advance the money to pay off the loans on the lines and purchase the lines now owned by foreigners, bonds being issued, and the whole system administered on a proper business basis. Loans would also have to be raised to reform the monetary system of the country, and on this loan a gold standard could be based, the application being left to the coöperative management. Such industries as tobacco, spirituous liquors and opium could be made monopolies, and carried on under the same management as the railways. Profits could be devoted to sanitation and education and necessary political reforms as well as the development of industry. If the Powers would but unite, as above suggested for the improvement of China that country would soon be on the road to modern development and self-dependence.



# SOME POSTBELLUM THOUGHTS

By Dr. G. KUWAKI  
(TOYKO IMPERIAL UNIVERSITY)

**T**HERE now seems no doubt that henceforth the general tendency of mankind will be against militarism and for the promotion of higher civilization. Of course no one will deny that militarism need not be inconsistent with culture; and no peace policy will be able to remove armaments entirely. A great many opinions have been expressed about Germany in the Allied countries, most of them in the direction of denouncing German culture. This attitude has also been taken up by not a few persons in Japan. In my opinion while German culture is not without its defects it is nevertheless not without some points of superiority. It is hardly unfair to say that German culture is inclined toward barbarism in some measure. Certain scholars have affirmed that German culture is merely mechanical, a substance without spirit. Others hold that it is quite systematic and real. Needless to say the former opinion cannot be acquiesced in by the Germans.

German philosophy has on the whole been opposed to mechanical and materialistic principles. But with the growth of scientific research in Germany during the last few years, Germany advanced beyond England and other countries in this respect, and the country began to take on a more materialistic turn of mind. The country then began to explain everything on a basis of science. This, however, was a phase of thought noticeable in all western countries as well as in Germany. Though modified to some extent by religion and society it may be said to be a tendency of thought that

Germany inherited from the Middle Ages. The trend toward mechanical views of life has always been strong in German society, and at the bottom of it has been observable a philosophic and artistic spirit.

In Japan the opinion has always prevailed more or less that western civilization is essentially materialistic. In this no doubt the exponents of western civilization would say that the Japanese were mistaken. If so, may the west not also be mistaken in its estimate of German civilization and culture? To many the confirmation of the case against Germany is the fact that she has been defeated. One reason for her defeat is that she has always too lightly regarded the culture of other nations and thought too much of her own. Only in modern times have Germans become a united people, and to bring this about some principle of cohesion had to be established, pan-germanism being found the most available. German poets and writers began to advocate intensity of national spirit and unity of national thought. The German traditions coming down from the Middle Ages were taken up with avidity and developed into new interpretations consistent with modern ambitions; and thus the sources of German culture were made remote and deep. The result has been an overvaluation of national culture to the despising of other nations.

One cannot read the books published in Germany during the last few years without seeing all this very plainly. The English were held up to the German people as a commercial nation without

any depth of thought, while the French were represented as formalists and degenerates with no profound sentiment. I have read many of these German books, and in reading them I have always been convinced that such an attitude of mind was childish, since it sought to unite national ambition by fiction. Having been accustomed to this unsubstantial argument of German books it is rather a surprise to me to hear the Germans being accused of materialism and mere mechanical knowledge.

The egotistical nationalism of Germany tended to isolate the nation more and more from the other countries of Europe. This is seen in the use of a special national alphabet in Germany, and the same may be said of Russia. This habit tends to leave German and Russian books inaccessible. It was but an indication of German policy in other ways, a tendency to be secretive and to create suspicion. In time Germany came to be completely misunderstood by other nations. Thus even the German method of diffusing national culture was defective.

At all events it is obvious that Germany failed to obtain the sympathy of the world, and at a time when she most needed it. She took every means possible to proclaim her superiority of culture to the world while keeping the secret of it to herself. Is it that she was unconcerned as to the sympathy of the world? Did she feel so self-reliant as to wish to depend solely on her own power? As no individual can stand alone, so no nation can afford to be isolated. The cause of German defeat was not her culture nor yet her militarism but her overweening respect for her culture and her outrageous conduct of the war.

It is safe to conclude therefore that it is unwise and even dangerous for a nation to isolate itself and concentrate its mind on its own culture as superior to all others. It thus becomes blind to its own defects and prevents the necessary improvement. Every nation has some superior merit of its own, which it may be well to cultivate and cherish. These merits exist naturally and cannot be classed among artificial distinctions. But no nation can make of its national culture a matter of world-significance. The claim to possession of some inherent culture peculiar to a race or nation is too vague a contention to deserve notice. Japan can boast of no culture that has been free from foreign influence unless we go back to the remote ages previous to the beginning of our intercourse with China. Most of the points of superiority which our intense nationalists boast of as specially Japanese, did not begin to be pronounced before two or three centuries ago. If our culture has been thus added to from century to century what do they mean who contend that our culture cannot be added to now without contamination?

Thus the notion of nationalizing culture had better be let alone. It was because this became the ambition of Germany that she got into her present trouble. A nation's culture should be left to develop naturally, and if it reveals any point of superiority the world will see that for itself. Let nations thus emulate one another and share their virtues naturally. In this way mankind will attain unto uniformity of thought and morality. This policy will settle all questions of democracy. It will settle all Germany's problems too, if she will but give it the necessary attention,



# ADVICE TO THE EX-KAISER

By SOYEN SHAKU

(PRINCIPAL OF THE ENJOBIJI BUDDHIST COLLEGE)

**T**HE once famous Kaiser has left his palace and country and taken refuge in a castle of the neighbouring country, Holland. While some of the Germans are anxious to have him return to them, the Allies are discussing how he may be brought to trial for his cruel misdeeds. Holland, on the other hand, being a neutral country, regards his presence as a nuisance. The celebrated refugee, therefore, cannot regard himself as in very desirable circumstances. The fall of so great a one-time hero is one of the most pitiable sights in all history. The birds of the air have nests and the foxes their burrows, but the once great Emperor has nowhere to find rest.

Was it himself or was it circumstance that placed the ex-Kaiser where he now finds himself? If he were a Japanese he would now do penance in sackcloth and ashes, and then go on a pilgrimage to have masses said at the various sacred fanes for the souls of the millions for whose death he has been responsible. Only thus could his weary soul be eased of trouble. Is it impossible that the mighty fallen one should shave his head, shed his military shackles and put on the black robe of repentance and follow the Christian no less than Buddhist practice of making a pilgrimage? Perhaps then he would be worse off still, for any journey he could take would only multiply the curses of all who could get a glimpse of him, for doubtless none would see him who had not lost sons and daughters on his account.

Differences between great and even good men are not to be deprecated. Behold what a difference there is between President Wilson and the late ex-President Roosevelt. Wilson is a man of great dignity, and a true gentleman, a man of fine presence and great power, yet never concerned to give himself any airs, or to demand any other honour than to hold up the stars and stripes. Being supremely intelligent he foresaw what the American people thought, and he carried out their ideas until now he has more influence over his country than any monarch. The sight of such a man must cause some agonizing thoughts to the imperial exile in Holland. I hope President Wilson will not join in condemning the Kaiser to exile for life but will find a way to let him redeem himself if he can.

How can such a way be found? May I venture to make a suggestion? As the Kaiser is not a believer in Buddhism he may not be induced to put on the pilgrim's garb and set out to atone for his sins, yet he might be willing and ready to put away wrath and despair and confess his part in the sins of the war, which was rather unavoidable in a world, and especially in a Europe, so constituted as it was, with injustice and misery everywhere. If the Kaiser should thus humbly repent will not all Christians and Buddhists, in accord with their religion, forgive him and welcome him as he proceeds on his pilgrimage? Does not true religion demand that the distinguished penitent should be welcomed wherever



he goes? Should he decide to go around the world, proclaiming his sorrow and penitential sincerity, advocating peace and love, would not his history win him a great hearing and influence? Thus he would redeem himself in the sight of mankind and help on the good of the world, which is a great sight better than living in exile and doing no good to either himself or the world. Fancy the Kaiser on the side of the League of Nations and the establishment of permanent peace! It would help to establish the cause of peace on a firmer foundation than otherwise. Would not all men love to hear the Kaiser face to face with President Wilson? This would give the Kaiser a lawful and proper chance to return to a good life.

If the Powers should decide not to give the Kaiser the benefit of the Christian doctrine of repentance and forgiveness he will have to spend his life in exile, watched jealously by the Powers, and in danger of being forced to be a cause of discord in Europe. How much better and more righteous in every way to allow him the opportunity which religion provides! Is not this the duty of all who believe in religion? President Wilson should be the first to exercise this Christian privilege in welcoming the noted exile to the platform of repentance and the side of permanent peace. England too should be true to her religious profession and encourage such repentance and reinstatement of the Kaiser, not as a monarch, but as a statesman among statesmen, trying to work in future for the good of mankind. Then the curses now heaped on the unfortunate Kaiser will turn to blessing, for himself and for the world; and the voice of hatred and enmity turn to forgiveness and brotherly love. My advice to the Kaiser is to ask for this privilege, if not duty.

I wonder if in a matter like this the people of Christian Europe are more unforgiving than we orientals! The

Europeans seem to us very worldly, always looking out for themselves and trying to regain anything they have lost. Possibly for this reason even the Kaiser, in spite of his misfortune, will not be able to bring himself to take my advice. But who will say that it is not better than to go down in ignominy to the grave and to the bottomless pit? If the Kaiser be the real hero that some believe him to be, he can and will follow the suggestion I make. It is always possible for a hero to be great. If the Kaiser be a real hero he will be a heroic penitent and take a heroic place in rebuilding what in his unrepentant days he destroyed.

Should the Kaiser decide to ask leave to repent and go around the world on a pilgrimage advocating the elimination of war and the establishment of permanent peace he assuredly would do good for mankind. Who more than he is capable of describing the evils of war, for who knows more than he about them? He saw the atrocities of Belgium and witnessed the horrors imposed on France. None know better than he the wiles of diplomacy and the evils of tricky administrations. What a witness he would prove against the dangers of secret diplomacy, and the real causes that lead to war? There is nothing he could not tell us about the matters the League of Nations is now trying to solve! Is it not a rule in Europe to pardon those who turn State's evidence? What a great witness the Kaiser would prove to how all that the Allies now wish to establish about this war, and all war? The Kaiser may be called to the witness box; but being charged himself, he is entitled not to enter the witness box. Let him confess and repent; and let the Allies give him leave to do what he can in undoing the evil he has wrought, and he will not only prove himself a valuable witness but a staunch advocate of the policy the nations now desire to establish forever.





## A GHOST STORY

### II

WHILE all were eating, one of the rice bowls was suddenly whirled into the air, at which the company was thrown into amazement, if not terror. The andon light, moreover, began to float into the air, soaring higher and higher, as if borne along in someone's hand. The three men sat dumfounded. At that moment the brazier was hurled toward the ceiling and showered fine ashes all over their heads. This was too much for the young men and they took to their heels. The tale is not finished, however; the most interesting portion is yet to come.

Needless to say the tale about a ghost in the Inaba mansion soon became known to the neighborhood and created no small excitement. Kawata Shigeyomon, uncle of Heitaro, was ill at ease to have his nephew living alone in the haunted house. One day he proposed to take the nephew home with him. To the invitation the dauntless youth turned a deaf ear, insisting that he would be all right alone.

On hearing that his master had refused the invitation to live in the uncle's house the servant of Heitaro came to him and said:

"I have been with you these many years, and you have been most kind to me, but as you insist on remaining in this haunted house, I must ask to be dis-

missed." The servant accordingly left the place. Later on Nakayama Genichi came to visit Heitaro, and finding that he was bereft of his servant he offered to let him have his own man, Hachizo.

Shimpachiro also came to visit Heitaro and was kept indoors all day on account of a heavy rain; so he resolved to risk it and stay over night. The two men went to bed, lying inside of a mosquito net, and engaged in desultory conversation before falling asleep.

Outside the rain was falling softly, making a ghostly patter on the roof; and Shimpachiro tried to encourage his wavering spirit by talking boldly and betraying no sign of anxiety. Yet it was seen that even the smallest sound attracted his attention and led his eye in that direction.

As they thus lay within the mosquito net chatting, something all at once fell down from the ceiling on the net and began to turn round and round.

"What's that? What's that?" exclaimed Shimpachiro with faltering accents.

"O it is probably only the feet of a ghost," remarked Heitaro casually with a smile. "Pay no attention to it. Just leave it alone!"

But Shimpachiro gazed none the less intently at the moving thing on the mosquito net. As his eyes became more accustomed to it he saw that it was his

own *geta*, or wooden clogs, but as the object became thus familiar to him it disappeared as suddenly as it had come. They waited but nothing else happened. They began to think now that the ghost would not molest them again, and so they endeavored to go to sleep. A kimono was hanging near by. Just as Shimpachiro was about to close his eyes he perceived something like a light in the sleeve of the garment, and then slowly out of the sleeve came a *namabuki*, or head which had been severed from the body. The grim visage smiled at Shimpachiro. In terror at the awful sight he covered his head with the bed clothes and trembled from head to foot.

As soon as dawn appeared Shimpachiro betook himself away from the house, Heitaro seeing him to the door. All that day Heitaro was absent; but in the evening he returned. Five or six young men of the neighborhood visited him that night. They wanted to stay with him and see the ghost. He duly thanked them for their interest and gave them a room to sleep in, he himself retiring to a separate apartment.

The youths were seated around the *hibachi*, laughing at their friends who had fled from the ghost a few nights before. They made all sorts of jokes about it, saying that no rice bowl could whirl up to the ceiling of itself; and if it did they might be able to catch the ghost if he appeared. One wise fellow, with a shrewd shake of the head, averred that he had no fear of ghosts. The evening wore on, and it grew cooler and cooler, as it often does in October. The men began to feel a sense of oppression in the room. They loosened their collars but found no relief. They looked curiously at one another, and when they spoke their voices made a peculiar echo in the corners of the room. A sense of great uneasiness came over them.

In the midst of the silence into which they had fallen, a big flame burst several times from the *hibachi*. The flame formed into a balloon shape and spread so as to drive them from the brazier. They all started to one side in great terror. Just then the bulging flame formed into a *bael*, flew up in the air and fell on the floor with thud that shook the house and

sounded like thunder. The young men now ran out into the garden and fled for their lives.

Hearing the noise Heitaro got up and went to the room where he had left the young men, only to find it empty. He noticed that the *tatami* were scorched, the burnt places being some two feet square. With a smile of understanding he returned to his bed.

Even since his experience that night with the ghost in Heitaro's mansion Shimpachiro had been unwell and obliged to lie up.

In Yokoshinden Heitaro had another friend named Uyeda; and on the 13th of the month Heitaro visited him and was hospitably received. That evening he returned to his home. On the way a bright moon hung in the sky, lighting him along the path. He had to cross the river Sanji; and as he approached it he gazed at the silver moonbeams glistening on the water. Silence reigned everywhere unbroken save by the gentle sound of running water.

Near by on the grass he saw the body of a woman prone with her face downward. She was most graceful of figure and suggested a face of great beauty. Ankles white as ivory peeped from under the edge of her kimono skirt. Much surprised, Heitaro ran up to her and laid his hand on her shoulder. He addressed her and inquired what was the matter. The lady only moved slightly, as if disturbed; and then she slowly turned towards him the most beautiful countenance he had ever beheld.

"I am Inaba Heitaro, a samurai of Funumura," said he; "you have no need fear me. But what the deuce is the matter with you?"

At this the woman sat up. Adjusting her dishevelled clothing she said very bashfully: "I have just escaped from the hand of a rascal at the foot of the mountain over there. I came from up the river."

"Ah," said Heitaro, "I am awfully sorrow to hear it. Tell me all about it!"

Gazing at the ground the woman proceeded and said that she came from the town of Yamagita. Her parents died when she was quite a child, and she had

been brought up by her uncle and aunt. Lately, however, owing to the illness of her uncle, they were obliged to put in a miserable existence. She had wanted sell herself to a gay life to help the family but the kind uncle would not hear of it. Secretly, however, she had opened her heart to a friend who introduced her to one Kikuji by name. As this man was a friend of her uncle she trusted him, and he told her of a man from Maruyama in Nagasaki who was looking for a woman. With this man she had run away from the house of her uncle. She knew not where they were going until she found herself with the man in a lonely mountain. Here the man attacked her but she was able to escape and never stooped running until she came to the river where she fell exhausted, as Heitaro had found her.

Heitaro requested her to follow him to his house, as they could no longer remain talking on the river bank. As Heitaro arrived back with the fair lady his servant stared in amazement at his master. But he did his duty and brought a tub and some water for the lady to bathe her feet, after which she retired to a room. Heitaro meanwhile changed his clothes and washed. Then he would have a further interview with the lady: at least he attempted to do so, but when he called for her she was not in the room. Neither he nor the servant could find her anywhere, search as they would.

"Another ghost!" sighed Heitaro, as he smiled knowingly.

Now Heitaro had in his employ a hunter named Sakuhei, who had heard of his master's troubles with ghosts; and one day he went to the house of Heitaro and told him that he knew of a Buddhist image in the temple of Saigyo which acted as a charm against ghosts. He suggested that the image should be borrowed and prayers made to it for exercising of the strange spirit. Heitaro agreed to act on this advice.

Accordingly Sakuhei was despatched to the temple to bring the image. It was a dark evening and followed by a cloudy night that hid the moon. Sakuhei had to pass along a narrow path between bamboo trees; but as he was a bold and experienced hunter, accustomed to the

wildest mountain scenes, he had no fear, his only complaint being that he could not always see the path. Suddenly, as he proceeded, he noticed the light of a lantern along the path. As he came nearer to it he saw that the lantern was carried by a samurai named Soné Gennojo, whom he knew well.

"Ah Soné, it is you, is it?"

"O, Sakuhei! Where are you going on such a dark night?"

"I am on an errand to the Saigyo temple."

"Indeed! It will be hard to get on without a light. You had better take my lantern as I know this path very well."

At first Sakuhei declined to accept so kind an offer, but his friend insisted; so he took it at last and went his way. He safely negotiated the bamboo grove and now came to a dense grove of pines, in the midst of which he suddenly began to realize that there was something in front of him. As he brought the lantern light to bear on it he saw it was a goblin some ten feet in height, with a horrible countenance glaring at him. With one solitary shriek Sakuhei fell senseless on the path.

There he lay in a faint unable to move hand or foot. The sky now suddenly became clear and the moon shone out brightly. Sakuhei gradually came to himself, and then sat up. He was in no humor of going further; so he got up and hastened back as fast as his legs could carry him.

Next day Sakuhei visited his friend Gennoji. The latter had just got up from bed. He thanked him for the loan of the lantern and then told him his experience with the goblin. Sakuhei apologized for not being able to return the lantern as in his fright at the goblin he had lost it, but was going to find it at once.

"What do you mean?" asked Gennoji.

"What lantern are you talking about?"

"Why, the lantern you lent me last night!"

"My dear fellow, I never lent you any lantern last night," said Gennoji, looking wistfully at Sakuhei. The latter stood mystified and dumb.



# MONTHLY RECORD OF EVENTS

(JAN. 23 to FEB. 23)

Jan. 25.—It was decided to treble the capacity of military arsenals by establishing new works at Atsuta, Oji and in Korea in view of the experiences gained in the European war.

Jan. 28.—The Tokyo Road Improvement Association decided to expend a sum of 40,000,000 yen on the improvement of streets and roads.

Feb. 3.—A heavy snowfall in Tokyo, the heaviest for twelve years.

Feb. 5.—The first part of Dr. Midzukurī's History of the European war was published in a volume of some 3,000 pages. The second part will be issued as soon as the Peace Conference ends.

A meeting to pass a resolution against racial discrimination was held at the Tokyo Seiyoken Hotel, and the resolution passed unanimously.

Feb. 10.—Both houses of the Imperial Diet moved a resolution of congratulation to His Majesty the Emperor on the occasion of the Thirtieth Anniversary of the promulgation of the Imperial Constitution, and a special ceremony was conducted at a memorial hall erected for the purpose, after which distinguished statesmen visited the tomb of Prince Ito, the compiler of the national constitution.

Feb. 12.—Prince Yamagata, head of the surviving Elder Statesmen, was taken ill with influenza and remained in a precarious condition for some days, when he finally recovered to the relief of almost universal anxiety.

Feb. 14.—A meeting for the purpose of discussing how best to remove present restrictions in foreign countries caused by racial discrimination was held in the library of the Lower House of the Imperial Diet.

The Governor of Tokyo Prefecture summoned the director of the city electric bureau and cautioned him that improvements must be carried out in the city tram service, to prevent overcrowding and other intolerable conditions.

Marchioness Kuroda died from an attack of influenza.

Feb. 18.—General Baron Fukushima died of apoplexy. He was one of the most distinguished of army officers, having seen action in almost all Japan's wars since the Restoration, and had rendered the nation great service.

Feb. 17.—The Japanese troops in Siberia engaged the enemy and a great battle was fought, in which one Japanese regiment, which became detached, was completely annihilated.

Princess Oyama, who was one of the first Japanese ladies to be educated in America, died of influenza. After returning to Japan she married an officer of the army who later became Prince Oyama.

Mr. T. Matsuura, a distinguished educator, was appointed tutor to the Imperial Princes.

Feb. 21.—Kogyo Terasaki, one of the most famous of the nation's artists, passed away.

Vice-admiral Baron Ito died.



# CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

## **The League of Nations**

Now that the main terms of the proposed League of Nations have been published the vernacular press of Japan has been busy contemplating the effect of such conditions on the Far East. Obviously there is strong conviction in the Japanese mind that the carrying out of all the clauses of the prospectus of the League of Nations, as issued from Versailles, will tend in some measure to retard the legitimate expansion of Japan. It is all very well, suggests the Japanese press, for the larger nations that have already attained their desires, to lay down plans for the rest of the world, but what about the rights of the smaller nations who have not yet achieved their destiny? Of course it is easy to see that the argument of the Japanese press leaves some important considerations out of account, even to the danger of being illogical. For example, if, as is suggested, in a League of Nations the larger nations will exercise the whip hand, and the smaller can do no more than acquiesce,

what worse of will the world and smaller nations be under a League of Nations than outside of it? If the big nations are disposed to browbeat the smaller nations, as has been implied in a good deal of the criticism offered in Japan, will they not be tempted to resort to this still more if free from some such controlling power as the proposed League? Indeed are the larger nations not voluntarily limiting their power and privilege by promoting the formation of a League of Nations? That England and America should be taking the lead in promoting the organization of the League of Nations means that they desire to limit the rights of *all* nations, including themselves, to measures not calculated to interfere with the rights of other nations, including the smaller nations. Does not the League simply mean that in future no nation will be permitted to adopt such policy and measures as Germany did? Therefore no nation can have any objection to the limitations of sovereignty proposed by the League unless it have illegitimate designs on other nations.

Russia

It would be very interesting, as well as a relief to the public mind, could any reliable news be had of what is really going on in Russia. The Allies still have some troops in Siberia, though a great portion of the Japanese troops have been withdrawn; but little appears to be known of the progress toward the establishment of stable government in Russia. All sorts of rumours are afloat but there is no way of knowing what is true and what not. It is obvious, however, that in the various districts where foreigners are stationed there is plenty of local gossip to the effect that the Allies are in Russia for their own interests rather than for the good of Russia. This arises to some extent from the amount of charity bestowed on the Russians by such organizations as the Y. M. C. A. and the Red Cross. It is difficult for a neglected people like the Russians to believe that charity is given without any ulterior motive. It is to be hoped, therefore, that the administration of the organizations named will see to it that the charity offered is not too promiscuous and that wise selection is made in choice of agents entrusted with its distribution. One is disposed to fear that the suspicion created by undue measures of charity is strengthened by persons jealous of this display of eleemosynary effort.

Suffrage

Agitation in Japan

A unique spectacle of late in Japan is the number of meetings held in the endeavor to promote an interest in extension of the

franchise. The leaders in this movement appear to be mainly young men, for the most part students of the various universities in Tokyo; but some members of the Imperial Diet are to be found among them, and the movement has now spread until people in all sections of the country are taking it up. The freedom allowed by the police in this connection is exceptional, and shows a leniency that can only be attributed to the growing spirit of democracy. In a country where, out of a population of nearly 60,000,000 people only about 1,600,000 are entitled to vote at the national elections, it is clear that there must be room for an extension of the franchise. The various mass meetings held to stir up public opinion on the question have been conducted in a most orderly manner. Among the more interesting results of the campaign as been the presentation of a petition by the university students to His Majesty the Emperor, praying for an extension of the vote.

Race Discrimination

When the Peace Conference first opened at Versailles the theme of the Japanese press was the terms to be imposed on Germany, and the possibility of the League of Nations being established for the elimination of war. Recently, however, the subject uppermost has been the necessity of eliminating race prejudice from international relations. It seems to be believed in Japan that in America, Canada and Australia racial discrimination is enforced against the

Japanese. This no doubt refers to the immigration regulations against Asiatics which are in force in those countries, The burden of the vernacular press is a demand for racial equality. That Japan is one of the five greater nations conducting the affairs of the Peace Conference at Versailles is in itself sufficient to show that in the comity of nations she already enjoys full equality with other greater nations. Consequently the regulations to which the people of Japan object, as racially discriminative, can only be regarded as local opinions based on economic reasons rather than on racial motives. This is a question, however, that demands

the careful attention of international authorities. If we are excluded on the basis of race or colour it is obviously unfair. As the real basis of discrimination is moral as well as economic the question should be discussed more frankly on both sides. Only as nations are ready to rise to the highest moral and spiritual ideals in common can they hope to approach each other amicably and harmoniously. The constant criticism of western ideals as visionary or a cloak for selfishness, that appears in some vernacular papers, is apt to create an idea abroad that Japanese ideals are lower than those of the West and thus tend to widen the breach still more,



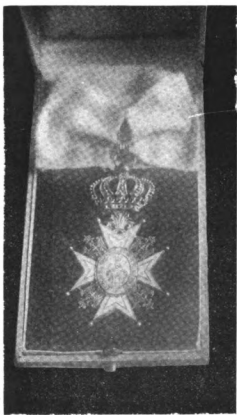


DR. IMAI, M. P., ADDRESSING A SUFFRAGE MASS MEETING

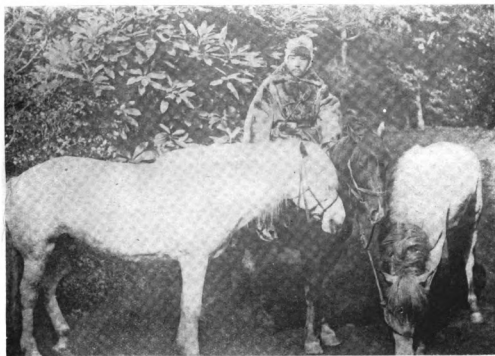


LEADING THE UNIVERSAL SUFFRAGE MASS MEETING





1. SERBIAN WAR DECORATION AWARDED A JAPANESE LADY
2. FORGING A SWORD AS A GIFT TO A FRENCH OFFICER
3. FORTY FRENCH AVIATION OFFICERS ARRIVE IN TOKYO



LATE GENERAL BARON FUKUSHIMA AFTER CAMPAIGN IN SIBERIA



FUNERAL OF LATE KOGYO TERASAKI, A FAMOUS PAINTER



OBSEQUIES OF LATE PRINCE, EX-KING OF KOREA









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